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 ORGAN FOR YOUNG LATTER-DAY SAINTS,  
 HOLINESS TO THE LORD.



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OUR BIRDS.

PROBABLY there is no bird that flies which is so familiar to the boys of this territory as the pigeon. It has its place on nearly every farm, and in the city barns which belong to men who have boys, a place must generally be reserved for this favorite bird.

There are many different kinds of pigeons. Our engraving is of the kind called the Pouter or Cropper, which is able to expand its crop to an extraordinary degree, so that the head appears to be fastened to the top of an inflated bladder.

By far the most interesting of this class of birds is the Passenger or common wild pigeon. Its powers of flight are really remarkable. The average speed at which it travels is estimated to be one mile in a minute, and its powers of endurance are such that it can continue to travel at this rate for many hours together. These birds are generally seen in large flocks, and when they alight in a grain field they destroy and devour a great quantity of feed.

Audubon, the naturalist, in speaking of the migrations of these feathered creatures says:

"In passing over the Barrens a few miles beyond Hardinsburg, Ky., I observed the pigeons flying from north-east to south-west, in greater numbers than I thought I had ever seen before; and feeling an inclination to count the flocks that might pass within the

reach of my eye in one hour, I dismounted, seated myself on an eminence, and began to mark with my pencil, making a dot for every flock that passed. In a short time finding the

task which I had undertaken impracticable, as the birds poured in in countless multitudes, I rose and counting the dots then put down, found that one hundred and sixty-three had been made in twenty-one minutes. I traveled on, and still met more the further I proceeded. The air was literally filled with pigeons; the light of noon-day was obscured as by an eclipse."

In this country these birds are not so numerous as they are in some of the eastern states, where they feed mostly on acorns, beech-nuts and the smaller fruits of the forest trees.

There are many persons in England, and some few in this country, who rear pigeons as a means of obtaining a living. In the city of London, on almost any day, the pigeon fanciers may be seen with their cartloads of birds, and some of the rare varieties which they possess command a very high price. The practice which is somewhat common here of raising pigeons for shooting matches should not be encouraged. It is contrary to the aw of humanity and the will of God. He who created man also gave life unto the birds, and we have no right to cruelly deprive them of it.



## HISTORICAL GLIMPSSES OF NEW TESTAMENT TIMES.

BY J. H. W.

THE living or written testimony of those who have been actively engaged in the great latter-day work will ever have a weight far superior to any given by inimical or disinterested parties. Still, the descriptions given and the historical facts and incidents related by such persons are often highly interesting as furnishing glimpses of scenes and facts unmentioned by more prominent actors. For example, the discourse delivered by Thomas L. Kane before the Historical Society of Pennsylvania, throws a flood of light upon the manners and customs of the Latter-day Saints and the scenes attending their expulsion from Nauvoo, which no history of the Church has exceeded; and this is all the more valuable as it corroborates many of the statements made by the Saints. So in like manner there are many references made by secular writers which throw light on New Testament history, and by this light we see a new beauty and force in the language of the inspired writers.

No man of sense will for a moment hesitate to acknowledge the superiority of the narratives written by Matthew, Mark, Luke and John, to any merely human composition. The biographies of the Savior, written by Fleetwood and others bear no comparison to the simple, yet sublime records of the evangelists. But it does not militate against the authority of the scriptures to read a description of the personal appearance of the Savior as described by Marcus, a Roman lawyer who resided at Jerusalem, and still preserved in the works of Origen.

"Jesus of Nazareth, sometimes called the Galileean, was a most remarkable person. In stature He was above the medium height, straight and tall. His complexion was fair: His hair was of a brown color, and fell in heavy curls upon His shoulders. His eyes were blue, and possessed such a penetrating power that no man could meet His gaze. His beard was of a deep wine color, fine and full: it is said that He was never shaved. His countenance was majestic, calm and serene, bearing the impress of wisdom, justice and love."

Again we have the testimony of Josephus, the celebrated Jewish historian who flourished between the thirty-seventh and ninety-eighth year of the Christian era. He was a Jewish priest and had no connection with the early saints; yet in the *History of the Antiquities of the Jews*, Book 18, he declares:

"Now there was about this time, Jesus, a wise man, if it be lawful to call Him a man, for He was a doer of wonderful works, a teacher of such men as receive the truth with pleasure. He drew over to Him, both many of the Jews, and many of the Gentiles. He was the Christ. And when Pilate, at the suggestion of the principle men amongst us, had condemned Him to the cross, those that loved Him at the first, did not forsake Him, for He appeared to them alive the third day: as the divine prophets had foretold these and ten thousand other wonderful things concerning Him. And the tribe of Christians, so named from Him are not extinct at this day."

In the time of Christ, Palestine was in the very center of the then known world. To the north and north-east lay the decaying remnants of the Medo-Persian and still more ancient Babylonian and Assyrian empires; on the east were the powerful tribes of Arabia, who, fearless of any foreign power, had built their capital in the rugged defiles of Arabia-Petrea, the

magnificent ruins of which astonish travelers of the present day.

On the south lay Egypt reposing in gloomy grandeur and already boasting a hoary antiquity; yet even this ancient civilization was to a great extent indebted to the founders of the Jewish commonwealth. On the west lay the classic countries of Greece and Italy.

As is well known, after the Babylonish captivity, the Jews were very widely scattered. Comparatively few of them availed themselves of the permission granted by Cyrus, to return to Palestine. The majority remained in Babylonia or wandered into other lands. In Alexandria, for example, at the time of Christ, fully one half the inhabitants were Jews who by trading had become rich and powerful. At that time the coasts of Arabia and even India were visited by Jewish merchants. In Asia Minor and Greece there was scarcely a town without its Jewish synagogue. In Rome the Jews possessed the greater part of the Trastevere or right bank of the Tiber. From the time of Julius Cæsar they were allowed to build synagogues and granted many other privileges. All these Jews who lived outside of Palestine and formed a majority of the whole nation were commonly called the *Dispersion*. It was this class of persons to which the Jews referred, when in speaking of Christ, they said, "Will He go unto the dispersed among the Gentiles and teach the Gentiles?" (*John vii. 25.*) Yet these Jews still considered Jerusalem as their center, regarded the Sanhedrim (or high council) as their highest church court, sent yearly gifts of money and sacrifices to the temple, and visited it from time to time at the great festivals.

It is easy to see how this state of things aided the spread of the gospel. The feasts of the Passover and of Pentecost brought many of these dispersed Jews from the neighboring countries to Jerusalem. Thus thousands, who were not residents of Palestine, had an opportunity at these yearly feasts to become acquainted with the teachings and miracles of Jesus. It was also at the time of the great feast of the Passover, that the crucifixion took place. Fifty days later was the feast of Pentecost at which time occurred those wonderful events recorded in the second chapter of Acts. Thus, we perceive, how it was that people from many nations had gathered together; and how important the gift of tongues whereby each could hear in his own language the wonderful works of God. (*See Acts ii. 5, 9-11.*)

These men on their return carried the news of Christianity to their homes. Then again the apostles in their missionary travels found synagogues in all the principal towns and cities; likewise, devout persons who were looking forward to the advent of the Messiah and the redemption of Israel. Of these might be mentioned Dorcas, and Cornelius, (*Acts i.e., 10.*) Lydia (*Acts xvi. 14.*), Aquilla and Priscilla, (*Acts xviii.*), Eunice and Lois, the mother and grandmother of Timothy, and many others.

Every synagogue was, as it were, a missionary station in readiness for them with friends and inquirers already there to welcome them. The influence of the Jews had helped also to undermine heathenism and thus to prepare the ground for Christianity. So much was this the case that the Roman philosopher, Seneca, in speaking of the Jews, says, "The conquered have given laws to the conquerors." Josephus, in his *Antiquities*, Book 18, says, "Many of the Jews held high offices, and lived at the courts of princes. Even the empress Poppea, wife of Nero was a proselyte to Judaism." In his autobiography, he relates that, when in Rome he made the

acquaintance of this empress through a Jewish favorite of Nero, and at once received from her the release of some imprisoned Jewish priests together with large presents. Through her influence also was due much of that bitterness which characterized the persecutions of the saints in the reign of Nero.

Juvenal, a Latin poet, ridicules the prevalence of Jewish customs; also many of the Greeks, following the teachings of Socrates, believed in the existence of an "unknown God." It is in the very nature of man to believe in something. When the absurdities of heathenism became apparent, men fell into other superstitions. More and more was felt the want of a true religion. Even the Samaritans who were so carried away by the sorceries of Simon Magus, as to call him "the great power of God," readily received the preaching of the gospel. (*Acts viii. 5.*) So also Sergius Paulus, who, dissatisfied with heathenism, had with him the Jewish sorcerer and false prophet Elymas, was won to the Christian faith by the preaching of Paul (*Acts xiii. 6-11*). Indeed the best feature of that age was a strong religious yearning. Expectations of a coming Messiah, in various forms and degrees of clearness, were at that time, by the political collision of the nations and by their intellectual and religious contact, spread over all the nations; and, like the first red streaks upon the horizon, announced the approach of day. The Persians were looking for their Sosiosch, who should conquer Ahriman and his kingdom of darkness. The Chinese sage, Confucius, pointed his disciples to a Holy One who should appear in the west. The wise men who came to worship the new-born king of the Jews, we must look upon as representatives of the Messianic hopes of oriental heathens.

The western nations, on the contrary, looked toward the east for the dawn of a better day. The Roman historians, Suetonius and Tacitus, both speak of a current saying in the Roman empire, that in the east, and more particularly in Judea, a new universal empire would soon be founded.

Thus in a time, the like of which history before or since has never seen, appeared the Savior of men. Amid the dying and decaying forms of ancient society, while those things that had been the objects of man's enthusiastic love were withering away, Christ came that through Him humanity should receive a new, youthful life.

Impenitent Judaism, it is true, still wanders, ghostlike through all ages and countries; but only as an incontrovertible living witness of the divinity of the Christian religion.

The Jews who were scattered through the various countries of the east came in contact with the manners and customs of those various countries, and this had a tendency to break down Jewish exclusiveness and prepare the minds of many for broader and more liberal views. Hence we find that several of the most useful men of the apostolic church, such as Stephen, the martyr, Philip, the deacon, Paul and Barnabas were of this class. Barnabas was, indeed, one of the most remarkable men of the age in which he lived. He was born in the island of Cyprus, but removed to Jerusalem where he became one of the active members of the apostolic church.

After the martyrdom of Stephen and in consequence of the persecution which followed, some of the disciples were scattered as far as Antioch, whither Barnabas was sent to organize a church, and here the disciples first received the name of Christians. (*Acts xi. 26.*) It was Barnabas who first introduced Paul to the rest of the apostles and removed the mistrust which was felt towards him. Afterwards, when Paul was living a retired life in his native city of Tarsus, Barnabas

sought him out and brought him to Antioch. To win over this great reticent and susceptible soul, to labor with him and even to take a subordinate place under him, indicate both wisdom and humanity; and this is what Barnabas did for Paul.

Saul, afterwards Latinized into Paul, was born at Tarsus in Cilicia, in the tenth or twelfth year of our era. Paul's father early intended that he should become a religious teacher, but, according to the customs of that age, taught him a trade also, by which he afterwards supported himself without becoming a burden to the church. He came to Jerusalem at an early age and entered the school of Gamaliel the elder. This Gamaliel was one of the most learned men in Jerusalem and the youthful Paul soon became a leader in society. This is evident from the position he held at the death of Stephen. Paul was short in stature, somewhat stooping and at the middle age his hair was thin, inclining to baldness. His countenance was pale and half hidden by a dark beard. His nose was aquiline, his eyes piercing and his eyebrows heavy. It is said that he possessed one of those strange visages which though plain, yet, when lighted up by emotion, assumes a deep brilliancy and grandeur. Paul was a man of great politeness and exquisite manners. His letters show that he was a man of rare intelligence, who formed for his lofty sentiments, expressions of great beauty. No correspondence exhibits more careful attention, finer shades of meaning or more amiable pleasantries. What animation! What a wealth of charming sayings! What simplicity! It is easy to see that his character is that of a polite, earnest and affectionate man.

Simon, or Peter, as he was afterwards called, was the son of the fisherman Jonas. He resided at Capernaum on the shore of the sea of Galilee where he followed his father's occupation. His brother, Andrew, who had been a disciple of John the Baptist, first brought him to Jesus by whom he was called to be a fisher of men. He was one of the witnesses of the transfiguration on Mount Tabor, and the agony of the Savior in the garden of Gethsemane. He was evidently the leader of the ancient apostles. In the four places where a list of the twelve is given, he is invariably placed at the beginning; and in many other places he is mentioned as the leading speaker. In Peter's character we have a remarkable combination of great natural talents and virtues, with peculiar weaknesses. This apostle was distinguished from the other eleven, by an ardent, impulsive, sanguine temperament and an open, shrewd, practical nature. He was always ready to speak out his mind, to resolve and to act. His excitable, impulsive disposition led him sometimes to over-estimate his powers, to trust too much to himself, and, in the hour of danger, to yield to opposite impressions. Thus we find that in spite of his usual firmness and joy in confessing his faith, he actually denied the Savior when arraigned in the palace of Caiphas. In learning he was inferior to Paul, and in loving character to John; but he possessed in an eminent degree the gift of inspiration which enabled him to act with promptness and decision.

The apostle and evangelist John was the son of Zebedee, and brother of the elder James. His mother was one of the women who supported Jesus with her property, and brought spices to embalm Him. John himself owned a house in Jerusalem, into which he received the mother of the Savior after the crucifixion. He was the only one of the apostles who was present at the cross and to him Jesus committed the care of His mother. (*John xix. 26, 27*). Nicephorus states that Mary continued to live with John until her death, which occurred about fourteen years after the crucifixion. After

this John went to preside over the church at Ephesus. Here he wrote the gospel and epistle that bear his name. In the reign of Domitian about the year 84, he was called to Rome where he was condemned to be put to death by being thrust into a caldron of boiling oil. From this he miraculously escaped even as the three Hebrews who were cast into the fiery furnace. Afterwards he was banished to the solitary, rocky island, Patmos, where he received that wonderful prophetic history of the conflicts and conquests of the church, which is called the Apocalypse, or Revelation. In the opening chapter he says, "I, John, who also am your brother and companion in tribulation, and in the kingdom and patience of Jesus Christ, was in the isle that is called Patmos, for the word of God and for the testimony of Jesus Christ." When Peter asked the manner of John's death, the Savior replied, "If I will that he tarry till I come, what is that to thee? Then went this saying abroad among the brethren that that disciple should not die."

Peter, James and John, were the chosen among the chosen, upon whom the Savior bestowed special favor. Peter was a man of great energy, fitted to be a leader in the church and in society. John possessed a deep, affectionate nature which made him the dearest of the Savior's three chosen friends.

Of James we know very little. He seems to have been of a quiet, earnest, meditative turn. He presided over the church at Jerusalem until the year forty-four of our era, when he sealed his testimony with his blood, being the first of that glorious band of apostolic martyrs.

Such were the chief actors in New Testament times. The great facts of their lives are corroborated both by Jewish and heathen writers and admitted to be true by the most eminent of modern infidels, such as Volney, Straus, and Renan. Christianity did not take its rise in an obscure corner of the earth. On the other hand, from the very first it attracted the attention of the good, the wise and the learned, and aroused the opposition of the wicked, though they were powerful kings and potentates of the earth. Yet in spite of all, it has won its way, both in ancient times and at the present day among the honest in heart by the simplicity, grandeur and harmony of its truths.

We must, therefore, accept the New Testament as a whole. We cannot accept the writings of one, and say they are true, and reject the writings of another, teaching the same doctrine, and say it is false. Neither can we accept the gospel and reject the epistles, for there is not a doctrine of the gospel which is not found in the very first of them, the gospel by Matthew.

He who writes forgeries must needs be well posted in the matter of names, dates and places or else he will contradict some well-known facts and so expose his forgery to the world. Men who write falsehoods do not write as follows: "Now in the fifteenth year of the reign of Tiberius Caesar, Pontius Pilate being governor of Judea, and Herod being tetrarch of Galilee and his brother Philip tetrarch of Iturea and of the region of Trachonitis, and Lysanias tetrarch of Abilene, Annas and Caiphas being high priests, the word of God came unto John the son of Zacharias in the wilderness." Here in one sentence are twenty historical, geographical, political and family references, every one of which can be proven true by the statements of contemporaneous secular writers. Infidels have utterly failed in their attempts to disprove one of the hundreds of such statements in the New Testament.

HE that sips of many arts drinks of none.

## LIVERPOOL DOCKS.

BY AN OLD FRIEND TO THE JUVENILES.

I HAD a visit a short time since from "Jaquce," another old friend to the juveniles, he having accompanied the emigrating Saints from Switzerland and Germany as far as Liverpool and concluded to spend a few days in my company before returning to his labors in those lands. Together we enjoyed a pleasant ramble one day along the line of docks, to view the shipping which is here to be seen to excellent advantage. The Liverpool docks are very extensive, indeed for extent and capacity they are not surpassed by any others in the world. Just think of 1,025 $\frac{1}{2}$  acres of land being covered with docks on the Liverpool side of the Mersey alone! Add to this 506 acres on the opposite side of the river, at Birkenhead, which is usually considered a part of Liverpool, and we have 1,531 $\frac{1}{2}$  acres of docks.

But I must explain what a dock is, or the young readers who have never been to the sea-shore may not understand. Docks are enclosures along the sides of a river or harbor where ships and boats may be "corralled" while unloading or loading up their cargoes or while being repaired, and where the storms that cause the waves of the sea to dash about so wildly cannot reach them. For a distance of eight miles along the Mersey river, on the Liverpool side, the shore is protected by a massive granite wall. This wall is built far out in the old bed of the river, for the river here used to be much wider than it is now. As one sails along the river he will see now and then a gap in this wall, and just within this gap a huge pair of gates. These gates open into a dock. From this dock in perhaps three different directions other gates open into still other docks, situated as a farmers corrals are sometimes, side by side, with gates opening from one to the other. But the wall or space between any two docks must be broad enough for a great amount of cargo to be piled there or for sheds or warehouses to be built and wagons and cars to be drawn upon it. The gates are thrown open when the tide is high, and the water from the sea is allowed to rush in and fill the docks, and ships of the largest size and requiring the greatest depth of water to sail in, then pass through the gates into the docks. Before the tide goes down the dock gates are closed and the water is kept at its height within them. Around the sides of these docks the vessels can be moored, close to the quays or wharfs, and discharge their cargoes and load up again, ready for another voyage. Huge cranes are used for loading and unloading vessels, some of them capable of lifting more than fifty tons at once, though these very large ones are generally used only for lifting the steam-boilers or other very heavy machinery into the ships or out again when they require repairing.

A view of the docks presents a regular forest of masts, for there are on an average between 500 and 600 ships in dock all the time. They come here from all parts of the navigable globe, for Liverpool is the second commercial port in the world, in point of importance. It is a common thing to see from 300 to 400 vessels, including coasters entering or leaving the Mersey at one tide.

A walk along the quays surrounding the docks, to view the great variety of craft moored there, and the work that is going on is quite interesting, but a person would not care to walk the whole distance along the quay from one end of the docks to the other, for that would be over twenty miles.



Here we see a yard full of timber, brought by ships from foreign countries, and used for ship-building and other purposes. Many of the logs are too long to be loaded on wagons in the way we usually load logs in our country—"by main strength and awkwardness," or by rolling them up on skids, so they are hauled about from place to place under the running gear instead. They have wheels about nine feet in height, so that the axletrees are high enough to admit of the timber being swung under them. Such wagons would hardly do for the mountain dugways of Utah.

In another place we find a large ship being repaired in a dry or "graving" dock, while it rests upon trussels and stilts. The gates seem to be quite water-tight, for here the bottom of the dock is dry although in the next dock, just outside the gates the water is a great depth. Some of these graving docks are fitted up with hydraulic machinery by which a vessel can be lifted bodily out of the water for examination, to see if it requires any repairs.

Passing one shed we come to an immense pile of crooked, red-looking pieces of wood, which at first sight might be taken for cedar posts, but which on examination prove to be sticks of log wood, imported for dyeing purposes. Here again we see a lot of yellow-colored wood which we are informed is fustic, imported for a similar use. Again we pass great heaps of unrefined sugar. It has been imported from Java. For convenience in handling it has been shipped in packages weighing about 30 or 40 pounds each with a coarse kind of matting wrappers, many of which are now burst open and the sugar is strewn around to be tramped on by the workmen and looking so filthy as to almost make one forswear the use of sugar. Now we come to a lot of barrels, some of which appear to be not quite full, and a man is filling them at the bung with what appears at first sight to be light brown sugar, but which we learn is palm oil; and close by we see men shoveling up and sacking nuts from which this oil is made and which look like brown, irregularly-shaped pebbles. Next we come to a cargo of salt being unloaded, then a load of wheat; bales of cotton in another place and barrels, boxes, machinery and various other kinds of freight in still others. Here we see large quantities of ice being lowered into a steamer's hold and we learn that in a large building close by, ice is being made by steam power. What an age we live in, when ice can be made in any season of the year! Truly science is making rapid strides!

And now we come to a huge pile of rotten-looking, half-pulverized sandstone, which is being dumped down from hoisting works that stand high in the air. It is brought up out of the tunnel which is being constructed under the Mersey from Liverpool to Birkenhead. Taking a fancy to inspect the work going on in the tunnel, we apply to one of the foremen for permission to go down, and he, anxious to secure the liberal "tips" expected and usually received from Americans for favors shown them, readily consents to show us through. He takes us into his office and supplies us each with a huge pair of boots that reach up to our knees and a workman's coat, encoined in which we might easily have passed for two burly Cornish miners. With a flaring torch in his hand our guide lead the way up stairs into the hoisting works and entered the cage to descend the shaft, and we follow him. Then down we go for more than a hundred feet until we reach the bottom of the tunnel. Here we behold a brick arch 23 feet high and 26 feet in width—wide enough to accommodate two broad-gauge railroad trains side by side. We traverse the tunnel from end to end, and see the miners engaged in excavating with

pick and shovel and by drilling and blasting the soft sandstone through which the tunnel extends the whole distance. We also see the masons building the walls and admire the careful and substantial manner in which they do their work. The wall of the arch is thirty inches in thickness and consists of three courses of red brick and three courses of blue, the latter especially heavy and apparently as hard as iron. They are set in the very best of cement. The builders follow close after the miners. As soon as a distance of fifteen feet has been excavated they move their scaffold along and build the arch. A Beaumont engine for tunneling is used on the Birkenhead side, but here the work is done by hand. Two tracks of narrow railway extend along the bottom of the tunnel, and up and down these the cars are drawn which carry the sandstone to the hoisting works and the bricks and mortar from there. Nine horses are kept in this end of the tunnel to draw the cars. The total length of the tunnel will be three miles. The width of the river at this point is 1,200 yards. From the side of the river to the terminus in the city the tunnel ascends at a gradient of one in 30 and in crossing the river it descends from either shore to the center at the rate of one in 20. Beneath the main tunnel a drain tunnel is being constructed. We also descended into this, which at the point where the pump is located is 60 feet below the main tunnel, but gradually ascends as it approaches the center of the river until it opens out on a level with the bottom of the main tunnel at its lowest part. This is for the purpose of carrying any water off there may be in the main tunnel to a point where it can be pumped to the surface. This sub-tunnel is 8 feet in diameter. One thousand workmen are at present engaged in the tunnel on the two sides of the river, and it is expected that the headings will meet in about four months from now, so that a person may walk through it beneath the river from one side to the other, and probably by the latter part of the next year or early in 1885 trains will be running through. Feeling well repaid for our visit to the tunnel, we ascend and examine the huge pump which raises the water to the surface and the machine that generates the electricity by which the tunnel is lighted, resume our own coats and boots, hand our guide a few "bob" for his kindness and stroll on. As we do so we see the sandstone from the tunnel being hauled away by a number of the huge, clumsy-looking English carts, drawn by ponderous horses, some of it to be sprinkled along the street car tracks throughout the city to keep the horses' feet from slipping on the paving stones, but most of it to be shipped away to nearly all the ports in the world. "And why is that," I fancy I hear some of the young readers asking, "is it of any value?" I will explain. A ship requires some weighty cargo to make it sink a considerable depth into the water, or it would be in danger of capsizing in a storm. If the ships that come to Liverpool from various parts of the world cannot obtain freight that is of any value to take back, they load up with this worthless sand, as "ballast," so they may ride safely in the turbulent seas; and thus the sandstone from the Mersey tunnel is distributed throughout the world.

Those who admire and love knowledge for its own sake ought to wish to see its elements accessible to all, were it only that they may be the more thoroughly examined into, and more effectually developed in their consequences, and receive that ductility and plastic quality which the pressure of minds of all descriptions, constantly molding them to their purpose can only bestow.

## MY MISSION TO OREGON.

BY DAVID M. STUART.

*(Continued from page 309.)*

IT was nearly midnight before the crowd left the hall, but when they did so I found relief, for my mind had been on a continual strain holding the people in check. Next morning the marshal told me I had better leave the town for he feared an outbreak, as the mob were threatening to tar and feather me. I took his advice and left the town on foot for Oregon city by a road through the woods that was but little traveled. When I found myself alone I began to doubt my dream as it had not been fulfilled. I was leaving Salem and had not baptized anybody. While I was thus thinking a wagon came up behind me. I hailed the man who drove the team and asked him to let me ride. He told me to jump up into the wagon. I did so, and he at once recognized me as the "Mormon" preacher. He told me he was at the meeting and believed the doctrines I taught to be true. I preached to him until we arrived at his camp on Pudding river where he was making shingles. He asked me to stop with him over night as he wished to hear more about "Mormonism." We sat up nearly all night conversing together. When I was about to leave the next morning, he told me that he was convinced of the truth, that he believed me to be a servant of God, and wished to be baptized before I left, "For," said he, "I may never see you again, and if I lose this opportunity I may be lost for ever." I told him that he must repent of his sins, take upon himself the name of a Latter-day Saint and determine to serve God in bad as well as in good report. He said that he had determined to do so, by the help of the Lord. We therefore went down to the river near his camp and I baptized and confirmed him a member of the Church. We partook of the sacrament all alone in the silent woods, there being none present to witness the holy ordinances I was performing but God, angels and ourselves. I wrote for him a certificate of his baptism, recorded the same in my journal and left him praising God. I have never heard from him or seen him since. His name was Wm. P. Jacobs.

I continued my journey to Oregon city where I baptized seven persons, who were added to the Pleasant Hill branch, and remained with the Saints over two weeks confirming them in the faith of the gospel and testifying to them of the truth of the work.

I continued my journey down the river, preaching and teaching by the way at every opportunity, until I reached St. Hellens, where I crossed the Columbia river and found the Saints on Lewis river afraid to meet me in public or admit me to their houses. They had all backed out but Sister Louisa A. John, who was neither afraid nor ashamed to invite me to her house, although her husband was in sympathy with the mob. I remained there two weeks trying to break the yoke of bondage from the necks of the Saints, but all to no purpose. There was no one to leave with the Saints on Lewis river, Elders Harmon and Winslow having been driven from the country by an armed mob, and where they were I knew not, so I left the Saints on Lewis river alone. At parting I blessed Sister Louisa A. John, and predicted, that if she remained faithful, she would yet be gathered to the home of the Saints.

On my return to Oregon city I found Elders Harmon and Winslow. I also received a letter from President G. Q. Can-

non releasing us from the mission to return home. Our joy was full and my heart overflowed with thankfulness to God that we were now honorably released to return home to Utah, but how to go and take the Saints with us was the problem to be solved. It was finally agreed that Elders Harmon and Winslow should remain with the Saints at Oregon city and that Elder Higgins and myself stop with the Saints on the Coast Fork of the Willamit valley until Spring, warding of the enemy and assisting the Saints to emigrate. From this time until we started, on the 6th of March 1858, we were employed in getting an outfit and protecting ourselves and the Saints from mob violence for we were continually beset by wicked men and devils, who sought our lives and declared openly that they would drive us from the country if we did not leave. Elder Keyes, the president of the Willamit branch, had a rifle ball shot through his ax helve, while chopping in the woods alone, by some fiend in ambush. This circumstance gave the Saints a hint to hurry up. In the meantime the Lord held our enemies and preserved our lives in a wonderful manner while in Oregon, and on our way to Utah, beset, as we were, by enemies on every hand. We were betrayed by false brethren, lost in the mountains among the Modoc Indians, had our horses stolen, the company was taken by Indians and Elder Higgins was shot nigh unto death, but was healed by the power of God. Eventually through all our perils we landed safely among our friends in Ogden, Utah, on the 26th of October, 1858. We felt amply repaid for all we had passed through when we arrived home and were welcomed and blessed by President Brigham Young and the Apostles.

Twenty-five years have passed away since then. I have traveled far and wide through the United States and in foreign lands with the words of life and salvation to a fallen world, and in my humble way, with the help of God, have brought many honest souls to a knowledge of the truth; but my experience on the mission to Oregon is the most interesting one I ever had. I was greatly surprised at meeting Sister Louisa A. John in Ogden city, on the 18th of August, 1882, after a lapse of so many years. She had traveled alone from her old home. Her children one by one passed away in death, and last of all, her husband died, and left her free to come to the home of the Saints. She could find no one of all her father's house to come with her, and the Saints of Washington territory had lost the spirit of the work, so she had to come alone to do a work for herself and her dead in the house of the Lord.

On meeting her, she said, "Brother Stuart, here I am according to your word that I should yet come to Zion, if faithful. I have no friend but you among the Saints; help me to do my work, tell me how to commence."

I told her it was the law for all who gather to Zion, to be rebaptized and to pay a tithing of all they possessed in order to obtain the blessings of the house of the Lord. She did as required and received her blessing accordingly.

She visited a short time here and then returned to her old home where she is now settling up her business with a view of returning to Utah to spend the remainder of her days in the service of the Lord.

MANY an honest man stands in need of help who has not the courage to ask for it.

IF He prayed who was without sin, how much more it becometh a sinner to pray.

HISTORY OF THE CHURCH.

(Continued from page 308.)

PRESIDENT YOUNG and council and the main body of the camp remained in the valley until the 26th of August, when they started on their return journey. On the 3rd of September, they met the first company of families, which had left Winter Quarters in the month of June. This was Captain Daniel Spencer's company. The next day they met Elder Parley P. Pratt's encampment. On the 5th they met Captains A. O. Smooth's, G. B. Wallace's and C. C. Rich's companies. On the 7th they met Captain Edward Hunter's company, with whom Elder John Taylor was traveling; and on the 8th they met Captain J. M. Grant's hundred. On the 18th of October the pioneer company were met by three wagons and a number of horsemen from Winter Quarters, who had been sent out to their assistance. On the 30th of Oct., after a trying journey, the pioneer company reached the Elkhorn river. Presidents Young and Kimball expressed their satisfaction with the conduct of the pioneers during their travels, and blessed them in the name of the Lord. At sunset about twenty wagons arrived from Winter Quarters with Bishop N. K. Whitney, John S. Fullmer, William Kay and many others, bringing food and grain. On the 31st of October, when the company was about a mile from Winter Quarters, the wagons of the Twelve came to the front, and President Young remarked:

"Brethren, I will say to the pioneers, I wish you would receive my thanks for your kindness and willingness to obey orders. I am satisfied with you—you have done well. We have accomplished more than we expected. Out of one hundred and forty-three men who started, some of them sick, all of them are well. Not a man has died; we have not lost a horse, mule or ox but through carelessness. The blessings of the Lord have been with us. If the brethren are satisfied with me and the Twelve please signify it by uplifted hands."

All hands were raised. President Young continued,

"I feel to bless you in the name of the Lord God of Israel. You are dismissed to go to your own homes."

The company drove into the town of Winter Quarters in order about an hour before sunset. The streets were crowded with people to shake hands as they passed through the lines, and the pioneers truly rejoiced to once more behold their wives, children and friends after an absence of over six months, in which time they had traveled over two thousand miles, sought out a location for the Saints to dwell in peace, and accomplished the most interesting mission in this dispensation. As not a soul of the camp had died, and no serious accident had happened to any, they felt to praise the Lord.

President Young and the Twelve had but little time to spend in resting when they reached Winter Quarters. There was plenty of work to be done arranging for the Saints who had not gathered to Winter Quarters, in caring for those already there and in making preparations for the journey the next year of those who were able to come to these valleys. Brother John S. Fullmer, one of the three trustees who had been left in Nauvoo to settle up the affairs of the Church, sell the property, etc., was at Winter Quarters and reported their proceedings in Nauvoo to the Twelve. It was voted in council the trustees gather all the papers and books pertaining to Church affairs in Nauvoo and as soon as they had sold as much of the property as they could, they should gather up to Council Bluffs. Elder Jesse C. Little, who had made the

journey to the valley and back with the pioneers, was instructed to resume his presidency over the eastern churches. Elder John Brown, another of the pioneers, was appointed to labor in the Southern States, and a large number of Elders were also selected to go on missions. Arrangements were also made to vacate Winter Quarters and found a settlement on the eastern side of the river, at Council Bluffs. This town was afterwards named Kaneshville, in honor of General Thomas L. Kane. The name has since been changed, and it is now known as Council Bluffs City. The reason for vacating Winter Quarters was that the land where the town stood belonged to the Indians; it was an Indian territory the title of which had not been extinguished. The agents of the government were disposed to take advantage of this and annoy the people, and that there might not be the least cause or imaginary cause of confusion on the part of the government, it was deemed best to remove to the other side of the river. It was voted that until the laws of Iowa were extended over the people of the new settlement at the Bluffs, the bishops should have authority as civil magistrates among the people. This was necessary that there might be courts to exercise jurisdiction in case of difficulty. The organization of companies to be ready to emigrate in the Spring was pushed forward with great zeal during the Winter.

On the 5th of December, 1847, a council of the Twelve met at Elder Orson Hyde's house, and unanimously elected President Brigham Young as president of the Church of Jesus Christ of Latter-day Saints, with authority to nominate his two counselors. The president appointed Brother Heber C. Kimball as his first counselor, and Brother Willard Richards as his second counselor, and these appointments were unanimously sustained. The next day, besides other items of business, Patriarch John Smith was nominated and sustained as Patriarch over the whole Church. Elder Orson Pratt was appointed to go to England and take charge of the affairs of the Church there, and Elders Orson Hyde and E. T. Benson went to the East on missions.

On the 24th of December a conference of the Church was held at the new settlement, which was continued until the 29th. A high council was selected for that side of the river, and much important business was transacted, and on the 29th, the last day of the conference, the people confirmed the election of President Young as president of the Church of Jesus Christ of Latter-day Saints, with Brothers Heber C. Kimball and Willard Richards as his counselors. From the death of the Prophet Joseph up to this time, the Twelve Apostles had acted as the presidency of the Church. The mind of the Lord had been obtained respecting this matter, and a first presidency had been selected, consisting of President Young and the two counselors whom he had appointed. While upon this subject we may anticipate the history sufficiently to say that upon the arrival of the Presidency in the valley, four Elders were chosen as Apostles to act in the vacancies which had been thus created and to take the place of Lyman Wight, who was cut off from the Apostleship. They were Charles C. Rich, Lorenzo Snow, Erastus Snow and Franklin D. Richards.

(To be Continued.)

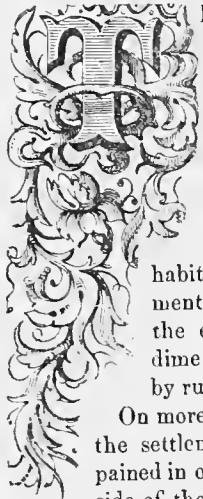
ERRATUM: In the History of the Church on page 213 of this volume after the word "appointed," in the twenty-fifth line from the bottom in the last column, it should read: Lieutenants Andrew Lytle and James Pace of Company E., captains of hundreds: Sergeants William Hyde, Daniel Tyler and Redick N. Allred, respectively, captains of fifties. Elisha Everett, musician, was appointed captain of ten pioneers.

## The Juvenile Instructor.

GEORGE Q. CANNON, - - - EDITOR.

SALT LAKE CITY, NOVEMBER 1, 1883.

### EDITORIAL THOUGHTS.



HERE is a habit which is very injurious to the minds of those who indulge in it, and which is growing among the youth of this people much more rapidly than it should. It is that of novel reading. How many minds have been ruined by the immoderate reading of novels it is impossible to estimate. Nor are the evils arising from the practice of this pernicious habit alone confined to the derangement of the mental faculties, but we also hear frequently of the escapades of boys, who, having read some dime novel, desire to make heroes of themselves by running away from home.

On more than one occasion while traveling through the settlements we have been surprised as well as pained in our feelings to see trashy novels laid by the side of the Holy Bible on the front room table, and, judging from appearances, the former had been perused much more often than the latter. A parent who will introduce works of fiction into his home and encourage his children in the reading of them to the neglect of that which is true and from God, will, we firmly believe, be called to an account at some future day for this misdemeanor.

It may be argued, however, that when the mind of a child begins to expand it should not be overtaxed by study, and, consequently, some fairy tale or romance will be more suitable for it. We will admit that small children should not apply themselves too closely to study, but this is no reason at all why stories which are known to be untrue from beginning to end should be placed in their hands that they may thereby impress upon their tender minds something which will never be of any use to them. Rather let them read the narratives of Bible and Book of Mormon history, which are so thrillingly interesting, and which, in addition to being true, are written in a style that for beauty and simplicity is unequalled by the best authors of the present age. When these works have been perused and their contents thoroughly digested, then let other good books be provided so that the intellectual may at least equal the physical growth.

Another argument which is sometimes used in favor of eastern publications is that they are much cheaper than our Church works and are consequently purchased in preference to the latter. Such was the plea of a certain man who pretended to be a Saint in one of our settlements, and who was raising a family of children. The result of his course was apparent. His oldest daughter, a girl of sixteen years, was entirely ignorant of the Book of Mormon and its contents, while she well knew the titles and subject matter of the latest tales in the *New York Ledger*. She had no particular reverence for God, because she had not been instructed in regard to Him and His laws; she spoke lightly of sacred things, because she did not realize that she thereby grieved the Holy Spirit. In this case with whom will the sin rest if not with

the parent? The fact is that novels are expensive at any price.

We hope and expect in the near future to see the time when every member of the Sunday schools, mutual improvement associations and primaries will have access to a good library which is supplied with the best books the country affords and only those which are known to be true. We trust also that the Saints will be placed in such a position that they can devote more time to intellectual pursuits, and thus prepare themselves to fill the responsible offices whereunto God has said He would eventually call them.

Considering the opportunities which this people have had for the acquisition of knowledge their progress is remarkable. Amid all their persecutions, mobbings and drivings they have never forgotten that "the glory of God is intelligence" and that "no man can be saved in ignorance." And now that the facilities for acquiring an education are so excellent, we see no reason why the youth of to-day should not in another ten years stand in the foremost rank of the learned men of the earth. There is, however, only one way in which this desirable end can be attained, and that is to "seek knowledge from the best books," being guided in all that is done by the Holy Spirit, and leaving novels and all trashy literature to those who know not that all true knowledge which we acquire in this probation will come forth with us in the resurrection.

### A TRUE FISH STORY.

BY C. W. N.

IN one of our quiet little northern settlements, lives a quaint old Scotchman; a truly good Latter-day Saint, who recently related to me a little story which I have thought good to write down in his own Scotch words, (as near as I can remember them) for the entertainment and profit of the children.

"Charlie," said he "some years ago, my auld wife was awfa sick. I waited on her day and nicht, and ye ken I was just feered she was ganna dee. But I telled her she'd better no dee and leave me aw my lane. So one day she got it inta her heed that she wanted some fish, and if she only had some fish she wauld be better. Now I never could catch a fish. I didna ken ony thing about it. Mon, I could scarcely tell a sucker frac a troot. But I just gaed oot aw my lane, and I knelt doon and askit my Father that as my auld wife was awfa seek, and she thoct a fish wauld make her better, that he wauld just put me in the way to catch a fish.

"I got a pole, an a line we a hook at the end o't, fixed a bait on the hook an doon I goes to the river there.

"The first open place I come ta I swung my line ower my heed an my hook had scarcely touched the water when a great big troot just sprang at it and swallowed it. You better believe I was excited. I pulled and twisted the thing about till I was just din oot. But I landed the fish; and when I laid it on my arms length, its heed touched my cheek an its tail lappit ower my finger ends.

"Luck like that at the beginning just made me feel that I wauld tak hame a back load o' fish for my auld wife. So I fixes on another bait in a hurry you better believe, and I commenced fishin in earnest; an I fished an fished, waded the river, cam near droonen mysel, got drenched to the skin and worked at that fishin business aw that afternoon, but never another bite. When I was near din oot, I remembert that I had just askit the Lord for *one* fish."



MOSES.

OUR engraving represents a scene from Bible history, which is doubtless familiar to all of our readers. Those who have heard or read the second chapter of Exodus will immediately pronounce the infant which is held in the arms of the slave as the child Moses. The decree of Pharaoh, king of Egypt, having gone forth that every male child born of Heb-

received from her, is too well-known to need repetition here. But notwithstanding the fact that he received so many kindnesses at the hands of an Egyptian princess, and, according to some writers, "was educated as an Egyptian in the priest's college at Heliopolis," he still retained his love for the Hebrews and became their devoted champion.

The killing of a task-master who was shamefully abusing one of his countrymen, was an act of Moses which would have



rew women should be cast into the river, Moses necessarily came under the ban; but his mother, full of love for her son, managed to conceal him for three months, and, when she could hide him no longer she carefully prepared a water-tight ark or boat of bulrushes into which she placed the child. This ark she then placed among the reeds near the bank of the Nile.

The narrative of the finding of Israel's future leader by Pharaoh's daughter and the attention which he subsequently

cost him his life had he not fled into the land of Arabia. Here we again find him taking the part of the oppressed: the daughters of Jethro, the priest of Midian, came to a certain well to water their flocks but the shepherds sought to drive them away, when Moses interfered and assisted the maidens with their work. This act was doubtless the cause of his receiving employment from Jethro, whose daughter he afterwards married.

It was while living in partial seclusion as a shepherd that the Lord called and appointed Moses to be the leader and deliverer of His covenant people. He, however, was loth to accept of a position laden with so much responsibility, and sought to excuse himself before the Lord, even though the latter had manifested His power to him through the three miracles of the burning bush, the serpent-rod and the leprous hand.

With his brother, Aaron, as spokesman, and sustained in a wonderful manner by the power of God, Moses was successful, after the fulfillment of ten plagues, to lead the children of Israel out of bondage and beyond the reach of their former oppressors.

One, among the many important lessons which we learn from the history of Moses is that God does not choose His servants from among the renowned, learned and wealthy men of the earth. In this case he chose a man who was comparatively unknown even among his own countrymen, and whose calling was confirmed by signs from heaven. In these days God has and will continue to call His servants from among the humble and worthy, without regard to their wealth or popularity.

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## DESERET'S. S. UNION MEETINGS.

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ON Monday, Oct. 1st, 1883, the regular monthly meeting of the Union was held in the Assembly Hall, Gen. Supt. George Q. Cannon presiding.

Opened with singing by the second and third Ward Sunday schools, combined under the leadership of Bro. John Robinson; and prayer by Elder George Reynolds.

Minutes of the September meeting were read and accepted.

Supt. William Hart of the second Ward Sunday school, reported it in a prosperous condition. The total membership was 134, with an average attendance of 85. They use the Union and Church works. The Sacrament is administered after singing and before the roll is called. The scholars were well trained and prompt in answering questions asked them from the stand. They could get along better if they had a larger house to meet in. Many of the children were punctual and felt really interested, and more good, steady and experienced teachers were needed to watch over and instruct them.

Supt. James Eardley reported the third Ward Sunday school in an excellent condition. Although a small school, because the Ward was small, it was a very good and interesting one. It numbered 9 classes, 17 officers and teachers and 85 pupils, with quite a fair average attendance. The sacrament was administered each Sunday. They tried to make the school as entertaining as possible by having a variety of exercises and lessons and changing them as often as was deemed best, so as to avoid monotony and lead the children to take greater interest in the principles taught them.

Anthem by the choirs.

Bro. Scott Anderson, by invitation, delivered a short, interesting lecture in favor of abstinence from tobacco, intoxicating drinks and profane language.

"Never forget the dear ones, that cluster around thy home," was very sweetly rendered by the combined choirs.

Assistant Supt. Geo. Goddard related an incident which occurred in his youth that led to his conversion to the temperance cause. Temperance taught him the virtue of self-denial, one of the greatest keys to happiness and peace given in the

gospel. Prest. J.D. T. McAllister of the St. George Stake made a few appropriate remarks.

Prest. Geo. Q. Cannon impressed upon the young men to attend these meetings with the object of benefiting themselves by all that they might hear. He deplored the terrible habits of smoking and indulgence in strong drinks. He thought no better effort could be made to check these evils than that of a good example from the Sunday school teachers and officers and all who had the morality of the youth intrusted to their hands, whether as parents or teachers.

The first Ward Sunday school was requested to furnish music and doorkeepers at the November meeting of the Union.

Benediction by Assistant Supt. John Morgan.

The semi-annual meeting of the Deseret Sunday School Union was held on Friday, October 15th, 1883, in the Salt Lake Assembly Hall. Gen. Supt. Geo. Q. Cannon presided.

Present: Presidents George Q. Cannon and Joseph F. Smith; Apostles Erastus Snow, Moses Thatcher and Heber J. Grant; Presidents and S. S. Superintendents of Stakes; general officers of the Union and others.

The Tabernacle choir, led by Prof. E. Beesley, furnished excellent music for the opening and closing exercises, also several choice selections interspersed between the addresses.

After the opening prayer by Pres. Wm. Paxman and singing by the choir, the roll of Stakes was called.

The following Stakes were then reported:

Bear Lake, by Stake Supt. A. Galloway (per letter); Sevier, by Counselor W. H. Seegmiller; Juab, by Stake Supt. Wm. Paxman; Panguitch, by Counselor J. W. Crosby, Jr.; Parowan, by Asst. Stake Supt. Morgan Richards, Jr.; San Juan, San Luis and Emery, by Asst. Gen. Supt. John Morgan who had recently visited those places; Sanpete, by Stake Supt. J. B. Maiben; Utah, by Asst. Stake Supt. Isaiah M. Coombs; Cache, by Apostle Moses Thatcher; Weber, by Elder H. H. Goddard, and Salt Lake, by Stake Supt. John C. Cutler.

The reports, altogether, indicated that a greater and more general interest was being taken in our Sunday schools, and that they were prospering in all the Stakes. The presiding authorities in the different Stakes and Wards were more generally active in all their efforts to promote and sustain the interests of their Sunday schools. At several places, illness among the people had lessened the attendance during a part of the season, but the general health was improving. A great many of the Sunday schools were so widely scattered that considerable labor devolved upon the Stake Sunday school authorities in visiting them. Jubilees or reviews had been held in many places with good results. The JUVENILE INSTRUCTOR and FAITH-PROMOTING SERIES were very much appreciated in all schools where they had been introduced. The Sacrament was very generally administered and the children through the training given them, had a better understanding of and much more respect for this sacred ordinance. Suitable and new music was much needed. In two of the Stakes the Sunday school officers and teachers had been set apart by the laying on of hands to their respective duties and mostly with good results. The Stakes represented by Supt. Morgan had not been organized very long, and the Saints were laboring under the difficulties that exist in new settlements, but the excellent features that he had noted in their Sunday schools and the interest manifested by bishops and others were commendable. Local missionary labor for the purpose of getting all the youth to attend Sunday school regularly had effected good where it had been tried; so far as reported, this had only

been carried out fully in Weber Stake; this was a notable exception to the other reports, for although there is an improvement in this respect, a great need was expressed for efficient male teachers who would attend regularly and feel the importance of this noble calling.

Elder Moses Thatcher, when giving, by request, a general report of the cause in Cache Stake, observed that faithful Sunday school work is as good and important as foreign missionary labor. He encouraged parents to visit our Sunday schools, and depreciated the practice of some in sending their children to schools taught by those outside of the Church. Said the JUVENILE INSTRUCTOR was the best periodical published.

Prest. Joseph F. Smith endorsed the Sunday school movement. It was a pleasure to him to visit our Sunday schools whenever opportunity offered; though he had not visited in this Stake very much. This work is of such importance that it should take no argument to convince the parents of their duty to get their children ready in time and send them to Sunday school. He referred to the need of teachers and felt that the example of mothers, who, having a family to care for, take them to Sunday school and act as teachers was most praiseworthy. He admonished teachers to be patient and kind to the younger children and draw them by the power of affection.

Apostle Erastus Snow suggested that Ward Teachers look after the children in their visits to the families of the Saints, and urge their attendance at Sunday school. Also suggested that teachers for Sunday schools be sought after, whose occupations would not interfere with their regular attendance. He felt pleased and encouraged at the reports given. He blessed those engaged in Sunday schools with all the authority he had and invoked the blessings of God upon them, for they had an important mission.

Asst. Gen. Supt. Goddard briefly reviewed the reports that had been given. He commended the INSTRUCTOR, and urged all to aid in sustaining and extending its circulation. It was expected that by Christmas a new music book of about one hundred pieces would be issued by the Union. He said that Elder C. H. Bliss was going to travel through the territory in the interests of the INSTRUCTOR, and proposed that he be appointed a missionary at large to our Sunday schools, which, on motion, was done by unanimous vote.

Gen. Supt. George Q. Cannon suggested, where there is a lack of teachers it would be good for presidents of Stakes and Bishops to call sufficient competent brethren to act in that capacity. There is no labor that will exceed, if there be one that equals it. Faithful teachers will be greatly blessed. He felt thankful for the outpouring of the Holy Spirit that had led to the organization of our Sunday schools and the establishing of the Deseret Sunday School Union.

Closed with singing the doxology by the choir and congregation and benediction by Apostle H. J. Grant.

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GRATITUDE should mark all our conduct, for we are surrounded by the mercies of God.

WOULD you learn to judge kindly an offending brother, place yourself in the position of the culprit.

THE fairest fruit is not always the most palatable. The fairest woman is not always the most faultless.

## THE MOUNDS AND THEIR BUILDERS.

BY HAGOTH.

SINCE the Book of Mormon was first published to the world in the year 1829, many things have come to light that are evidences of its truthfulness. Among these are the numerous ruins and mounds that have been discovered since that time, as well as other evidences that go to prove that this land was inhabited by a more civilized race than Columbus found here. Among the mounds that I have seen I think the most important are to be found a few miles east of St. Louis, on the American Bottom. As you proceed eastward on the Ohio and Mississippi or Vandalia railroads you will notice numerous mounds of various sizes covering the plain on either side of the track. One in particular—off to the left—attracts the attention from its great height and size and because a farm house stands on its summit.

Within ten square miles of alluvion bottom there are more than one hundred mounds of considerable dimensions. The largest of these are on the bank of Cahokia creek five or six miles from East St. Louis.

This group contains seventy-two mounds the majority of which are situated on a square mile. The largest mound is in the center of the group and is known as the Cahokia or Monk's Mound, deriving its latter name from the fact that in the early history of the country some monks occupied the mound for a short time. The form of the mound is a parallelogram with straight sides the longer of which are north and south. It is about one hundred feet in height. On the southern end thirty feet, above the base, is a terrace or apron containing nearly two acres of ground. On the western side and some thirty feet above the first terrace is a second one of somewhat less extent. The top of the mound is flat and divided into two parts the northern end being four or five feet higher than the southern portion. The summit contains about an acre and a half. Near the middle of the first terrace at the base of the mound, is a projecting point, apparently the remains of a graded pathway to ascend from the plain to the terrace. The west side of the mound below the second terrace is very irregular and forms projecting knobs separated by deep ravines, probably the result of rain storms. The remaining sides of the structure are quite straight and but little defaced by the hand of time. About the sides of the mound are still growing several forest trees one of which an elm is several centuries old. The base of the mound covers sixteen acres of ground.

A well has been dug on the lower terrace and pieces of pottery, sea shells etc., were found. In another mound near by bones were found, also some copper awls and needles, some of the latter were about eighteen inches long. Stone images, pottery and many small relics have been found in mounds in the vicinity.

All this goes to show a degree of civilization in advance of the Indian race, and how do we know but what these mounds are the remains of the cement houses spoken of in the third chapter of Helaman?

There is every appearance that a great city stood here, for the bottom seventy-five miles long and five to ten wide is literally covered with mounds and even the present site of St. Louis was dotted here and there with these remains of past greatness.

## THE BLESSING OF CHILDREN.

BY DON CESAR.

"Then were brought unto Him little children, that He should put His hands upon them, and pray: and the disciples rebuked them.

"But Jesus said, suffer little children and forbid them not to come unto me: for of such is the kingdom of heaven.

"And He laid His hands upon them and departed."—*Matthew xiv. 13-15.*

AFTER Jesus arose from the dead, He remained with His disciples at Jerusalem some forty days; He also came to this continent, America, to visit the Nephites, and to organize a Church among them. And this, too, was in fulfillment of His own sayings when with His disciples at Jerusalem: "And I lay down my life for the sheep. And other sheep have I which are not of this fold (at Jerusalem); them also I must bring, and they shall hear my voice; and there shall be one fold and one shepherd" (*John i. 15, 16*).

But some would say, "He meant the Gentiles, when He said, 'Other sheep have I, etc.'" When a woman of Canaan, however, desired that Jesus should heal her daughter, and the apostles asked Him to send her away, for she was crying after them, Jesus said: "I am not sent but unto the lost sheep of the house of Israel" (*Matthew xv. 24*). Therefore, when Jesus told His disciples that He had other sheep He must bring and who were to hear His voice, He had reference to some branch of the house of Israel, and from the sacred pages of the Book of Mormon we learn that He meant the Nephites on this land and also the "lost tribes."—But this is foreign to my subject.

One of the most sublime events which is recorded in the Book of Mormon, is that of Christ blessing the little children among the Nephites. It can be found in *III. Nephi xvii. 11-25*.

"And it came to pass that He commanded that their little children should be brought.

"So they brought their little children and sat them down upon the ground round about him, and Jesus stood in the midst; and the multitude gave way till they had all been brought unto Him. And it came to pass that when they had all been brought, and Jesus stood in the midst, he commanded the multitude that they should kneel down upon the ground.

\* \* \* \* \* And He took their little children one by one and blessed them, and prayed unto the Father for them.

\* \* \* \* \* And He spake unto the multitude, and said unto them, behold your little ones. And as they looked to behold, they cast their eyes towards heaven, and they saw the heavens open, and they saw angels descending out of heaven as it were in the midst of fire; and they came down and encircled those little ones about, and they were encircled about with fire, and the angels did minister unto them."

In these days it appears that God has not forgotten little children, for as early as in the Spring of 1830, He gave a revelation defining the duties of members of His Church. According to that revelation, "Every member of the Church of Christ having children, is to bring them unto the Elders before the Church, who are to lay their hands upon them in the name of Jesus Christ, and bless them in His name" (*Doc. and Cov. Sec. xxi. 70*).

Because of this commandment, the Latter-day Saints take their children, when they are very young, unto the Elders of the Church who bless them and dedicate them unto the Lord.

"But," says one, "what good does that do? Wherein is there any benefit in that?"

Certainly there must be as much benefit in being blessed by the servants of God now, as at any time; and who has read the story of Samuel's dedication unto the Lord, but what he has been ready to exclaim, "Surely the Lord watcheth over and accepteth those who are dedicated unto His service." The Spirit of the Lord will be with them more abundantly—will work more powerfully upon them to restrain them from evil, and direct them in the path of virtue.

The writer believes that very many instances of benefit could be related by the Saints of God in support of having their children blessed. He gives one that came under his personal observation:

Mrs. R— embraced the gospel in England and desired, as all Saints do, to gather to Zion—the home of God's people. She had four children and after selling all her effects, found she was unable to take all four of them with her. The brethren counseled her to leave two of her children with some of the Saints until she could send for them. Accordingly she decided to leave her oldest daughter and her son, who was then between four and five years of age. Well does that son still remember the sorrow of his mother when she concluded to follow the counsel of the Elders.

He was playing in a corner of the room, and, looking up he saw that his mother was crying. Going up to her he asked why she cried. The mother took him in her arms and for a few moments sobbed aloud in her agony of grief. As soon as she could control herself she told the child she was going to Zion, and that she would have to leave him behind with Brother and Sister T—, "but, when you grow to be a man, you'll come to your mother, won't you, H—?" "Yes, mother, I will," said the boy, as the tears trickled down his face.

Nearly four years passed and the man and woman, with whom this boy was left, were about to separate. "What shall we do with H—?" It was decided to send him to the "work-house," where he would be "bound" until he was twenty-one. That very afternoon he was registered at the work-house in B—, and was to be taken in the next morning.

During the night he awoke and tossed about on the bed as in a fever. Presently a vision opened upon his mind. He saw his mother crying; again he went to her and asked her why she cried—his tears again fell, and a voice seemed to say: "If you go to the work-house and stay until you are twenty-one, you will never go to Zion to your mother." The vision closed. The boy crept noiselessly down stairs; he left the town and although the night was dark and the road lonesome, he felt no fear, for the angels seemed to guide him.

He was found by those in whose charge he was left some six weeks later, but never returned to B—.

The next season he went to Zion and has had the inestimable blessing of being reared in the midst of the Saints.

The boy has now grown to manhood and he firmly believes the vision he received, when a boy, was of God; and that it was given because he had been dedicated unto the service of God, and that He, who hears the ravens when they cry, and takes note of the sparrows when they fall, was watching over His own.

TRAINING the hand and eye to do work well leads individuals to form correct habits in other respects.



MODERN LAMPS, AND THEIR INVENTORS.

WHILE the last eighty years have seen the invention and introduction of gaslighting in our streets, shops and manufactories, scarcely less striking improvements have been effected in our domestic lamps—those indispensable companions of the student and the workman, whose occupation requires a steady light. From a very early time men had discovered that certain substances plunged in oil or enveloped in grease would burn slowly and give light. But the ancient modes of employing these devices were far from satisfactory. They furnished a dim light, annoying the senses and injuring articles of furniture by giving out constantly thick clouds of smoke. Up to the beginning of the present century the expensive wax candle was the only means practically in use for lighting a room without the inconvenience of smoke. It was in 1785 that Argand, a native of Geneva, discovered a new and simple method of obviating this objection to lamps while giving to their flame, for the first time, a pure and brilliant appearance. It was Argand who first thought of the device of cylindrical necks, to the top of which the oil was induced to ascend through a tub or by the capillary attraction of the wick. Argand knew that the air passing continually up this wick in two currents, the one external, the other internal, would afford a far more abundant supply than could be obtained by the old methods, and thus feed the flame with such rapidity as to prevent smoke; but the crowning point of his invention was the glass chimney, the draught and heat created by which enabling the oil to burn at a much higher temperature, gave at once that clearness and intensity to the light which is now familiar in all households. While Argand was preparing to apply this important discovery, a workman, named Quinquet, left his service, and immediately afterward brought out an improvement as entirely his own invention. As such the public received it, and for a long time Quinquet's name became thus unjustly associated with the ingenious discoveries of his former master.

Argand died in 1803. He had lived to see considerable improvements in the useful instrument which bears his name. For the chief of these the world is indebted to Carcel, the clockmaker of Paris. To him we owe the solution of an important difficulty in lampmaking—the avoidance of the projection of the shade from the reservoir. An interesting article descriptive of Carcel's invention has been published in the *Engineer*, a weekly journal, from which we extract the following particulars: "In the lamp which he constructed, Carcel made the reservoir for oil at the lower part of the lamp, and placed close to it a clockwork, which moved a little force pump, the piston of which raised the oil as far as the wick. The spring was reached by means of a key. The mechanical means employed by Carcel for raising the oil to the burner were as ingenious as elegant; therefore, we have changed nothing of the principle of the inventor's lamp. The wheelwork that he adopted has always been retained; the improvements being secondary points in the mechanism. Carcel drew but a small profit from his important discovery. Like many originators of useful inventions, to whom we are indebted for the luxury and ease of actual life, he left to others the profit and benefit of his work. He died in 1812, full of infirmities. Life had been to him but a long and painful struggle. When he wished to patent and secure to himself the property of his discovery, and commence the use of it, he was obliged to have

recourse to a partner to find the necessary funds. It was the apothecary Garreau who joined him; thus, the patent, which was delivered the 24th of Oct., 1800, to the inventor of the 'mechanical lamp,' bore the two names of Carcel and Garreau. But the latter had nothing to do with the discovery, though his intervention in the enterprise was not without its advantages. Carcel, greatly discouraged would not have followed up the work he had proposed to himself had it not been for the entreaties and encouragements of his friend. However, the term of the patent expired without having brought any important profit to the two parties. In the Rue de l'Arbre Sec at Paris may still be seen the old shop of Carcel, occupied to this day by a member of his family, bearing this sign, 'Carcel, Inventeur.' In the doorway of this simple shop may be seen the first model of the lamp which Carcel constructed. The hot air which passes from the glass chimney of the lamp serves to put in motion the mechanism by which the oil is raised to the burner. On other lamps is clockwork, constructed as by Carcel, the needles of which are put in action by the same mechanism which raises the combustible light."

*Selected.*

Chapter for the Little Ones.

ANGEL WATCHERS.

It was evening, and the children,  
Two bright, happy, laughing boys,  
Were reminded it was bed-time—  
They must cease their sport and noise.

Then a gentle, sweet-souled maiden,  
Called the boys to be undressed;  
And I heard her talking to them,  
While preparing them for rest.

"You must let me wash your faces,"  
(Words she murmured such as these);  
"So that while the angels watch you,  
They can kiss you if they please."

Angel watchers kissing children,  
Beautiful and happy thought!  
Which the rosy, guileless cherubs,  
Loving, trusting, quickly caught.

Silently they pondered o'er it,  
Slily into bed they crept;  
And with smiles their faces dimpled,  
Angels watching while they slept.

In the morning "mamma" found them,  
Still so fresh, and sweet, and bright;  
That it seemed the angel watchers,  
Must have kissed them in the night.

LULA.

## EVENINGS AT HOME.

## FIRST EVENING.

"I wish you could play more quietly, children," said a mother to her two little sons, one evening last Winter.

"Tell us a story, mother, and we'll sit down and be right still," said one little boy.

"Yes mother, please tell us a story," chimed in the younger brother, and they each drew a chair close to their mother as she sat at work.

"What shall I tell you about?" asked the mother, as she exchanged a smile with their grandma, to see how quiet they had already become.

"Tell us about the world," said the elder son. And then something like the following conversation took place between the mother and the two boys, whose ages were then between four and five and between two and three.

*Mother.* "Who made the world?"

*Both boys.* "The Lord."

*M.* "Yes, the Lord made the earth and the heavens. At first, 'the earth was without form,' that is, the things of which it is made were all mixed together and there was no proper shape to them; and the earth was void, or empty; and it was all dark. But the Lord divided the land from the waters, and made lights."

*First boy.* "How did He do it, mother?"

*Second boy.* "How could He do it?"

*M.* "I can't tell you how He did it, but He knew how it could be done. He knows many things that men and women do not know. But when you are older you will understand some things that you cannot understand now."

*Second boy.* "Why don't you know how the Lord made the world, mother?"

*First boy.* "Can't you learn how He did it?"

*M.* "No, I can only learn a little about it. The Lord knows a great deal that men and women do not know how to find out, the same as men and women know some things that children have not learned. I know how to make bread, but you don't, do you?"

*First boy.* "Yes I do. You take a pan with some flour and some yeast, to make bread."

*Second boy.* "And a spoon."

*M.* "And is that all?"

*First boy.* "No, you have to have milk or water to stir in it."

*M.* "Well, I'm glad you notice so much of what is done around you; I hope you will always try to

learn about everything that can be of use to you. Now you must go to bed, and if we can, we will talk more about the world to-morrow evening."

LULA.

## MANIFESTATIONS OF THE SPIRIT.

BY JOSEPH MORRELL.

"HOWBEIT when He, the Spirit of truth is come, He will guide you into all truth for He shall not speak of Himself but whatever He shall hear that shall He speak and He will show you things to come." (*John xvi. 13.*) This was the promise made by the Savior to the Saints in His day, and by following the history of those who were faithful in keeping His commandments we find the promise fulfilled as shown on the day of Pentecost and many other places in the scriptures. And as Peter said "the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call." So if we have been called by Him in this day, the promise is unto us and the Spirit should manifest itself the same now as it did then.

When we as Elders are sent out to proclaim the truths of the gospel among strangers we realize that we must seek that spirit to "guide us into all truth" for no man knows the things of God save by the Spirit of God. But it will not dwell in unholy temples, for Paul says, "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are." This leaves us in no doubt as to who we are and how we should live to have this Spirit for our companion.

I will give a little of my experience in this regard, and bear my humble testimony to the truth of the scriptures as before quoted:

Myself and companion, both of us young in years as well as experience in preaching, were laboring in Mississippi. We had just opened a new field in Jasper county and as usual everybody was talking about the "Mormon" preachers some few holding that we preached the truth, while others said we and our works were all of the devil and we should be driven out of the state. Some of those who advocated this latter plan pretended to be lights to the people.

On Sunday, April 29th, 1883, we held meeting in a school house situated in a grove of large pine trees. We had a good time and enjoyed the spirit of our calling. After meeting we were invited to hold meeting in three private houses. We therefore made the appointments for that evening and for Wednesday and Thursday following.

We filled the first appointment and had a good meeting finishing with a debate with a Baptist preacher, whom we were able, by the help of the Spirit, to defeat in every argument.

Monday morning my companion, Brother W. H. Crandall, told me he would have to go to Jones county, about forty miles from where we were laboring as he felt he was wanted there. What was to be done? I had never held a meeting in my life. Brother Crandall had been in the field about four months while I had only been there about six weeks, and I had depended on him to do the most of the talking.

I cannot explain how I felt, but the Spirit in which we trusted said for him to go, and I felt, though very weak, that the same Spirit would help me fill the two appointments that we had made.

Accordingly Brother Crandall went to Jones county. About one month previously we had been given two weeks by an armed mob in which to get out of Jones county and we could not think why the Spirit should direct Brother Crandall to go there; but when he arrived he found that there were a few believers who wanted to be baptized and had been praying for one of us to come. They felt so sure that their prayers would be answered that they had everything ready for the Elder to perform the ordinance, which he did, notwithstanding the threats of the mob that we should not come there again.

Wednesday night came and with it quite a crowd to hear the new doctrine. As I sang the first hymn I felt that unless God would help me the people would be disappointed. If ever I prayed and tried to exercise faith it was then. When I arose to speak, the words seemed to stick in my mouth and everything seemed to say, "You cannot fill this appointment." But when I began to speak the Spirit rested upon me, and for about one hour and a quarter I was enabled to explain the truths of the gospel. When I ceased speaking I was astonished to find I had spoken so long.

As soon as meeting was dismissed a Rev. Mr. Smith came up to me, when the following dialogue took place as near as I am able to remember and glean from persons who were at the meeting:

MR. SMITH.—I would like to ask you a few questions.

ELDER M.—I am always glad to answer any questions pertaining to the gospel that I am able to.

MR. S.—I have been preaching in the Baptist church for about ten years the same doctrine that you have been preaching; therefore what is the use of your coming so far from home to tell us what we already know?

E. M.—I have never heard you preach, but do you believe in the same church organization that existed in the Church of Christ in His day and which Paul says God placed there to remain until we all come to a unity of the faith?

MR. S.—Oh no! that was done away with in that day.

E. M.—Do you believe that signs should follow those who believe as they did in the days of Christ?

MR. S.—They are also done away with as times have changed and they are no longer needed.

E. M.—Do you believe a person should receive the Holy Ghost by the laying on of hands by one having authority to bestow that gift as did the apostles of old, as shown in Acts, eighth chapter and twelfth verse, and other places?

MR. S.—No; the Holy Ghost comes differently now. It enters the heart of man and makes a change in him and no man has authority to bestow it now-a-days.

E. M.—Do the signs follow its entering as it did of old, as shown in Acts, second chapter?

MR. S.—Oh no!

E. M.—Do you believe in continued revelation?

MR. S.—Oh no! we don't need it.

E. M.—Do you ever pray?

MR. S.—Yes.

E. M.—And do you ever expect to get an answer to your prayers?

MR. S.—Ye—yes.

E. M.—Why you must then believe in revelation. So you see we have come to one thing upon which we agree; but you see there are a great many principles contained in the scrip-

ture which I believe and you do not, and so I guess we don't teach exactly alike.

MR. S.—You profess to be honest, virtuous, etc. How about those people that your Church caused to have robbed and killed at Mountain Meadow?

E. M.—I was not old enough to know anything about it at the time, but I do know that at the trial of J. D. Lee, a few years ago it was shown that our Church or the leaders of it, had nothing to do with that wicked affair, and they did everything in their power to bring the guilty parties to justice. It was shown in that trial that it was the Indians who did nearly if not all the killing, and as the emigrants had poisoned some springs along the road the Indians thought they were justified in their acts. If there was any of the members of our Church present, the Church is not responsible for the acts of its members, for Christ said the gospel was like a net cast into the sea which brought forth of all kinds. Furthermore, J. D. Lee was convicted by a jury, the majority of which belonged to our Church.

A LADY PRESENT.—Well, Dr. Smith, you are not making your seed corn to-night. (Laughter.)

MR. S.—Why do you go to these back-wood places among the poor and ignorant to preach your doctrines?

E. M.—We have missionaries in nearly every state and a great many foreign countries we preach to all who will come out to hear us, rich or poor, but it is now as it was in the days of our Savior, the poor, but not the ignorant, generally are more apt to accept the truths of the gospel. (*Matt. ii. 2-5.*)

MR. S.—(Excitedly.) I must go. Good night!

In his hurry he forgot his saddle bags, for which he afterwards sent.

HOW TO BE HAPPY.—If people wish to live well together, they must not hold too much to logic, and suppose that everything is to be settled by sufficient reason. Dr. Johnson saw this clearly with regard to married people, when he said, "Wretched would be the pair above all names of wretchedness, who should be doomed to adjust by reason every morning, all the multitude detail of a domestic day." But the application should be more general than he made. There is no time for such reasonings, and nothing that is worth them.

If you would be loved as a companion, avoid unnecessary criticism upon those with whom you live. The number of people who have taken out judges' patents for themselves is very large in any society. Now it would be hard for a man to live with another who was always criticising his actions, even if it were kindly and just criticism. It would be like living between the glasses of a microscope. But these self-elected judges, like their prototypes, are very apt to have the persons they judge brought before them in the guise of culprits.

One of the most provoking forms of the criticism above alluded to, is that which may be called criticism over the shoulder. "Had I been consulted," "Had you listened to me," "But you always will," and such short scraps of sentences may remind many of us of dissertations which we have suffered and inflicted, and of which we cannot call to mind any soothing effect.

ONE of life's hardest lessons from the cradle to the grave is waiting. We send our ships out but cannot patiently wait their return.

## SONG OF THE SEASONS.

WORDS BY C. W. STAYNER.

MUSIC BY E. BEESLEY.

Merry, merry, children, sweetly sing Of the happy days that the seasons bring: Each in its robes doth  
gai - ly ap - pear, The hearts of the children to comfort and cheer. Merry, merry children, sweetly sing  
Of the happy days that the seasons bring, Merry, merry children, sweetly sing Of the happy days that the seasons bring.

Merry, merry children, gently pray  
That the happy times, which are passing away,  
Long in your lives may linger and shine,  
As gems of bright lustre and radiance divine.

Merry, merry children, soon the Spring  
With her pretty buds, and her birds that sing,

Clad now in verdure, must change her array,  
And then she will grow into bright Summer day.

Merry, merry children, Summer's heat  
Follows ever after the Spring so sweet;  
Autumn with sheaves of bright yellow grain  
Doth herald the coming of Winter again.

## RIDDLES.

What is pretty and useful in various ways,  
Tho' it tempts some poor mortals to shorten their days?  
Take one letter from it, and then will appear  
What youngsters admire every day in the year;  
Take two letters from it, and then without doubt  
You will be what it is if you can't find it out.

What of all things in the world is the longest and the shortest,  
the swiftest and the slowest, the most divisible and the  
most extended, the most neglected and the most regretted;  
without which nothing can be done, which devours all that is  
little and ennobles all that is great?

The answers to the Enigmas published in No 19, are the letter  
H and WORDS. The former has been correctly solved by Maria  
Beazer, Kaysville; Robert Hay, Pleasant Grove. We have  
received no correct solutions to the latter.

THE law can never make a man honest: it can only make  
him very uncomfortable when he is dishonest.

## NOVEMBER.

The mellow year is hasting to a close:  
The little birds have almost sung their last,  
Their sharp notes twitter in the dreary blast—  
That shrill-piped harbinger of early snows;  
The patient beauty of the scentless rose,  
Oft with the morn's hoar crystal quaintly glass'd,  
Hangs a pale mourner for the summer past,  
And makes a little summer where it grows.  
In the chill sunbeam of the faint, brief day  
The dusky waters shudder as they shine;  
The russet leaves obstruct the straggling way  
Of oozing brooks, which no deep banks define;  
And the gaunt woods, in ragged, seant array,  
Wrap their old limbs in sombre ivy twine.

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