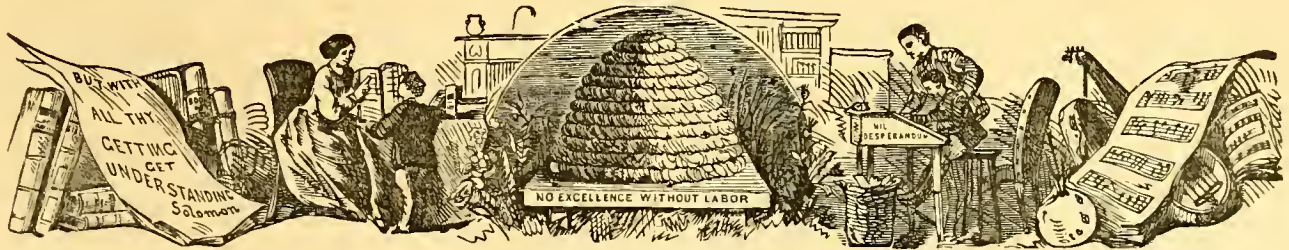


THE JUVENILE INSTRUCTOR.

HOLINESS TO THE LORD.



VOL. XV.

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NO. 10.

THE PROPHET REBUKING THE KING.

OF all the prophets mentioned in the Bible there is not one whose character claims our admiration more than does that of the Prophet Nathan. There is very little said about him in the scriptures, but that little is sufficient to show the character of the man.

True, we find mention made in the Chronicles of a book written by this prophet, in which, as stated, the acts of King David from first to last were recorded; but that is one of the many books of scripture that is not compiled in what is known to us as the Bible.

In fact, it is not known to be in existence. Should that book ever come to light, as did the Book of Abraham, for instance, that Joseph Smith translated, it would doubtless prove very interesting. The writings of such a brave and noble man could scarcely fail to be of interest.

The first mention made of the Prophet Nathan is during the reign of David, when that king proposed to build a temple, or house of the Lord.

David was a great man, and had been highly favored of the Lord. He had been taken when a shepherd boy and anointed by the Prophet Samuel to be king. The Lord had preserved his life when he was beset upon all sides by dangers, and on the death of Saul had made him king of Judah and afterwards ruler over all Israel. But David had been a man of blood; he had fought in many battles, and slain many people, and the Lord, therefore, did not feel to accept of any house that he should build for holy purposes. So He sent the Prophet Nathan to command him not to do so, and to promise David at the same time

that a son should be born unto him who would be permitted to do the work, and that the throne of his kingdom should be established forever.

Whether David really abandoned the idea of building a temple himself or not, he was kept too busy after that, fighting his enemies, to find time for executing any such project. While his army was engaged subduing the Ammonites, King David remained at Jerusalem, and one evening when walking upon the roof of his house, as was the custom, he saw a very

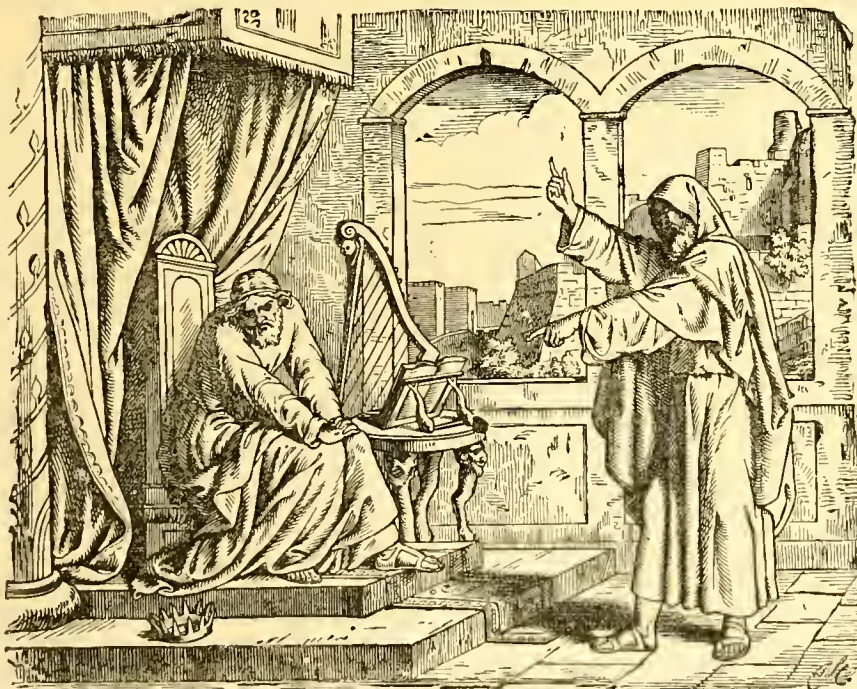
beautiful woman, who, upon inquiry, proved to be the wife of one of his faithful soldiers.

King David was fascinated by the beauty of this woman, and an evil desire entered his heart, prompting him to plan for Uriah, her husband, to be killed, and thus obtain her for his wife. He accomplished this wicked object by having Uriah placed in the front of the battle, where he was slain, and then took the lovely Bathsheba to himself.

A king in that age, of course, possessed great power over his

subjects. Even should he desire to have one of them put to death, it was very unlikely that the people would question his authority. But from the manner in which Uriah's death was planned, David evidently did not wish the people to suspect that he had a hand in it. However, if he expected to accomplish his wicked plot without the Lord knowing it, and calling him to account, he only deceived himself.

The Lord made it all known to the Prophet Nathan, and sent him to the king to charge him with the crime.



Our engraving illustrates the scene, when the prophet appeared before the king.

The prophet broached the subject by relating a parable:

He said, there were two men in a city. One was rich, and owned many flocks and herds. The other was poor, and possessed only one little ewe lamb, which he had bought and nourished, and which had grown up with his children, and was almost as one of his family. The rich man wanted to entertain a traveler who came along one day, but instead of killing one of his own animals to make a feast, he took that only lamb of the poor man, and killed it.

When King David had heard that, he became very angry, to think a man should be guilty of such an act of injustice, and declared that the man who had done it should surely die.

Then said the prophet Nathan unto the powerful king, "*Thou art the man.*" Thus saith the Lord God of Israel, I anointed thee king over Israel, and I delivered thee out of the hand of Saul; and I gave thee thy master's house, and thy master's wives into thy bosom, and gave thee the house of Israel and Judah; and if that had been too little, I would moreover have given unto thee such and such things. Wherefore hast thou despised the commandment of the Lord, to do evil in his sight? thou hast killed Uriah the Hittite with the sword, and hast taken his wife to be thy wife, and hast slain him with the sword of the children of Ammon. Now therefore the sword shall never depart from thine house; because thou hast despised me, and hast taken the wife of Uriah the Hittite to be thy wife."

King David accepted the rebuke. He knew that the man of God told the truth. He acknowledged his guilt by saying, "I have sinned against the Lord." The king did what he could to atone for the crime he had committed, and doubtless respected the prophet all the more for coming to him and charging him with it.

He afterwards showed his respect for the prophet, by sending for him to come and anoint his son Solomon to succeed him as king.

PERSONAL APPEARANCE OF THE NEPHITES.

BY G. R.

EVER and anon throughout the Book of Mormon, we are reminded by the inspired historians, of the beauty of the Nephite race, especially in the days when the glory of righteousness beamed in their eyes, and shone in their countenances; then they were fair, very fair to look upon—a white and delightful people.

And well might it be so, for were they not descended from that kindred couple, Abraham and his half-sister, whose great beauty has been proverbial in every generation, since they graced the earth with their comeliness? So lovely was Sarah, the fairest of womankind of her generation, that when she was sixty-seven years of age, the royal Pharaoh, disregarding the charms of the darker daughters of Egypt, desired her for his wife; and his admiration was doubtless in good taste, for the Bible tells us that she was then "very fair." And still more remarkable, when yet another twenty-two years had passed away, and she had seen nearly ninety summers come and go on this earth, another monarch, Abimelech, sought to take her to himself. Nor was her husband's manly beauty less striking; obedience to God, the observance of the laws of life, and the cultivation of the generous virtues so enabled his

existence, that strength and manhood tarried with him in its force, long after that age when the sons of modern generations are feebly tottering to their graves.

Of the commanding beauty of Abraham's descendants, we have many recorded instances; but none that exceed that of his great grandson, Joseph, whose surpassing manliness placed him in the greatest jeopardy, but whose uncompromising virtue and unaffected innocency brought him off conqueror over temptation, and raised him to the highest pinnacle of earthly splendor and heavenly favor. It was from this well-favored Joseph that the Nephites sprang.

God has set the mark of His displeasure on the Lamanites, whom He has cursed, because of the iniquities of their fathers, with a darkened skin, uncouthly features, and strait, black, coarse hair. In the beginning, it was not so with either Judah or Manasseh.

In confirmation of the testimony of the Book of Mormon, that the inhabitants of this continent were once a white and beautiful people, it may be stated that when very ancient burial places in North and South America have been opened, the remains of two races—one dark and the other fair—have been exhumed. The question may arise: How could this be told, when the skin had long rotted off the bones, and left only the skeleton behind, which fell in powder as soon as it was exposed to the action of the air? In this way: The dry, gravelly soil in which some of these bodies were buried, had so little affected the mummy, that portions of the hair still remained in good preservation, and in numerous instances, it was such as is only found on the heads of light races. We will cite a few examples given by different enquirers in this field of research.

One writer, speaking of the ancient mummies found in Peru, says: "The hair in general is of a lightish brown, and of a fineness of texture which equals that of the Anglo-Saxon race." Again: "The ancient Peruvians appear, from numerous examples of hair found in their tombs, to have been an auburn-haired race." Another gentleman, a Mr. Haywood, has described the discovery, early in the present century, of three mummies, in a cave near the Cumberland River, in Tennessee; "and the color of their skin was said to be fine and white, and their hair auburn, and of a fine texture." The same investigator mentions several other cases where mummies were found in the limestone and saltpetre caves of Kentucky and Tennessee, with light yellowish hair. One scientist, to account for this peculiarity, suggests that it is possible that the light color was due to the action of lime and saltpetre; but this suggestion will not affect those buried in other formations of rock, nor will it account for the fineness of the texture of the hair. Reasoning from other data, other writers have concluded that the great cities whose ruins still stand in Yucatan and Central America, were the work of two races, a light and a dark-skinned race respectively.

The reference to the Anglo-Saxon race above made, is not without its value. To us it seems highly probable that the righteous Nephites, in very many particulars of form and features, resembled this people and its kindred races. Our reasons are: first, that there was a striking similarity in the appearance of the ancient Israelites and the olden Anglo-Saxons. This likeness has been remarked and commented upon by various authors. Again, it is well known to the Latter-day Saints, that there was a large percentage of the blood of Ephraim in the stock from whence the Anglos and Saxons sprung. So much admitted, it is easy to understand how the two half tribes, descended from the comely Joseph—

the one from Ephraim, and the other from Manasseh—would bear a strong family likeness.

Were we introduced to a typical Nephite, we should expect to find him well proportioned, ruddy of countenance, auburn haired and light eyed. This is, of course, simply conjecture, and is entitled to consideration only as such.

From reliefs found sculptured on the walls of the ruined cities of Central America, it seems probable that the ancient Lamanites esteemed flat, receding foreheads, the highest type of beauty. Most of the figures on which the greatest artistic skill is displayed, appear to represent persons on whom some artificial means had been used, in infancy, to flatten the front part of the head, as their debased descendants, the Flatheads, do in our day. It is a noteworthy fact, that other races of Israelitish descent, or who have come in close contact with the Hebrews, show this same tendency.

Skulls, thus flattened, have been taken out of tombs in the neighborhood of ancient Media, where the Israelites were once in captivity; also from sepulchres in Circassia, Scandinavia, Great Britain, etc., and one was even exhumed from outside the walls of Jerusalem. It is true the Book of Mormon does not refer to this custom, but it often speaks of the Lamanites shaving their heads, which in all probability may have afterwards grown into the still more hideous practice of flattening the skull, under the idea that it made them courageous. Indeed, it is quite possible that it did make them recklessly bloodthirsty, by injuring their intellectual powers, and thus tending to develop their more savage instincts.

TEMPLES.

BY DANIEL TYLER.

(Continued.)

IN my last I showed you how particular the Lord was about having everything recorded and witnessed. This strictness is not confined to those two items, but the Lord has always been very particular to have things done "according to the pattern" He has given. In a revelation given on the 19th of January, 1841, He says:

"For there is not a place found on earth that he may come and restore again that which was lost unto you, or which he hath taken away, even the fullness of the priesthood."

Perhaps some of my young readers may enquire if Joseph Smith previous to the giving of this revelation was not an Apostle, which is the highest grade of priesthood in the Church, as well as Prophet, Seer and Revelator, and if there were not a quorum of Twelve Apostles, a Patriarch and a quorum of Seventies as well as Elders, Priests, Teachers and Deacons.

Yes, my young friends, all these authorities were in the Church; yea, more, they had received endowments in the Kirtland Temple, where cloven tongues as of fire sat upon many, and they spoke with the power of God, and saw many marvelous things, brief mention of which has heretofore been made. While Joseph Smith was an Apostle he was also the chief of the Apostles, and presided over the Apostles and over the whole Church, as is stated in the Doctrine and Covenants, sec. cvii., par. 91-92. The question then arises, What is meant by the fullness of the priesthood?

It does not mean any special office above that of Apostles, but that there were powers belonging to the different grades of priesthood which had not been conferred. They had no temple, no baptismal font, no administration for the

dead, no endowments, no place to "reveal ordinances which had been hid from before the world was." As a faint illustration, I will speak of the patriarchal priesthood, and say that every faithful Elder in Israel who has received a patriarchal blessing by a legally authorized father in Israel, is, himself, by virtue of his blessing, a patriarch to his children, and without such blessing is not a recognized patriarch. This doctrine may be new to some of you, but whether or not, it is true.

But all faithful patriarchs have not the fullness of that priesthood. By virtue of a patriarchal blessing the patriarch thus created receives power to renew unto his posterity the rights conferred upon him; but he cannot confer patriarchal blessings outside of his own lineage or rather beyond his immediate descendants; while those especially ordained to bless the people may bless all kindreds of the earth, and the Patriarch to the Church is recognized as the Patriarch of all Patriarchs.

In like manner men may be ordained to other grades of priesthood without obtaining a fullness thereof. The Lord informed the prophet that the temples were the places to receive "the fullness of the priesthood." He said: "for a baptismal font there is not upon the earth, that my Saints may be baptized for those who are dead; for this ordinance belongeth to my house," (a temple) "and cannot be acceptable to me, only in the days of your poverty, wherein ye are not able to build a house unto me."

These additional powers include all of the keys that belong to the holy priesthood on the earth, or were ever revealed to man in any dispensation, and which admit men and women within the veil. They enable them to pass by the angels and the gods, until they get into the presence of the Father and the Son. They make of them kings and priests, queens and priestesses to God, to rule and reign as such over their posterity and those who may be given to them by adoption, in the great jubilee of rest which is near at hand. It gives them the right to the tree of life, and the "seal of the living God in their foreheads," spoken of by John the revelator. No marvel, then, that the Lord requires sacred places for such great and glorious things—"the fullness of the holy priesthood" to be restored.

The Lord continued, and said: "but I command you all, ye my Saints, to build a house unto me; and I grant unto you sufficient time to build a house unto me, and during this time your baptisms shall be acceptable unto me. But behold at the end of this appointment, your baptisms for your dead" (in the river) "shall not be acceptable unto me; and if you do not these things at the end of the appointment, ye shall be rejected as a Church, with your dead, saith the Lord your God. * * * For therein are the keys of the holy priesthood, ordained that you may receive honor and glory."

I have not space to quote further at this time; in fact, what has been said ought to convince any and all of us that the Lord wants no half-way obedience to His laws, but is willing to condescend to mention the smallest items and then expects us to be humble enough to perform the smallest as well as the great obligations we are under to Him.

The doctrine that God would reject the dead on account of the neglect of the living may seem strange to some, but as they cannot be made perfect without us, the correctness of the doctrine is established, and it is doubly confirmed by the fact that we without them cannot be made perfect. Both the living and the dead must rise or fall together. This would seem to be the curse with which the earth would be smitten if the hearts of the fathers were not turned to the children, and

the hearts of the children to their fathers by the ordinances of the house of the Lord. What could be a greater curse? All rejected, all cut off.

(*To be Continued.*)

EARLY SCENES IN CHURCH HISTORY.

BY J. B. NOBLE.

BY request, I shall attempt to refer to some things, of which I have been an eye-witness, for the benefit of the numerous readers of the INSTRUCTOR.

The first matter that impresses itself upon my mind is an incident that occurred directly after the expulsion of the Saints from the State of Missouri. We found shelter in and about Quincy, Illinois. Soon after this President Joseph Smith and his fellow-prisoners in Liberty jail found more liberty outside than they had for five months inside. I may tell you at some future time about certain things that happened at Liberty that came under my observation.

About this time a general conference was held at Quincy, at which some six or eight persons were called to go on missions, and I was one of the number.

We soon commenced to move our families up the river about fifty miles, to a place called Commerce, afterwards Nauvoo. Quite a number of us crossed the Mississippi River, to the Iowa side, to avail ourselves of some log cabins that had formerly been used as barracks for soldiers, at a place called Montrose.

Our exposure during the previous winter caused a great deal of sickness. I and some of my family were attacked with bilious fever. I think I can safely say that one half of the families of the whole people had more or less sickness, and many died. Two of my children were buried; and I was nigh unto death. So low was I that my wife asked me, in tears, if I was dying.

At this time Brother Elijah Fordham, a next-door neighbor to me, was very sick: indeed they were preparing clothes for his burial. In this trying hour the Holy Ghost was poured out upon the Prophet Joseph Smith, and he, with Brothers Brigham Young, Heber C. Kimball, Parley P. Pratt and others, came to Brother Fordham's house and commanded him, in the name of Jesus Christ, to arise and walk. He immediately jumped from his dying bed, kicked off the drafts from his feet, and came into my house, following the brethren, and shouting, leaping, and praising God with all his might.

President Smith, while leading the way to my bed, made this remark: "Brother Noble, you have been too long with me to lie here." As soon as I saw him the tears of joy burst from my eyes. In a moment he was by my bedside, and took me by the hand. Without waiting for the other brethren to get to my bed, he commanded me, in the name of Jesus Christ, to arise and walk. I arose, and, while putting on my clothes I fainted. When I regained consciousness I was on the bed, and Joseph was standing close to me.

As soon as my eyes met his he said, "Wherefore didst thou doubt?" and again commanded me to arise.

While he was speaking I felt the healing virtue flowing through every part of my system. I immediately arose and walked, rejoicing and praising the Lord with all my heart, for His blessing resting upon me, by which I was made whole.

Brother Fordham was more active and stronger than I was. He never sat down in my house, but as soon as Brother

Joseph had given directions to my wife concerning some nourishment for me, he left with the rest of the brethren. They went and administered to others who were sick, and called them up in a similar manner.

Joseph, at this time, rebuked the Elders for administering the form without the power. Said he, "Let the Elders either obtain the power of God to heal the sick, or let them cease to administer the form without the power."

Travels in India.

BY WILLIAM FOTHERINGHAM.

(*Continued.*)

THE section of Bengal through which we were passing, is used for the cultivation of opium, which, at the date of writing, was in flower; and as far as the eye could reach, the country appeared like a green meadow covered with lilies. As many of my readers may not be familiar with the production of opium—that drug which many of the educated and refined are acquiring the habit of using—the use of which, for a few years, makes its votaries wrecks of their former selves, I will devote a small space to give a brief outline of its culture and preparation for the market.

Opium is the dried juice of the unripe poppy, which is extensively grown in Bengal, in the districts of Behar and Ghazepore, which comprise an area of 600 miles in length, and 200 in width. The principal opium factory of Behar district is at Patna, and Benares for Ghazepore. The poppy requires a rich, fine, loose soil. It is sown in November; and while the plant is young it requires hoeing and thinning. It grows from one to six feet in height, with corresponding branches. During its growth, too much rain is injurious, and dry weather operates against the flow of the juice; hence, moist and dewy nights are best for the growth of opium. The flowers, which appear in February, look very much like a white lily. Four weeks later, the poppy heads have attained the size of a hen's egg, or a little larger.

At this stage the gatherers take a small instrument, called a "mushtur," with which they make an incision in each poppy head. This is done early in the morning. During the heat of the day, the milky juice oozes down the stalk and congeals. The next morning it is scraped off with a small scoop, called a "settooha," and put into a small earthen vessel, which is attached to the side of the gatherer. In this condition it is carried to the local factory, and placed in shallow brass pans, called "thalkees," which are placed in a tilted position to allow any watery substance to leak off.

During this process it requires to be turned daily for four weeks, to be dried until it arrives at a certain consistency. It is then put into earthen jars, and conveyed to the principal factories at Patna and Benares. At these factories the opium is put into large vats, where it is kneaded and made into small cakes, incased in the petals of the poppy, and placed on racks composed of lattice work, erected in large drying rooms. Here it is carefully watched night and day, to guard it against the attacks of insects, until thoroughly dried, when it is packed in chests for the market.

(*To be Continued.*)

JOTTINGS BY THE WAY.

BY J. H. W.

ACCORDING to promise, I take pleasure in writing a few lines concerning my travels since leaving our beautiful "mountain home."

The trip across the plains has been too often described to require a repetition. Nothing extraordinary occurred.

Circumstances compelled me to remain in Dubuque for a few days, so I tried to spend the time as profitably as possible. When Sunday came I went at 9 o'clock to the First Baptist Sunday School.

The lesson was concerning the parable of the wheat and tares, contained in the 13th chapter of Matthew's gospel. The superintendent invited me to join one of the classes, and I did so. A discussion soon commenced concerning the doctrine of the eternal punishment of the wicked. Some thought that the wicked would endure endless torments in a lake of fire and brimstone; others claimed that the wicked would be annihilated, or totally destroyed, unless they believed in the doctrines of their sect or denomination.

When the war of words had grown pretty warm, one of the parties asked me to give my opinion. I read to them from I. Peter, iii., 18, 19, 20, "For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit: by which also he went and preached unto the spirits in prison; which sometime were disobedient, when once the longsuffering of God waited in the days of Noah, while the ark was a preparing, wherein a few, that is, eight souls were saved by water." I also read I. Peter, iv. 6, "For, for this cause was the gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit." Then I tried to explain the principles of the gospel in as brief and plain a manner as I could, showing that God, our eternal Father has provided a method for the salvation of the whole human family if they will only accept it.

The younger members of the class were inclined to listen to my words and accept the plain meaning of the text; but some of the older ones tried to explain it away. At length the teacher asked me to what church I belonged, and I frankly told him.

This only increased their astonishment. Several persons were attracted to the spot, and I soon found myself in the midst of twenty-five or thirty intent listeners.

After Sunday school was over Mr. J. H. Russel, of the firm of Thompson, Jones and Co., invited me to his home. I found him to be a gentleman of culture and refinement, and the pleasant hours I passed in his society will be long remembered.

In the afternoon he accompanied me to the Congregational Sabbath school. For some reason the programme was partially changed, and the superintendent, Mr. Lewis, invited me to address the school. I was timid at first, but the Holy Spirit aided me and I spoke with freedom on the Sabbath school work of Utah, and the first principles of the gospel, as well as the privations our people had endured, and their heroic struggles in reclaiming the desert and educating their children. At the close several persons came forward and took me by the hand, and I could not help feeling that their hearts were somewhat inclined to receive the truth. Should any of our Elders pass through Dubuque, I think they would find friends in Mr. J. H. Russel, Mr. Chapman and Mr. Hall.

The next day I started for the north. The railroad runs along the margin of the Mississippi river for nearly four hundred miles, and therefore I had many a picturesque view, scarcely to be surpassed on the American continent. Sometimes we passed through dense groves of timber, and then again wound around the base of some frowning cliffs that one might imagine were the ruined castles of a forgotten race.

At length I arrived at the beautiful shores of lake Pepin, on the northern coast of which, one of my brothers lives. Here I had an opportunity to speak to a small number. After a few days I went farther north, on business. I stopped a short time at the falls of Muncie-ha-ha, or laughing waters, as the name signifies, celebrated by the poet Longfellow, in his poem of "Hiawatha."

Many memories dear to me cluster around this spot. Here, eighteen years ago, I taught a mission school among the Indians, and Indian mothers showed their appreciation of my services by bringing me little baskets filled with hickory nuts.

But these peaceful Indians were driven away from their early haunts, and the homes of their fathers, to make room for the all-conquering whites. The trees which the Indian boys climbed, and under which the Indian girls played or learned their simple tasks, have been long since cut down. And now along with the soothing cadence of the dashing, laughing waters, is heard the scream of the locomotive and the harsh sounds of the hotel gong.

Here, too, my early friend Mary lived and died—faded away like an autumn flower. 'Twas well, she is now beyond the storms and breakers of life's tempestuous ocean, safely moored in that haven, where no rocks or quicksands can destroy the barque.

A work has been done for her in the temple of St. George. She will be mine in eternity.

But the hour of pensive musing is past. I hear another train approaching. It stops. I step on board, and half an hour later I am standing in the industrial and commercial metropolis of Minnesota, the city of Minneapolis, and hear the hum of mills and machinery mingling with the sullen roar of the Mississippi as it wildly tumbles down the falls of St. Anthony.

Oh, the sad wild life of the city,
The fever'd throbbing throng;

Where the rich man wears a scornful frown,
Where the poor must weep, and the weak go down,
Under the heel of the strong.

Up from the slums they come,
A lean and hungry array;

Women, whose womanhood is not there,
Men without hope (in their eyes despair)
To watch and wait for their prey.

'Tis a life-stream dark and deep,
That rolls to a hidden sea,

Bearing away the grave and the gay,
The rich, the poor, the old, by the way,
Into eternity.

Oh, that the young people who inhabit the peaceful valleys of Utah could realize the blessings they enjoy in their "mountain home," far away from the strife and tumult and wickedness of Babylon! Could they realize that those blessings have been given to them and their parents through obedience to the requirements of the gospel, it seems to me they would never speak lightly of sacred things or feel discontented with their lot.

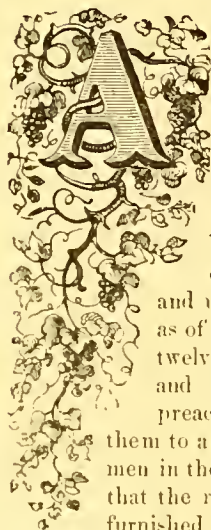
April 28th.

The Juvenile Instructor.

GEORGE Q. CANNON, EDITOR.

SALT LAKE CITY, MAY 15, 1880.

EDITORIAL THOUGHTS.



RECENT issue of the *Capital*, a paper published in Washington, the seat of government of this nation, contains the following, under the head of "Ministerial Iniquity:"

"Really, the religious people of the country must reform their ministers, or all respect for the pastors of the flock will be lost. Never in the history of the country has there been such an extensive and ungodly harvest of sin among the clergy, as of late years, and especially within the past twelve months. Murder, robbery, seduction and adultery, have been the specialties of preachers of the gospel, and characterized them to a far greater extent than any other class of men in the universe. Indeed, it is an appalling fact that the records will prove, that they, alone, have furnished more criminals from their ranks, than all of the other educated professions combined. So vast have been their personal immoralities, that they can no longer sit upon a pedestal and personally hold up their fraternity as universal models, to be followed, or act as examples to other mortals."

If such a statement can be made, truthfully, about those whom the people are taught to regard as their spiritual advisers and exemplars, is it any wonder that crime runs rampant, and evils of all kinds are increasing among the people?

Such a condition of affairs may be regarded as the natural result of the false systems of religion that abound in the world. It is a result that was foreseen and predicted by men of God, who lived in ages past.

Paul, in looking forward to "the last days," saw and predicted that then perilous times should come, and that among other evils that would prevail, men should have a form of godliness, but should deny the power thereof. "Of this sort," he said, "are they which creep into houses, and lead captive silly women laden with sins, led away with divers lusts."

He also said: "For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears."

Most of the professed Christians of the present age are fulfilling that prediction to the very letter. They are unwilling to accept the truth. They will not endure sound doctrine. They profess great love for Christ, yet they will not follow His teachings. They pretend to revere the memories of the ancient prophets, and have great regard for what they taught, yet hold up their hands in horror at the bare mention of the social practices of those ancient worthies. They admit that God revealed His will to men in ages past, yet deny that He has done so, or is willing to do so in this age. They acknowledge that men, formerly, through the practice of religion and living holy lives, communed with God; but they profess religion, and have a form of godliness, and lack this power;

and they deny the possibility of anybody else possessing it. Their ears itch for something in the shape of religion, and they hire men to tickle them with sophistry and eloquence, and consider these more essential qualifications in a preacher, than morality or divine authority.

Especially are all these things true of the so-called ministers of the various sects. Instead of laboring as the Savior commanded His apostles to, "without purse or scrip," for the salvation of souls, they "teach for hire" and "divine for money." It is the highest price that commands their services. To please their employers—the people—by tickling their ears with that which is most agreeable to them, is their study, rather than to save souls, or serve God by living righteous lives. They make a pretense of possessing power from on high, profess to lean upon the Lord, and sanctimoniously exclaim, as the ancient prophet predicted they would, "Is not the Lord among us?"

No wonder that men leading such false lives should have secret vices lurking beneath the superficial garb which their pretended religion affords them! No wonder that "they alone furnish more criminals from their ranks than all of the other educated professions!"

There is one class of preachers which we are sure that even the *Capital*, if it knows anything about them, would exclude from that category which it denounces. We allude to the Latter-day Saint missionaries, who go forth to preach the gospel. As a rule, they are simple, unpretentious men, somewhat after the style of the unpolished fishermen whom the Savior chose, and they go forth as they did, "without purse or scrip," not for profit, but because they are called of God, and have a desire to save their fellow creatures. Is it any wonder that these men should be remarkably conspicuous throughout the world, among all the various preachers, for their virtue, for their self-denial and for their sincerity?

Many, very many, religious people throughout Christendom are honest and sincere. They are striving to serve God, and are living up to the best light they have; but the same cannot be said, as a rule, of the preachers. They are more hypocritical. Religion is more of a business matter with them, and in too many cases it is made to serve as a cloak to hide their corrupt practices under.

The Latter-day Saints have a great work to perform, in convincing the honest-in-heart of the various nations, of the deception that is being practiced upon them by such preachers. This must be done, and the gospel must be preached to them, that they may have a chance to embrace it and escape from Babylon, before the judgments of the Almighty are poured out upon the wicked.

LET us be careful what influence we leave behind us. For good or for evil we shall and must live and act, on the earth, after our bodies have returned to dust. The grave, even so far as this world is concerned, is not the end of us. In the nature of things it cannot be. We are, every one of us, doing that, every day, every hour, which will survive us, and which will affect, for good or for evil, those who come after us. There is nothing we are more prone to forget and disregard, than our influence upon others; yet there is nothing we should more dread—there is nothing for which we must hereafter give a more solemn account.

HE who rushes ahead in the path of progress to do good will meet many a wrong going to the rear.

THE SCHOOL OF EXPERIENCE.

IT has been said by some wise writer that "experience is a dear school, but fools will learn in no other." Edwin, the mischievous and foolish boy here illustrated, is only one example—we may see others almost any day—of the foolishness of disregarding the advice and cautions of friends.

Ambitious, impetuous youth is apt to look with disdain upon the counsels that age and experience have to offer, and determine to risk a personal experiment in proof of their falacy. The result in many cases is often more disastrous than in that of young Edwin. Crippled limbs, maimed bodies, blighted fortunes and ruined lives mark the course of the scoffers at counsel from friends.

The curiosity which leads persons to investigate the nature of things they do not understand, is quite commendable. It is this curious, observing, penetrating disposition which leads to valuable discoveries and inventions. But when one's curiosity prompts him to ignore the counsels of wisdom and heat a bombshell, hammer giant powder, or do any other such reckless and senseless thing, it should be curbed rather than encouraged.

It is necessary sometimes for a person to be resolute and appear headstrong, to manifest unusual decision, and disregard the warnings of timid or over-cautious friends, in order to progress, and get out of the grooves which ignorance, bigotry and tradition have marked out for humanity to walk in. But there should be a limit to the exercise of these qualities. One should be first sure that it is ignorance—though perhaps well-meaning ignorance—and not wise, calm, calculating experience that he is opposing, before venturing upon such a course.

Young people frequently regard their parents as old fogies on account of the concern they manifest over the waywardness of their children, but time generally proves that the young people, and not the old ones, are wrong in their reckoning. One difference between these young people and their parents is that the former *think* their parents are foolish, while the latter *know* that their children are.

To our young readers who have a decided opinion of their own, and feel determined to exercise that opinion and follow

their own counsel, independent of the advice of friends, we may repeat the quotation we started out with: "Experience is a dear school." Far better to listen to counsel now than to indulge in useless regrets when in later years you see the folly of disregarding it. The proverb uttered by Solomon long ages ago is no less true now than it was then: "The way of a fool is right in his own eyes; but he that hearkeneth unto counsel is wise."

The children of the Latter-day Saints, of all others, should be careful to obey counsel, when it comes from the proper source. They have the priesthood of God, men inspired by the Almighty, to advise them, and when counsel comes from

that source the obligation to follow it is greater than if they were merely ordinary friends.

It is a false idea of independence that leads some young people to oppose the counsels of those who bear the holy priesthood and have a right to advise them. If experience in this life does not prove to such persons the folly of their course, they will find, when they pass from this life, that their "independence" has resulted in a loss which no amount of sorrow or regret can repair. It is far better to obey the counsel of wisdom than entertain such ideas of independence.



EDWIN is curious: whatever looks nice,
Grasps, without thought, in a minute;
Once broke a watch, through this mischievous
vice,
Just to see what there was in it.

Ransacking cabinets, ransaging shelves,
Searching all places forbidden—
All that his friends wish to keep to themselves
Has to be carefully hidden.

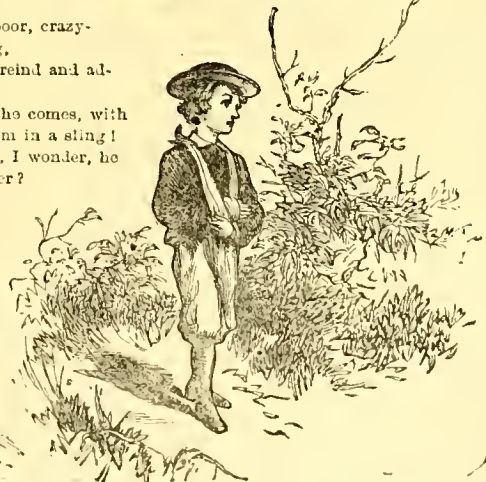
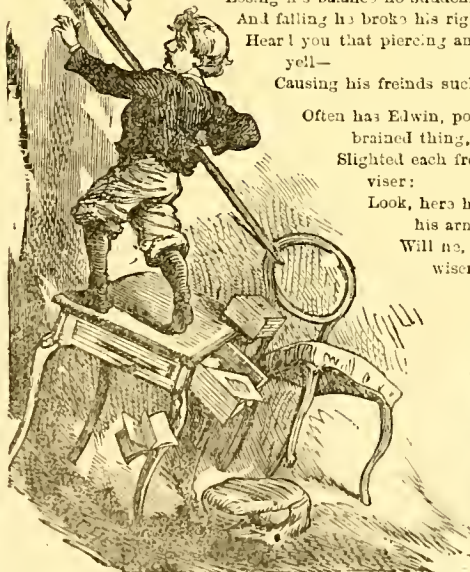


Lately, to reach down a picture deemed rare,
Fetched he a fork from the stable;
Got on a hassock, and then on a chair,
And then to the top of a table.

Losing his balance he suddenly fell,
And falling he broke his right arm;
Hear! you that piercing and terrible
yell—
Causing his friends such alarm?

Often has Edwin, poor, crazy-
brained thing,
Slighted each friend and ad-
viser:

Look, here he comes, with
his arm in a sling!
Will no, I wonder, he
wiser?



BOOK OF MORMON SKETCHES.

BY JAS. A. LITTLE.

(Continued.)

IN the twenty-fourth year of the reign of the judges, the chief judge, Nephilah, who had succeeded Alma, died, and his son, Pahoran, succeeded him. The father had been faithful to his trust, but special covenants were enjoined upon his son by the people, to bring the wicked to justice, and to defend the liberties of the country. There was now a season of peace, but it did not long continue. A portion of the people desired that some particular part of the law should be altered; but the chief judge opposed it, and they were desirous of removing him from office. The contention among the people became warm, but not unto bloodshed. They divided into two parties, differing so widely in their desires that they could not well live in harmony. The party opposed to Pahoran were called king-men. They were in favor of so changing the laws that a monarchy might be substituted for a free government. The decision of the question being left to the people, the majority of them decided in favor of maintaining a free government. This result caused much rejoicing among the lovers of liberty, and the king-men were obliged to cease their opposition, and await a more favorable opportunity for the accomplishment of their designs. The monarchal party was composed of many of the higher classes, who were desirous of power and authority. Dissensions made this a critical time for the Nephites, for the Lamanites were again preparing for war. Although they had suffered immense losses in former wars, Amalickiah gathered a powerful army for another invasion of the land of Zarahemla. He led this army in person. The king-men had suffered their feelings to become so embittered against the advocates of liberty that when they learned that the Lamanites were again invading their country they refused to take up arms to defend it. When Moroni learned this, and that the Lamanites were crossing the frontier, he was very angry, and in connection with the advocates of liberty, sent a petition to the governor, asking the privilege of compelling the king-men to take up arms, or, if they refused, to put them to death. The petition was granted, and Moroni marched his army against the rebels, and, as they would not yield, four thousand of them were killed. Their leaders who survived were imprisoned to await a proper time for trial. The remainder of the faction were compelled to raise the "title of liberty" in their cities and towns, and take up their arms in defense of the country.

While Moroni and the friends of liberty were subduing internal enemies, the Lamanites crossed the frontier and took the city of Moroni. Finding no considerable force to oppose them, they pushed rapidly forward and took possession of six other fortified cities along the eastern sea. By driving and destroying many of the Nephites, they reached the borders of the land Bountiful, on the north of Zarahemla. They had nearly accomplished their favorite project of obtaining a foothold on the north, with the north wilderness to retreat into in case of disaster, and thus compel the Nephites to divide their strength by defending two frontiers instead of one; but they were suddenly checked in their victorious career. On the borders of the land Bountiful they encountered Teancum and his army, who were returning from an expedition against the people of Morianton. This was an army of veterans under an able leader, and they at once checked the advance of the Lamanites. After a severe battle, in which the Lamanites

were partially defeated, the hostile armies camped near each other. During the night Teancum and his servants stole into the camp of Amalickiah, and found him and his guards overpowered with sleep, on account of the excessive labors and heat of the previous day. Teancum reached the king's tent and instantly killed Amalickiah, by putting a javelin into his heart. He returned to his own camp in safety, roused his army and told them what he had done. He ordered his troops to remain in readiness for an attack the remainder of the night, lest the Lamanites should awake and come upon them.

The following day was the first day of the year 65, B. C. When the Lamanites awoke in the morning and found the Nephites ready for battle, and the king dead in his tent, they abandoned their design of marching for the land northward, retreated, and sought protection in the fortifications of the city of Mulek. Ammoron, Amalickiah's brother, was appointed to succeed him.

The victories of the Lamanites had cost them much blood, and they were contented for a time to keep possession of the cities they had taken. They were too numerous for Teancum to hope to attack successfully in their fortifications, and he kept his army employed in their neighborhood, making what preparations he could for future defense. In the meantime, Moroni sent him strong reinforcements, and ordered him to retain all the Lamanites who fell into his hands, to exchange for the many Nephite prisoners they had taken. He also sent him general instructions for the defense of the country.

Ammoron left his generals to conduct the war on the east coast, and, after visiting the queen and informing her of the death of his brother, raised a large army and attacked the Nephites along the coast of the west sea, or Pacific Ocean. This forced Moroni to leave Teancum to do the best he could in the east, and take the field in person against the king of the Lamanites. The close of this year found the Nephites in these difficult and trying circumstances. They were the legitimate result of being obliged to employ the army in putting down rebellion at home, instead of using it against the enemy when they first crossed the frontier.

During the year 64, B. C., Moroni succeeded in organizing a sufficient force for the protection of the south and west portions of the country. He then marched diagonally across the country from south-west to north-east, with what troops he thought could be spared, to the land Bountiful, to assist Teancum in retaking the cities which were in possession of the Lamanites. Teancum, having received orders to retake the city of Mulek if it were possible, marched with the design of attacking it, but abandoned the project on account of the great strength of the fortifications. He retired to await the arrival of Moroni, who joined him about the close of this year.

In the beginning of the following year, Moroni called a council of war, composed of their chief officers, to devise some plan to get possession of the city of Mulek. They sent an embassy to the Lamanite general, Jacob, with a challenge to give them battle on the open plain, but he declined. Moroni now determined, if possible, to decoy the Lamanites from their fortifications. For this purpose he ordered Teancum, with a small force, to march down by the sea shore, probably on the east of the city, while Moroni marched his army by night into the wilderness on the west side. The ruse was successful. The Lamanites, supposing that they could easily overcome the small numbers of Teancum, marched out of the city in pursuit. As they approached, Teancum retreated northward, along the sea shore. This encouraged the Lamanites to follow him. While he was leading them away from

the city Moroni ordered a part of his division to take possession of it. This was accomplished by killing and taking prisoners those who had been left to protect it. Having secured the city, Moroni marched to meet the Lamanites when they should return from the pursuit of Teancum. They continued to follow Teancum nearly to the city Bountiful, where they were met by Lehi, who had been sent with a small force to protect it. The Lamanites hastily retreated, fearing that they would not regain the city of Mulek before he would overtake them, for they were weary with their long march, while the army of Lehi was fresh.

During this time the Lamanites were not aware that Moroni was between them and the city of Mulek, and Lehi did not wish to overtake them until they met him. They soon found themselves surrounded with the army of Moroni on one side and that of Lehi on the other. Jacob, the Lamanite leader, made a desperate effort to cut through the army of Moroni, with the hope of yet gaining the city of Mulek; but the effort proved a failure, and the battle became furious and bloody. Lehi pressed so heavily on their rear that some of the Lamanites gave up their arms, and the remainder were thrown into confusion. Seeing this, Moroni assured them that the slaughter should cease if they would give up their arms. Some took advantage of the offer, while others did not. The latter were taken and bound, and, after the dead were buried, were marched into the land Bountiful, where they were employed in so strongly fortifying the city that it ever after became a stronghold.

(To be Continued.)

Biography.

JOSEPH SMITH, THE PROPHET.

(Continued.)

WHO can read the words of Joseph to the officers of the troops and the other persons who visited him, as described in the last number, and not be impressed by their truthfulness? To his mind the vision of what they would pass through was clear and reliable. Had he lived now he could not have used words describing more clearly the actual scenes those men have witnessed than did those he uttered in their presence on that summer afternoon, thirty-six years ago. But who believed him, or cared for what he said? They ridiculed the idea of God revealing Himself to man, of His choosing a prophet, or of any man knowing more about the future than they themselves knew by their natural wisdom. Because he was chosen as a servant of God, they hated him and were desirous that he should be killed. Is it not strange that such a man as Joseph, so guileless, innocent and god like, could not be suffered to live? The fact that his life was sought for, and that many were willing either to kill him or have him killed, exhibits more forcibly than words can, the dreadful condition of that people, and how ready they were to be slaves to the devil and to do his bidding. They were in the same condition as the Jews. Jesus, the only begotten of the Father, the Redeemer of the world, was in their midst, and would have saved them; but they would not be saved by Him, they preferred to kill Him.

Even the apostates—the Laws, the Fosters and the Higbees—who were Joseph's most bitter and vindictive enemies, knew there was nothing against him nor his brethren, and, therefore, that the law could not reach them; but they said *powder and ball would*. It was blood they wanted; the blood of the righteous, the blood of the innocent; and they were determined to have it, though by shedding it they would commit the unpardonable sin, become the sons of perdition and sink themselves to the lowest hell.

You recollect, doubtless, that the principal reason which was assigned by Governor Ford for insisting upon Joseph and the other brethren going to Carthage was that they might be tried before the justice of the peace who issued the writ on which they were arrested. When they went before Squire Wells, at Nauvoo, this was the objection urged by the prosecution. But now that they had the brethren in their power at Carthage this objection no longer had weight, either with Ford or the apostates who swore out the writ. Thomas Morrison was the name of the justice who issued the writ; but there was a greater enemy than he in Carthage, who held the commission of justice of the peace; and, besides holding this office, he was the captain of the Carthage Greys, a company of mutineers and notorious mobocrats. His name was *Robert F. Smith*. Who so suitable as he for this business! Joseph, Hyrum and thirteen others were taken before him. The prosecution would have been pleased to have kept the brethren in custody on this charge; but this was too glaring a violation of the law. But the magistrate tried to accomplish the same end by asking so heavy an amount of bail that the wealth of Joseph and the brethren and their friends, he thought, would be overreached. In this, however, he was disappointed, for John S. Fullmer, Edward Hunter, Dan Jones, John Benbow and others stepped forward and gave the necessary security—some of them going security to the full extent of their property—for their appearance at the next term of the circuit court for Hancock County. No sooner was this done than he adjourned his court, and left the court house without calling on Joseph and Hyrum to answer to the charge of treason. He kept out of the way also until a late hour, with the intention, without doubt, to prevent the appearance of Joseph and Hyrum's witnesses, and to furnish an excuse for sending them to jail.

In the evening constable Bettisworth appeared at the lodgings of Joseph and Hyrum, and insisted that they should go to jail. Joseph demanded a copy of the mittimus. This Bettisworth refused. Messrs. Woods and Reid, as Joseph and Hyrum's lawyers, urged that they ought to be brought before a justice of the peace for examination before they could be legally sent to jail. He then, to their surprise, exhibited a mittimus, signed by the infamous R. F. Smith, in which it was stated that they having been arrested upon the oath of Augustine Spencer and Henry O. Norton, for the crime of treason, and having been brought before him for trial, *which trial had been postponed*, because of the absence of material witnesses, therefore he commanded the constable to take them into his custody in the county jail, there to remain until discharged by due course of law.

The trap had been prepared; but the victims would not walk into it; neither could they be led into it legally. What was to be done? Was all the plotting and scheming of the cowardly, murderous crew to fail? Was it to be in vain that Thomas Ford, governor of the sovereign State of Illinois, had acted as a decoy, had pledged his own faith and that of the State that Joseph and Hyrum should be protected, in order

to bring them to Carthage? No; the plot must succeed, the victims must be ensnared, and if they could not be made to enter the trap by law, they must be forced in by gross perjury, falsehood, and against all law. Therefore, Robert F. Smith issued this mittimus—which will stand against him through eternity—based upon the lie that the “*trial had been postponed.*”

(*To be Continued.*)

LETTER TO THE BOYS.

SALT LAKE CITY,

May 7th, 1880.

MY DEAR BOYS,

I am going to try and get permission to open a correspondence with you in the JUVENILE INSTRUCTOR, which I hope you all read, for it was got up purposely for you and your sisters, and we ought all to support it.

I do not know you by name, but I expect you have seen mine in the INSTRUCTOR, as I have contributed to that paper some time for the young people.

Now boys, I have no feeling towards you but love; I want to be your friend, one whom you will remember in years to come, as a kind well-wisher: for don't I know that good boys are a great blessing to everybody? Yes, blessings to be lawfully proud of: and the reverse is, as Shakspeare says, “*sharper than a serpent's tooth.*” I often see boys in the streets that make me feel sad, and though I do not know their names, I know that they are children of the Saints of latter days. I know they have good parents who are kind to them, and desire to see their children good and happy. Even parents who are not what they ought to be, rejoice when their children turn out good and honest: and they have, themselves, sometimes been reclaimed by their good children, and brought back to the paths of rectitude, from whence they were straying.

Now, boys, I want you to sometimes stand quite still, and think. I have known some boys, and girls, too, who were deep thinkers, and I ever found such turn out wise and good people. I want to see you happy—it breaks my heart to see a young person unhappy—but I want your motto to be, “*merry and wise.*” I want you to think how much you are blessed with good health, with a good home, with good and kind parents, with teachers who are ever ready to lead you into the paths of truth and righteousness; and think that accident, disease and death might rob you of these, perhaps in a moment. Try to realize your blessings, and appreciate them, and show it by being good, intelligent young gentlemen. And above all, be thankful that you were born into the kingdom of God, re-organized upon the earth in these the last days. Think that you will soon be men, and will then be called to take an active part in this same kingdom: and if you are good, dutiful and obedient boys, you will certainly be good, useful men; happy yourselves, and making all happy that you are associated with. Do not associate with bad boys; never mind being laughed at; think to yourself, “*I have been taught better than they have, and know right from wrong better than they do.*” Speak gently to them in reproof, if they will hear your good advice; talk kindly to them, not domineeringly; but if they sneer at you, turn gently away and leave them. Don't argue with them: they may remember your words, which may be as a seed dropped into the ground, which God may quicken, and then it will surely bring forth good fruit. “*Cast*

thy bread upon the waters: for thou shalt find it after many days.”

Now I would like you to answer this short letter, and tell me just how you felt when you read it, and that you have determined to correct everything you find amiss in yourselves, and lay a foundation for the grand future that lies before all the Saints.

Now I shall watch for your answer in the JUVENILE INSTRUCTOR, and then I shall have great pleasure in writing to you again.

God bless you, dear boys, and deliver you from evil, is the prayer of your friend,

HANNAH T. KING.

MODERN DISCOVERIES.

BY BETH

(*Continued.*)

“**E**GYPT under the Pharaohs, derived entirely from the monuments,” as noticed in the two preceeding numbers of the INSTRUCTOR, must necessarily be interesting to us as a people, claiming as we do to be connected by family ties with ancient Israel, and possessing the same faith in the God of Abraham and the patriarchs. But, as a history of the dealings of God with His covenant children, the descendants of Abraham, these modern discoveries are of little value only as collateral evidences of the truth of that history, as written by Moses and the inspired writers of the scriptures. As to the ancient geography of the Red Sea and its borders, the route taken by the children of Israel in fleeing from their oppressors, the Egyptians, everything is clearly indicated in the Bible narrative. And it is done so by men who knew what they were writing about, men who had no doubt whatever in their minds as to whom to ascribe the honor of their deliverance. They were men who had faith in God, and who recognized the existence of a priesthood, that held the authority of the Lord of hosts. Not so with these modern interpreters of the monuments. They practically deny the existence of a God of miracles, by explaining away any difficulties which are apparently outside of natural law, and therefore not admissible in this age of unbelief.

Now the scripture tells us how and why things are done, by whom they were performed, and when and where they were accomplished. It tells of an agent acting for God and for His chosen people Israel. It tells us of the very words spoken by that agent. It sometimes lifts the veil and reveals to man the method by which an act was brought about. Thus the 16th verse of the 14th chapter of Exodus shows the authority to act: “*But lift thou up thy rod, and stretch out thine hand over the sea, and divide it: and the children of Israel shall go on dry ground through the midst of the sea.*” The 21st verse tells us how this was accomplished: “*And Moses stretched out his hand over the sea; and the Lord caused the sea to go back by a strong east wind all that night, and made the sea dry land, and the waters were divided.*” The fact that “*the Lord caused the sea to go back by a strong east wind*” is none the less interesting because it was done by natural means, moreover, it explains the context. The 24th and 25th verses show that the Lord, the God of Israel, was causing these things to be done. The remainder of the chapter only more fully discloses the way in which the Lord controls His own works.

Now, all this was done in strict accordance with the law of right. Pharaoh and his hosts had no right to be there, the children of Israel had complete right. The Bible tells us that "Pharaoh called for Moses and Aaron by night, and said, Rise up and get you forth from among my people, both ye and the children of Israel; and go, serve the Lord, as ye have said. Also take your flocks and your herds, as ye have said and begone; and bless me also. And the Egyptians were urgent upon the people, that they might send them out of the land in haste; for they said We be all dead men."

Now, this was a license granted by this cruel, cowardly, and in every way ignoble Pharaoh—this Mineptah, of whose ignominious record even the Egyptian chroniclers were unwilling to say anything in their monuments. Was he even sincere in his motives? Let history answer. In the 14th chapter of Exodus and 3rd verse, it is revealed to Moses what will occur: "Pharaoh will say of the children of Israel, They are entangled in the land, the wilderness hath shut them in."

Did this come to pass? Read, young men and women of Israel, how the Lord saved His chosen people. The 14th chapter of Exodus tells sufficient to enable us to see the importance of revelation as an element of salvation. See how like to modern Israel were those who lived in the days of Moses! And notice the sequel: "Moses said unto the people, Fear ye not, stand still, and see the salvation of the Lord, which he will show to you to-day: for the Egyptians whom ye have seen to-day, ye shall see them again no more for ever."

In our next we will show how these modern discoveries tend to subserve the interests of modern and ancient Israel.

(To be Continued.)

A DIALOGUE.

Between Father and Son.

SON—When we were conversing about using tobacco, I thought there was a worse thing than that.

FATHER—What was it?

S.—Drinking whisky.

F.—That is so.

S.—Because whisky makes people drunk, and tobacco does not, though it makes boys sick sometimes.

F.—Yes. Whisky, brandy, gin, rum, strong wine, ale, strong beer and all intoxicating drinks are injurious when used as drinks. In a very few particular cases of sickness or poisoning they may do good as medicine, carefully taken. But as a general thing the use of them as beverages is not good, but decidedly injurious.

S.—I believe so.

F.—Strong drinks operate differently on different persons. They will make most persons drunk, though some persons are not easily made drunk. Using intoxicating drinks makes some people sick, some silly, some perfectly senseless, some good-natured, but it makes most men abusive, wild and violent.

S.—Yes, I have seen some men act that way when drunk.

F.—Nearly all men who become drunk are much worse men than when sober, and they do things when drunk which they very much regret when they get sober again, but in many cases that is too late, as the mischief done cannot be recalled nor repaired.

S.—I do not like to see drunken people.

F.—It is a very pitiable sight. A man who gets drunk degrades himself below the brute creation, for scarcely any of them will get drunk when they have the opportunity.

S.—I should think not.

F.—Any man, who gets drunk voluntarily, puts himself under control of a power which makes him a fool and often a madman.

S.—Why do men do it?

F.—I can scarcely tell. I can imagine three reasons—a love of the exhilaration and excitement which strong drink gives; human weakness, which inclines a man to hanker after something stimulating; and the force of habit, which makes a drunkard a slave to the custom of taking intoxicating drinks.

S.—Some men do seem to be unable to let strong drink alone.

F.—Yes, when the habit of using it is a confirmed one with them, they will sacrifice property, wives, children, friends, health, happiness and even life itself to obtain the dangerous liquid.

S.—How foolish!

F.—Very foolish indeed. But many able and shrewd men are given to drinking. I have known a number of men of bright promise, who have ruined themselves in health, character and property through drunkenness, and brought ruin and disgrace to their families. Yet it was useless to talk to those men upon the subject. All their sorrow and repentance, all their best resolutions to reform did not have the weight of a feather against the enslaving habit of drinking which they had formed. They had voluntarily put themselves into the power of strong drink, and they could not free themselves from it. The result was, that it dragged them down to destruction.

S.—I hope I shall never do that.

F.—I sincerely hope not. The first step is the wrong one. No man can play with intoxicating drinks. No man can get into the habit of drunkenness and then be sure of leaving it off when he wishes. Strong drink is stronger than the strongest man who subjects himself to it, and the wisest man is a fool when intoxicated.

S.—I can see that very plainly.

F.—Rather than that there should be so much drunkenness as there is in many cities and towns, it would be far better if not a drop of strong drink was drunk by any person.

S.—I think it would.

F.—Men and especially boys should stop and think before they drink, especially before they drink strong drinks, such as liquors, wines and ale or strong beer. Very mild drinks are not to be feared in this way, because they do not intoxicate. It is a good general rule never to drink strong drink, never to drink anything when you are not thirsty, and always rather drink too little than too much, even when you are thirsty.

S.—I don't like strong drink.

F.—I hope you never will. Few if any do at first. Drinking strong drink, like using tobacco, is an acquired habit. The natural repugnance to strong drink is a natural warning and protection to all against giving way to habits of drunkenness, and this natural repugnance has to be ruthlessly violated and overcome before the drunken habit can be formed. This natural dislike to strong drink is a feeling wisely implanted in us by Divine Providence for our own good, and I hope you will never despise it nor disregard it, but ever hold it sacred as the dictates of conscience; and then you will be saved from much degradation and sorrow.

S.—I hope so too.

POSTHUMOUS INFLUENCE.—It was a striking remark of a dying man, whose life had been, alas! but poorly spent, "Oh that my influence could be gathered up, and buried with me!" It could not be. That man's influence survives him; it still lives, is still working on, and will live and work for centuries to come. He could not, when he came to die, and perceived how sad and deleterious his influence had been, put forth his dying hand and arrest that influence. It was too late; he had put in motion an agency which he was altogether powerless to arrest. His body could be shrouded, and confined, and buried out of sight, but not his influence; for that, alas! corrupt and deadly as it is, there is no shroud, no burial. It walks the earth like a pestilence—like the angel of death, and will walk till the hand of God arrests and chains it.

TEMPLE SONG.

WORDS BY HENRY MAIBEN.

MUSIC BY JOHN S. LEWIS.

Joyfully, joyfully! now a song we sing, Lifting up our hearts to God, our heavenly King; Wh le, with praise and

CHORUS.

gratitude, we banish all complaints; For we re - al - ize that we are numbered with the Saints. We wish to prove ourselves

faithful and true, Therefore, our dil - i - gence we will re - new, Working with our might, while

firm - ly we u - nite, Heart and hand, in Zi - on's cause, do - ing what is right. Thus agreed,

with good speed, temples we will build, That the liv - ing and the dead may with joy be filled.

Joyfully, joyfully! we each other greet,
When, in Sunday school, on Sabbath days we meet;
There we are instructed how to walk in wisdom's way—
'Tis a duty that devolves on Saints of latter days.'

Joyfully, joyfully! we, our offerings bring,
Aiding, by our means, to make these valleys ring

With the busy hum of those who work with strength and skill,
Building Temples to the Lord, according to His will.

Cordially, cordially! we will now invite
All who wish, with us, to help with means and might;
That our Holy Temples may, ere long, be made complete,
Dedicated to the Lord, and used as shall be meet.

THE answer to the Scriptural Enigma published in No. 8 is SOLOMON. The words forming the acrostic are: Sinai, Olives, Levi, Obed, Malachi, Obadiah and Nehemiah.

We have received correct solutions from George H. Draper, Thos. M. Mumford, Herriman; Jno. Walton, Isabella Walton, Mill Creek; Wm. G. Brewer, Henneferville; Wm. A. Walker, Big Cottonwood.

THE man that claims that his view of the truth is the only right view, has more conceit than wisdom.

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