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# HOLINESS TO THE LORD

THE

# JUVENILE

# INSTRUCTOR,

AN ILLUSTRATED MAGAZINE

PUBLISHED SEMI-MONTHLY

Designed Expressly for the Education and Elevation of the Young.

GEORGE Q. CANNON, EDITOR.

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# THE Juvenile Instructor LATTER-DAY SAINTS.



VOL. XXI.

SALT LAKE CITY, MARCH 1, 1886.

NO. 5.

## FISHERIES.

THE view before us is that of a Norwegian fishery. In the foreground we see a boat with several occupants, who are engaged in catching fish. Two of these are just casting into the water a peculiarly-shaped basket, in which they secure the

The fishery business of Norway is an important industry of the country. It furnishes employment for upwards of twenty-five thousand persons. The business is carried on along the sea coast and on the lakes and rivers of the interior. Salmon,



unsuspecting dwellers of the deep. In the distance other vessels are also in sight. The men on one of these are drawing in their net or seine, watching, no doubt, with a considerable amount of interest to see what the result of their effort will be.

herring and cod are captured in great quantities during certain seasons of the year; and not less than three or four million dollars are realized annually by those engaged in this pursuit. A great proportion of the fish captured in this part of the world is smoked and dried and exported to other countries.



The fishing industry has been followed as an occupation for thousands of years, and it forms an important feature in the commerce of all civilized nations. Many uncivilized people also depend to a great extent for their sustenance upon the fish they secure for food. It would be difficult to estimate the value the fishery business is to mankind, or to know the extent of suffering which would be caused if this industry ceased. It is an occupation that is of great benefit to poor people. It requires but very little capital to carry it on, as it can be pursued on the smallest scale. It is, of course, free to everybody with certain restrictions regarding the seasons to which it is to be confined. The fisherman has nothing to do but to reap the harvest, as it might be called, without the trouble of sowing, or caring for it until it is ready.

But very few persons here in Utah are occupied in catching fish for a livelihood. Fishing is looked upon by us as a sport, and is usually engaged in as a pastime. Our lakes and rivers do not abound with the finny tribe to a sufficient extent to make it very remunerative to capture them. On this account a great deal of our fish food is imported, either in a fresh condition or else canned or dried. And a very high price is paid by us for these luxuries compared to what they can be procured in places where all kinds of fish are caught.

There are several places in the world which are noted for the fish harvests they produce. One of these places is the coast of Newfoundland, where cod fish are taken in great quantities. The principal occupation of the inhabitants of this island is cod fishing and curing. The Columbia River, from which the salmon is procured for our market is abundantly supplied with this particular species of fish. During the fishing season vessels made for the purpose move along the river and scoop up the fish by the hundreds and thousands. The work is prosecuted on an extensive scale. Not only is the fish captured upon these vessels but it is packed ready for exportation without being taken to the shore.

There are many ways of catching fish, some of which are well known to our readers; and many are very curious and novel. Some Indian tribes shoot them with arrows, while others strike them with spears. The most common method is with a net of some kind. Of late years fish-catching has become quite an art.

The consumption of fish food is enormous. No less than two million pounds of salmon alone are used annually in London. Other kinds of fish are consumed in much larger quantities. The number of herrings eaten in this great city is estimated to be nearly three hundred millions per annum.

The shell-fish, such as oysters, lobsters, crabs, shrimps, etc., that are yearly consumed amounts to many thousand tons. And yet the seas and oceans are teeming with the finny creatures. One would almost think that the waters were being cleared of their inhabitants, judging by the rate at which they are being captured. But the supply apparently is equal to the demand. In fisheries that have been used for several hundred years the supply is just as great as ever.

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PLEASURES OF THE MIND.—Pleasures of the mind are more at command than those of the body. A man may think of a handsome performance, or of a notion that pleases him, at his leisure. This entertainment is ready, with little warning or expense; a short recollection brings it upon the stage, brightens the idea, and makes it shine as much as when it was first stamped upon the memory.

## MY NEW ZEALAND MISSION.

BY ALMA GREENWOOD.

(Continued from page 48.)

ON the 13th of October, 1884, we left Matata and traveled along the ocean some distance. We then took to inland traveling over a comparatively level country, however somewhat broken with hollows. On the second day of our journey we reached a place called Ohinemutu, near which are numerous hot springs, from which arise volumes of mineral vapor in divers places. The town is situated on a series of these hot pots.

We spent much time in pleasantly examining these boiling pots in which the natives cook their food, which is a great saving in fuel. Many persons have been scalded to death by accidentally falling into them.

In the evening we preached and talked much to the natives and afterwards took a pleasant bath in the beautiful warm water.

At this juncture of my narrative, agreeable to promise, I will give a description of the "Wonderland of the Pacific," and more especially that which is known as the *Rotomahana*, or Warm Lake.

"To the west of the range of hills which constitutes the backbone of the North Island of New Zealand, and in the middle of this island, there lies a broad table-land at a considerable elevation above the sea level, and which is buttressed by Mount Egmont on the western sea coast. That the formation throughout this tract of country is volcanic scarcely requires stating, for there are everywhere unmistakable symptoms of the fiery origin of the existing order. Nearly all the way from Cooke's Strait to the Bay of Plenty the soil is covered with pumicestone, tufa, trachyte and rhyolite lava. The active volcano, Tongariro, at times makes the day gloomy and the night lurid with the masses of heavy smoke and smouldering flame which burst forth from its hoary summit.

"In the center of this table-land lie the group of lakes, geysers, etc., which are known under the general name of 'Rotomahana,' and Dr. Hochstetter has pronounced to be the most remarkable in the world. The extent of country comprised in this hot lake district running from Tongariro to Whaka-ari or White Island to the Bay of Plenty, is about one hundred and twenty miles in length, by ten miles broad. This district constitutes one, and by far the largest, of three distinct volcanic zones in the North Island.

"The other two occupy respectively the narrow isthmus on which the city of Auckland is built and the similar tract of country at the Bay of Islands. But the latter two volcanic zones, besides being much more limited in extent than the more southerly one, are also distinguished by the fact that their volcanic action is extinct. As has been mentioned, the table-land which comprises the hot lake district exhibits the rarest and grandest volcanic phenomena which are to be witnessed anywhere on the globe. Its environments are on a scale of grandeur in keeping with its own wonderful character. Towards the south it is bounded by two mountains—Ruapehu, an extinct volcanic cone of 9,200 feet in height, and the active volcano, Tongariro, already referred to, which attains an altitude of 6,500 feet. On the west stands the noble peak of Mount Egmont, another extinct volcano; and bounded in the district from the ocean on the other side of the island the ever-restless volcanic island of Whaka-ari sends up those unintermitting clouds of smoke and steam which have gained for it the name of White Island."

(To be Continued.)

THE RESURRECTION.  
SCIENTIFIC AND SCRIPTURAL.

BY ELDER THOMAS W. BROOKBANK.

(Continued from page 51.)

OUR mortal bodies are not adapted to a prolonged existence; or, if they are, how comes it to pass that we all die so soon? The fault or defect is a constitutional not an accidental one. If we could, for the time being, elude the grasp of death, suffering no physical change, and plant our feet upon the blessed shore where immortality reigns, we would still inevitably die; for if we die in time, a small part and portion of eternity, the mere fact that we had entered upon an existence in a sphere where the great bulk of time is stored would not prolong our lives. Is it not patent to all that we are physically constructed to invite death; and arranged in such a manner that our fall and dissolution is but a question of time, not of eternity? Our corporiety is not a perfectly harmonious organism and must be put upon that basis before it can be made immortal. There is too much friction about our machinery to give us any hope of great durability; something soon must break or wear out; hence, if we are to be immortalized a reorganization is necessary, and our death or dissolution becomes a necessity.

Some may say that our argument is negated by the affirmation of scripture that those who are alive and remain at the coming of Christ shall all be changed in the twinkling of an eye; while the present hypothesis involves the element of time to the measure of centuries, for ought we know. This we confess; but the twinkling of an eye also requires time for its accomplishment. Again, the gist of the argument is not that death and the subsequent slow process of dissolution must pass upon us; but that our disintegration into our ultimate particles must take place by some process. That death is the familiar agency employed to effect this does not preclude the use of other means to accomplish the same purpose.

The labor requisite to disorganize and reorganize our mortal bodies in the fraction of a second, under the omnipotent hand of God, is not greater than that which Paul affirms He will do in an eye twinkling, when changing mortality to immortality, corruption to incorruption, etc.

There is, commonly speaking, a measureless gulf existing between these two different states; and we challenge our objectors to bridge it with a more rational and probable theory than the one herein maintained.

Captious objectors will doubtless assert the present hypothesis's claims too much. They affirm the resurrection of man is ruled out of all analogy with the metamorphosis of the lower animals and insects, because death was not a condition at all of such transference. Now, because death, or dissolution, is proven a necessity in the process of immortalizing mortality, it ought also to be an element in the examples of metamorphosis which have been offered.

But since it is not, all such metamorphosis are not in analogy with man's resurrection; and, hence, the analogical foundation of the doctrine is destroyed by our own arguments. This back-handed conclusion is quite to our liking. These objectors have wholly overlooked the important fact that insects, etc., are metamorphosed from mortality to mortality, from corruption to corruption; while the resurrection is a means of raising our mortality to a blessed immortality; of making it all that it now is not. It is very apparent, then, if

no new element were introduced into the process there could be no warrant for even suspecting the success of the undertaking. The very ground of the objection supplies the real strength of the argument.

Again, if death, or dissolution, be necessary in the transference of mortality to immortality, by parity of reasoning it is also essential in reducing an immortal being to mortality. Now, since Adam was originally created immortal and afterwards became like us, subject to death, and actually did die, he must have suffered the death penalty on two occasions. What of this? Did he not cease to be an immortal being by becoming mortal? The theory now advocated does not require him to pass through a metamorphosis oftener than any other hypothesis demands. If he were originally wholly immortal, he certainly did descend to mortality by some process, and after that suffer a natural death.

Since we have proven that man must be immortalized, if the work be done at all, by a reconstruction of his body, we maintain that immortality may be mortalized by the same process. To assume this is just as rational as to assert that if a person can cross from New York City to Brooklyn by the great bridge, he can also go from Brooklyn to New York by the same highway.

The question really is, What is a rational theory for spiritualizing matter and for materializing spirit? Science does not fail to respond to our query. It informs us that by disintegration, by the losing of its several and every part, atom by atom and particle by particle, a piece of matter carried in the hand may be spiritualized to such an extent as to require space almost equal to that enclosed by the orbit of Saturn to contain it. Could it not be reduced to its normal condition by a gravitating action and rearrangement, atom by atom? Such, certainly, is the rational conclusion.

The other statement, however, remains unproven still. Though it is manifest that if we ever become immortal, some great change must be wrought in our constitutional make-up; yet it is not so clear that any simple rearrangement of the particles of our bodies—the forming of new chemical compounds—will suffice to endow our physical organism with the power of ceaseless and eternal activity. In a future part of this article it will be shown what astonishing results are obtained by differently compounding the same elements.

But, were those scientific facts wholly lacking, a knowledge of the structure and of the component parts of the different organs of our bodies, and also of the duties which these several organs are required to perform, will serve to remove doubt on this point. The different parts of our physical organism are not chemically compounded alike, and the result is that some tire easily, while others sustain the most protracted and arduous labor without apparent fatigue. But what is most surprising is that the organ which is obliged to toil the longest and the hardest—never, while life remains, ceasing its activity—shows no sign of weariness. This organ is the heart: "The marvelous little engine throbs on continually at the rate of 100,000 beats per day, 40,000,000 per year; often 1,000,000,000 without a single stop. It is the most wonderful of machines. Its daily work is equal to one-third that of all the muscles. If it should expend its entire force in lifting its own weight vertically it would rise 20,000 feet in an hour. \* \* \*

The greatest exploit ever performed by a locomotive was to lift itself through less than one eighth of that distance. During a life such as we sometimes see it has propelled half a million tons of blood,"—*Steele*.

(To be Continued.)



## FOR OUR LITTLE FOLKS.

### RAGGED DICK.

Richard Linton, known among the boys of the neighborhood in which he lived as "Ragged Dick," was regarded as a dull and stupid lad. He had but few play-mates, as most the boys of his age considered him an uninteresting associate. He usually amused himself among smaller children, who were always delighted with his droll sayings and his odd ways.

Dick was generally looked upon as being only half-witted, and the neighbors would sometimes exclaim, "Poor Dick will never be of much use to anyone, he is so stupid!"

The boy was, in fact, very slow to understand, but he was not so dull as some thought him to be. When thoughtless, foolish boys would sneer at and try to make sport of him he always appeared too stupid and dull to understand what they meant, so they soon learned to leave him alone.

But while Dick Linton was not popular with the boys he was steadily forming a character for honesty and reliability in the neighborhood where he lived. People who knew him had learned to trust him; and whenever persons wanted anything done they could always rely upon Dick as being the one who would perform it satisfactorily.

So this poor lad, as he grew up, found plenty of odd jobs to work at near his home. By such means he managed to help a good deal towards the support of the family. His mother, who was left a widow when he was but ten years old, had three children to support, and what little she was enabled to earn by hard labor was all she had to do it with. And when Dick, who was her oldest son, became able to work, he proved a great help to her.

Several of the boys who used to play tricks on poor Dick, and tease him in various ways, turned out to be good for nothing fellows as they grew older. They thought the occupations Dick engaged in were too humble for such smart boys as they were to follow. Instead of seeking work at home they wandered off in search of something better. By so doing they got into bad company and learned evil habits. While Dick always had plenty to do they were wasting half their time in looking for work.

By and by young Dick got a position where he had an opportunity of learning a useful trade.

He was recommended to this situation by a neighbor who knew of his integrity.

Although he was rather slow in learning the trade, he made steady progress, and in time, by constant labor in the one pursuit, he fairly mastered the business. He could now earn a good living and support his mother and her family.

All this time young Dick attended the Sabbath school and meetings regularly, and he grew up with firm faith in the gospel, and became a useful member of the Church.

### REMEMBER, BOYS MAKE MEN.

When you see a ragged urchin,  
Standing wistful in the street,  
With torn hat and kneeless trousers,  
Dirty face and bare red feet,  
Pass not by the child unheeding;  
Smile upon him. Mark me, when  
He's grown he'll not forget it;  
For remember, boys make men.

When the buoyant, youthful spirits  
Overflow in boyish freak,  
Chide your child in gentle accents:  
Do not in your anger speak.  
You must sow in youthful bosoms  
Seeds of tender mercies; then  
Plants will grow and bear good fruitage,  
When the erring boys are men.

Let us try to add some pleasures  
To the life of every boy;  
For each child needs tender interest  
In its sorrows and its joys;  
Call your boys home by its brightness;  
They'll avoid a gloomy den,  
And seek for comfort elsewhere—  
And remember, boys make men.

### HIDDEN ADVICE.

To you I'm indebted for favors shown,  
And since you request it, Bessie,  
If the gentle muse my efforts will crown,  
I will send you a rebus in essay.

One word taken from each of the above lines will form a bit of advice that all are familiar with.

The answer to the Book of Mormon Enigma published in No. 3 is ZERAHENNAH. The initials of the following words form the name: Zarahemla, Enos, Rameumptom, Alma, Helaman, Ether, Moroni, Noah, Amulek, Heth. Correct solutions have been received from Leonard Pearson, Ezra Christianson, Henry H. Blood, Frank Pickering, Louisa S. Allen, C. L. Berry, Irene Steele, Jas. F. Smith, Fannie Hawley, M. E. Chandler, E. Bagley, Mamie Conrad, Belle Rubey, Samuel Stark.

ANSWERS TO QUESTIONS IN NO. 3.

Q. To whom did Joseph relate this vision a few days after he received it? A. A Methodist preacher.

Q. How did he treat Joseph's description of the vision? A. With contempt, saying that it was all of the devil; that visions and revelations had ceased when the apostles passed away.

Q. How did this make him feel? A. Very much disappointed, as the man professed to be a great lover of God.

Q. Did he believe the words of the preacher? A. No; though all the world should oppose him, and deny that he had seen anything, Joseph knew that he had both seen a light and heard a voice speaking to him.

Q. When the news of the vision spread through the neighborhood, what course did the people take? A. They persecuted him and did all in their power to injure him.

Q. What class of people were the most active in this business? A. Professors of religion.

Q. Why was Joseph persecuted and hated? A. Because he told the people the Lord had spoken to him.

QUESTIONS ON CHURCH HISTORY.

1. Did Joseph go to the place shown him in the vision where the plates were buried? 2. Where were they buried? 3. Describe the manner in which he found them. 4. What did he do after beholding them? 5. What did the angel say unto him? 6. When did Joseph go there again, and how often? 7. When were they delivered into his hands? 8. Give a brief description of the plates. 9. When were they buried?

The following named persons have sent answers to the questions on Church History published in No. 3: Leone Rogers, H. H. Blood, D. W. Evans, Mary A. Crookston, Belle Buckley, F. Pickering, Alice Crane, W. L. Worzenroft, H. Muir, Ada P. Minkler, Eleanor Harper, G. Rasmussen, R. Hurst, L. R. Anderson, J. M. Kirkham, Mary E. Chandler, H. T. Ward, E. Bagley, Emily E. Brough, Dencey Terry, Allie Young, G. S. Forsyth, Myra Hall, Adelia Hall, Elizabeth S. Zundell, G. M. Ward, Louisa Steele, A. Barrett, Rosie M. Sedgwick, G. Robertson, Jr., S. Stark, W. J. C. Mortimer, Etta M. Huish, W. D. Dixon, J. Folkman, Marinda Monson,

W. N. Draper, Estella Cole, W. E. Cole, Eliza Morgan, J. R. Morgan, Louisa Croshaw, F. W. Kirkham, C. Alfsen, Alice A. Keeler, E. Porter, H. C. Blood, S. B. Oldham, G. E. Court, W. Davis, Jr., O. Jorgensen, Martha Terman, Hannah Grover, M. E. West, Rozina Brown, R. H. Brown, N. Andrus, Avildia Page, Lizzie Hatch, E. V. Blunderson, E. E. Kearn, A. G. Marler, Edith Kearn, Jane Welch, May Merrill, Sarah Farnes, I. Fisher, Huldah L. T. Stout, Jannie Smith, Sarah Bennett.

It is quite pleasing to note the interest taken by so many of our young readers in answering the questions published in the INSTRUCTOR upon Church History. It denotes that the children of the Saints are improving in their knowledge of matters pertaining to the Church. We remember, many years ago, when the JUVENILE was in its infancy, of a catechism being published which was seldom answered by more than one person. Now we have from seventy-five to a hundred names of children answering the questions in each number.

The value of the prizes offered is nothing compared to the amount of good the research and the exercise will do you in preparing answers to these questions. Most of them are correctly answered and pretty well written, but the style in which some of them appear calls for a few suggestions, which we give with a view to further improvement:

Begin all your communications with the name of the city or village and date in the right hand corner of the sheet.

Write plainly the number of the paper in which the questions appeared.

Always write the questions and give the answers direct, brief and to the point; making each question and answer a separate paragraph.

Aim to be as neat in your penmanship and as correct in spelling and punctuation as possible. Do nothing carelessly.

Write all matter intended for publication only on one side of the paper. If sending enigmas, charades etc., or their answers, or ordering books, always use another sheet of paper.

Send in your answers promptly and do not forget to sign your name. Not attending to one or the other of these items has been the reason why many names have not appeared while the answers may have been well prepared.

We have been often asked which is the best history of Joseph Smith. That published in volumes 11, 12, 13, 14, 15 and 16 of the JUVENILE INSTRUCTOR is the most authentic known to us.



## LIFE IN WASHINGTON.

BY E. R.

*Written for the Mutual Improvement Association of the  
Seventeenth Ward, Salt Lake City.*

WASHINGTON City presents some peculiar features to which no other city of the United States can lay claim. It contains 180,000 inhabitants, and with its rapid strides in its improvements, is soon destined to be one of the most magnificent cities in the world. The peculiar feature consists in its wonderful progress with no manufacturing or commercial interests to support or contribute to its prosperity, and the remarkable uniformity of climate, for as a rule it is comparatively mild and balmy during most of the year. As it is the seat of the federal government it is the fountain head from which springs all the patronage, politics and legislative enactments which bear upon the destinies of the people; hence all the citizens of the United States are naturally attracted to the spot, making it necessarily a cosmopolitan place of sojourn. The first thing that attracts the attention of the visitor to this city is its broad streets and wide avenues, lined with a most luxuriant growth of beautiful shade trees. The streets run east and west and the avenues across each way diagonally, and are named after the several States of the Union, the grandest of which is Pennsylvania Avenue, which is five miles in length, extending from Georgetown to the navy yard gate, making a grand boulevard, taking in the Presidential Mansion, the Treasury Department and the Capitol, and is the chief promenade of the beauty and fashion which congregate there.

Another feature which attracts the eye of the stranger is the smooth pavements and clean streets, and its neatly-dressed inhabitants, which give the city the appearance of being always in holiday attire.

Still another feature of great beauty is the many large and commodious parks filled with rare trees and shrubbery, beautiful foliage and adorned with fountains and statuary. These parks and reservations are dispersed throughout the city in such numbers as to give it the name of the "City of Parks." They are much frequented in fair weather as a playground for children, a retreat for lovers and students of nature; and it is truly refreshing and pleasant to stroll through these parks or to rest upon the comfortable seats provided for those who desire to enjoy the beauty surrounding, and witness the gay gambols of the many pretty children over the green turf or sporting with the gold fish in the fountains.

In Washington one will meet people hailing from every State in the Union: so those living there a short length of time feel comparatively at home and are sure to meet people from their own locality, and the first salutation that reaches people on their introduction is, "What State are you from?" Thus colonies are formed such as the New York State Association, the Bay State Club, New England Society, etc., etc., thereby bringing visitors with citizens from the several States in close social relations, and making the stranger's sojourn quite at ease while at the nation's capital.

To give a complete description of the public buildings in Washington would require more time than the limit of this article would allow. They are designated, however, as follows: The State, War and Navy departments, combined in one, which the visitor there should not fail to take in and see. The diplomatic apartments, is where the representatives of foreign governments assemble to negotiate their treaties. Then comes

the Treasury Department, where over two thousand people are employed in keeping Uncle Samuel's accounts. Next in order is the Department of the Interior, under the guardian care of which come all the federal offices of the Territories, including our own Utah.

Next comes the General Post-Office Department, where all the arrangements are made for carrying and distributing the United States mail all over this vast country.

Lastly may be mentioned the grand Capitol building, where assemble all the wisdom and statesmanship of the nation to frame and enact our laws. It is probably one of the most magnificent buildings in the world. It is built entirely of white marble and cost eighteen millions of dollars. In this building is the Senate Chamber, which meets in the north wing, and the House of Representatives in the south wing. Here also the Supreme Court of the United States deliberates. Of course these names do not comprise all the public buildings in Washington, but are what are known as the Executive Departments only. There are, besides these, the Agricultural Bureau, Smithsonian Institute (which has a very interesting history), the Bureau of Engraving and Printing, where all the government money, bonds, securities and national bank-notes are printed. There are also the Government Printing Office, National Museum, Botanical Gardens, and the National Observatory. The latter contains one of the largest and most complete telescopes for astronomical observations of any in the world; also the U. S. Pension Office just completed.

One of the most grand and imposing objects of interest in this city is the Washington Monument, which contains a block of stone from each of the different States and Territories of the Union, one of which is a large granite rock from Utah, which was hauled over the plains by team before the railroad extended as far west as this Territory.

Its erection was begun in the year 1848 by an association incorporated by Congress, and after an expenditure of \$230,000, voluntarily contributed by patriotic citizens of the Republic, the work upon it ceased and for twenty years it stood in an unfinished condition. In 1876 Congress made an additional appropriation of \$200,000, and it was completed on the 22nd day of February, 1885, upon the birthday of him in whose honor it was erected. It forms a lofty and plain obelisk, seventy feet square at the base and is 575 feet high.

St. Peter's Cathedral at Rome is 434 feet high. The Strasburg Cathedral is 466 feet high. Cheops, the highest of the Egyptian pyramids is 456 feet high. These three respectively being the highest extant, thus it will be seen that the Washington Monument is 109 feet higher than any other structure in the world. It is constructed of large blocks of white marble, and within the interior the various States have contributed specimens of their mineral productions to be placed in niches for that purpose. An elevator conveys visitors to the top of the monument, from which elevation on a clear day can be seen a distance of forty miles.

Society in Washington is composed of two classes. While it is the political center of the government it is not in reality the social center, for the reason that its society is based entirely upon official life, hence its social structure differs somewhat from the society of other cities.

The first class consists of the families of the higher officials, such as members of the cabinet, judges of the Supreme Court, senators and members of the House of Representatives, and is guided in its forms and ceremonies in the order of rank maintained, namely: The President's wife, or hostess of the White House, comes first in order and takes precedence as first lady



of the land. Next is the wife of the chief justice of the Supreme Court, next the wife of the secretary of state, down through the cabinet officers to the senators and lastly the wives of members of the House of Representatives. Then comes a sort of annex to this society, the members and representatives of the foreign governments residing in Washington and is called the diplomatic corps. The class named is exclusive and is somewhat transitory, as those composing it are constantly changing, rendering the *personnel* of it cosmopolitan in character, but maintained and guided by fixed rules and regulations.

The second class is made up more of a substantial and sincere social character, which forms ties of a more lasting and enduring tenure. It is composed mostly of citizens of the States who have come to make Washington their home in retirement, literary people, writers, scientists and people of intellectual turn of mind. This class is separated into distinct societies, such as the Shakespeare Club, the Unity Club, Home Circle, musical and art circles. This is by far the most enjoyable and lasting feature of Washington life, and forms long and enduring friendships.

One of the most notable peculiarities of Washington of late years is that it has become the Mecca of the bridal tourists. Scarcely a week passes that there are not large numbers of them at the various hotels, and they take in the sights with a zeal and interest equalled only by their admiration of each other. They can always be distinguished by the confidential manner and tender solicitude manifested in the inspection of the various objects of interest.

I must not forget to mention some of the beautiful places contiguous to Washington, among which are the Soldiers' Home, a beautiful place just beyond the suburbs of the city, the Tomb of Washington at Mt. Vernon, another place of great interest and accessible by a delightful sail on the blue waters of the Potomac River, and Arlington, the soldiers' cemetery. Arlington was formerly the home of Gen. Robert E. Lee, the great Confederate chieftain, but is now one of the largest of the national cemeteries, and contains 15,000 of the nation's dead who fell in the late war of the rebellion.

A visit to this grand and beautiful city is a delightful privilege and of incalculable benefit. It should be seen by all the nation's youths before seeking in a foreign clime the interest and novelties of travel.

TOPICS OF THE TIMES.

BY THE EDITOR.

I SHALL probably have considerable to say, in a future number, upon subjects that are now agitating the public mind. One of the most extraordinary movements which has been made by our enemies is the offering, by the United States marshal, of a reward of \$500.00 for information which would lead to the arrest of the editor of the JUVENILE INSTRUCTOR. The following is a copy of the placard, which was accompanied by a tolerably fair likeness of the editor:

**\$500.00 REWARD!**

I will pay the above reward to any person for information leading to the arrest of  
**GEORGE Q. CANNON,**  
 against whom an indictment is now pending in the Third District Court of Utah.

All information, and the names of those furnishing the same, will be held in the strictest confidence.

E. A. IRELAND, U. S. Marshal.

DESCRIPTION:

About 55 years old; about 5 feet 8 inches in height; hair very gray; full chin whiskers, gray; no mustache; full round face; heavy build; walks very straight. The Photograph attached is a very good likeness.

Salt Lake City, U. T., Feb. 9th, 1886.

This is a most extraordinary proceeding. The editor of the JUVENILE INSTRUCTOR, it is said, has been indicted for unlawful cohabitation—an offense which comes under the class of misdemeanors. If upon trial he should be convicted and a verdict of guilty be rendered by the jury, the extreme penalty of the law would be six months imprisonment in the penitentiary and a fine of \$300.00. To offer a reward of \$500.00 for information concerning such an offender is probably without a parallel in the history of jurisprudence in this country. It shows that it is not the offense with which he is charged to which importance is attached so much as the possession of his person for reasons outside of those which appear in the charge. An importance is attached to him that does not belong to a criminal charged with such an offense. He is supposed to represent a system, and the desire to arrest him seems to have a political significance and has its origin in reasons of state. Our enemies would cover us, if they could, with contempt. They would belittle us and, if possible, destroy us. And yet it is an extraordinary fact that they, by their acts and conduct towards us, give us an importance in the eyes of the whole world that we would not perhaps otherwise have. They seem determined to lift us up into fame and to impress mankind with the idea of our greatness.

THE FORCE OF LIGHTNING.—A person may be killed by lightning, although the explosion takes place at the distance of twenty miles, by what is called the back-stroke. Suppose that the two extremities of a cloud, highly charged with electricity, hang down towards the earth, they will repel the electricity from the earth's surface, if it be of the same kind with their own, and will attract the other kind; and if a discharge should suddenly take place at one end of the cloud, the equilibrium will instantly be restored by a flash at that point of the earth which is under the other. Though the back-stroke is often sufficiently powerful to destroy life, it is never so terrible in its effects as the direct shot, which is frequently of inconceivable intensity. Instances have occurred in which large masses of iron and stone, and even many feet of a stone wall, have been conveyed to a considerable distance by a stroke of lightning. Rocks and the tops of mountains often bear the marks of fusion from its action, and occasionally vitreous tubes, descending many feet into banks of sand, mark the path of the electric fluid. Some years ago, Dr. Fielder exhibited several of these fulgurities in London, of considerable length, which had been dug out of the sandy plains of Silesia and eastern Prussia. One found at Paderborn was forty feet long. Their ramifications generally terminate in pools or springs of water below the sand, which are supposed to determine the course of the electric fluid. No doubt the soil and substrata must influence its direction, since it is found by experience, that places which have been struck by lightning are often struck again. A school house in Lammernuir, in East Lothian, has been struck three different times.

## The Juvenile Instructor.

GEORGE Q. CANNON, - - - - EDITOR.

SALT LAKE CITY, MARCH 1, 1886.

### EDITORIAL THOUGHTS.

**EVERY** day's experience in the Church of Christ brings more forcibly home to us the importance of courage as a quality which should be possessed by Latter-day Saints. The Prophet Joseph has been credited with the remark that a coward never can enter into the celestial kingdom. Valor is a requisite that cannot be dispensed with in the character of a man or woman of God.

There are two kinds of courage. One is courage to meet physical danger and to brave death in its various forms. This is called physical courage. Then there is moral courage—one of the rarest qualities to be found among men—the courage to avow convictions and to maintain them, and to face all the moral consequences and obloquy which may attend the espousal and advocacy of principles or practices which are unpopular. We have known men of unsullied courage, who have proved their fearlessness upon the battle field and in other positions of danger, who possessed but little, if any, moral courage. They shrank from the consequences of advocating or defending unpopular measures or unpopular doctrines.

Latter-day Saints need to have these qualities combined. They should not only have the courage to maintain their convictions and to endure all the consequences which may follow such a course, and this, too, without shrinking, but they need physical courage, so that no terror of bodily injury will weaken or appal them. If you look around, you will see among your acquaintances, at the present time, traits of character exhibited that under more peaceful circumstances remain hidden. You will see men who may have passed as brave men who now manifest a lack of moral courage, who are timid, and who think certain measures are not wise policy. Such characters are all the time inclined to make compromises, and to say and do things that they think will avert trouble. Some even go so far as to be willing to sacrifice principle for the sake of avoiding difficulty or a conflict. Others who may not have shown any special qualities heretofore, now evince a firmness, a determination and a courage that they were not credited with possessing.

These are times to call to the surface qualities of this description. We are threatened with destruction. The tide which is flowing against us is now at its flood. Advantage after advantage, as our enemies think, is being gained over us. They rejoice in the prospect of the speedy overthrow of the work of God. They look at our condition from man's standpoint. They see a nation of fifty-five millions arrayed against the work of God. The government stands by and permits the greatest outrages to be committed, without offering any objection; in fact, it appears evident that the worst conduct of the federal officials meets with approbation. "What is to prevent the continuation of this?" our enemies ask, "and if this be continued must the Mormons not be overthrown and their Church be broken to pieces?"

If the natural eyes of man could see all there is connected with this warfare—the fifty-five millions on the one side and the two hundred thousand on the other—then the calculations of our enemies would be well founded. But the natural eye does not behold the entire field of operations; the natural eye does not behold the entire forces that are arrayed against each other. The fifty-five millions, with all their wealth and power, are a palpable, tangible reality, perceptible to the natural senses. The weakness of the two hundred thousand is also plain to be seen. But the invisible forces and powers which take part in these movements are concealed from mortal vision. They can only be perceived and felt spiritually, by the eye of faith and by the spiritual senses.

Men and women who live so as to be open to these spiritual influences are conscious of the existence and operations of invisible powers in their behalf. This fills them with courage and with the capacity to endure. But those who do not live so as to be open to these impressions are in the same condition as the enemies of this work. They only perceive that which is presented to their mortal sight. The rest is hidden from them. Hence, they are filled with fear, and they tremble at the sight of the great danger which they perceive. They would, if they could, force the leaders of the Latter-day Saints to make a compromise; for, reasoning upon what they call natural principles, they see no hope for escape in any other way.

Physical and moral courage, unless associated with purity and with faith, are not of themselves sufficient to enable men and women to stand in this Church. Possessed of these qualities only they could not endure the ordeals through which Latter-day Saints have to pass. But where Saints possess purity of character and faith, and live so as to have the Spirit of God as their companion, then, if possessed of physical and moral courage, they can pass through every trial without trembling or failing. These are qualities which should be cultivated. Especially should children learn to look with confidence to their God, and to feel that whatever the trials may be He is able to bring them through victoriously.

Courage is a quality that can be cultivated, like every other quality of mankind. It should be a characteristic of all the Latter-day Saints. Indecision, weakness and vacillation should be unknown among Latter-day Saints when principle is concerned. We should be willing to maintain principle against all odds and trust in the Lord for the consequences. God has made us the guardians of a great trust. He has imparted unto us His everlasting gospel. He has given unto us great knowledge and has made us promises concerning the future that we should be the people, above all other people, who shall maintain civil and religious liberty, and who shall preserve to this continent free, constitutional government. Having this destiny assigned unto us, we should keep it constantly before us and remember that the Lord expects us to be valiant in maintaining the right, in never bowing the knee to power improperly administered, and to never

"Crook the pregnant hinges of the knee,  
That thrift may follow fawning."

If we will prove valiant and maintain the truth, the Lord will sustain us and bring us off conquerors.

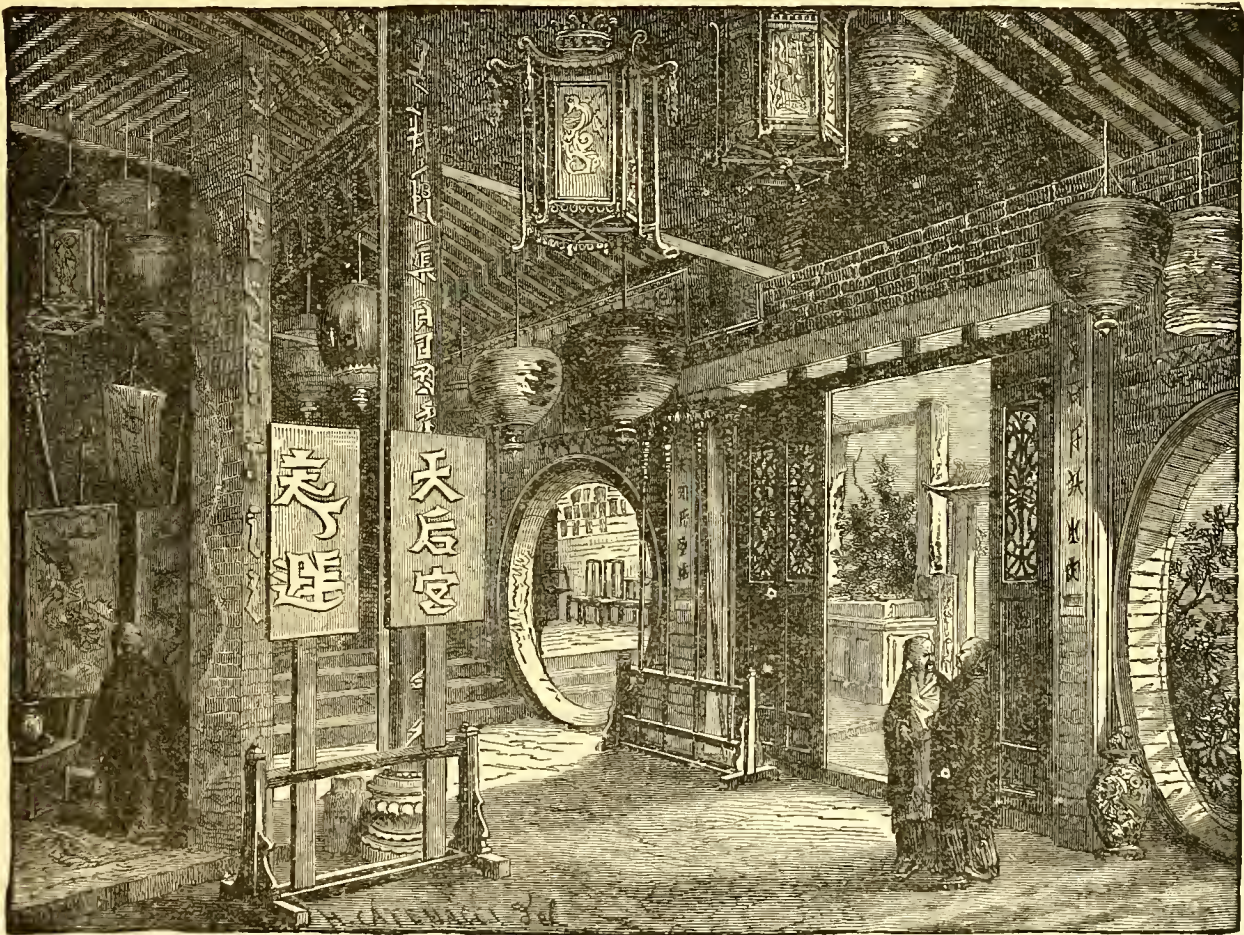
He who freely praises what he means to purchase, and he who enumerates the faults of what he means to sell, may set up a partnership with honesty.



A CHINESE TEMPLE.

IN our engraving to-day we see represented an entrance to a Chinese temple, one of those places of which, until recent years, very little was known. The path which leads to one of these edifices is generally lined on either side with fruit and eating stalls, until a large, clean, open space is reached through which a broad pavement of granite leads. Into this space vendors of different articles dare not enter. This path leads to the first room, where some huge figures are frequently placed as guards to the entrance, and the walls and ceiling are decorated with different articles of Chinese manufacture. Passing through this portico, another open space planted with trees is reached, and so the granite pavement continues to lead some-

550 B. C. in the state of Loo. From his youth he withdrew himself from the associations of other children and devoted himself to the study of moral and political science. As he grew to manhood his greatest desire and chief labor was to correct the vices of his countrymen and have them governed by a code of moral laws, the observance of which would eventually purge the state of iniquity. But when he found his counsels unavailing among the nobility he immediately abandoned the station to which his talents had raised him and commenced a pilgrimage through various parts of China, proclaiming with great power his ideas of right. The ranks of his followers rapidly grew and he was soon offered positions of responsibility and trust by the rulers of the different divisions of the country. These, however, he resolutely refused and



times through several different apartments before the temple itself is reached.

There are recognized in China three different kinds of religious belief: *Yu*, the doctrine of Confucius, *Fo*, or Buddhism, and the sect of *Tiou*, or "Rationalists." Of these, however, the first named is known as the state religion and the others are permitted to exist though they are not countenanced by the government. The doctrine of *Fo* regards neither heaven nor earth; its only object is to increase its numbers and create a unity among the members. The doctrine of *Tiou* seeks only individual enjoyment and preservation. The doctrine of *Yu*, or Confucianism, consists in a belief of a Supreme Ruler, a place of glory and one of punishment, and other things which in many respects resemble the faith of Christians.

Confucius, the founder of this latter religion, was born about

sought retirement that he might continue his studies and prepare those writings which have now become the sacred books of China, and which have continued his reputation until the present time.

When this latter labor was fairly commenced disciples began to flock to the sage in great numbers and his labors therefore increased very materially. The later years of his life, however, were not passed pleasantly. He was frequently implicated in the petty disputes which often arose between the small states of his day; and when a quarrel arose in which the sovereign of Loo was defeated Confucius was compelled to flee northward to the kingdom Tsy, where for a time tranquility prevailed. In his seventy-third year he died, but his writings, among which are many things of great value, still live, and will doubtless continue to exercise an influence on the Chinese people.



## RICHES.

BY W. J.

RECENTLY, as is quite natural, much has been published in the various papers and periodicals of the day, with regard to the enormous amount of property the late Wm. H. Vanderbilt had inherited, amassed, and disposed of by will. Many curious arithmetical calculations have been made and published, one object of which has been to enable the general reader to comprehend to a greater extent the vastness of his great wealth; for, hearing someone say, "Two hundred and fifty millions of dollars," or reading those words, does not convey to the mind an adequate idea of the immense sum named.

In this connection other millionaires have received public notice, and among them are the following: Sidney Dillon, of railroad notoriety, with his millions; Cyrus W. Field, famous for his Atlantic cable and New York elevated railroad system achievements, and his millions; George M. Pullman, of Pullman car fame, with his ten millions; Samuel J. Tilden, once Democratic candidate for the office of President of the United States, with a fortune of ten millions; W. H. Sharon, the "silver king" of Nevada, and his twenty-five millions; J. W. Mackey, a greater "silver king" of Nevada, with a greater fortune of fifty millions; the wealthy Californian, ex-Governor Leland Stanford, represented to be worth fifty millions; Jay Gould, who made the first official map of Delaware County, New York, thus making his first two hundred dollars, whose wealth is roughly estimated at one hundred millions; and last, and wealthiest, too, among Americans, was Wm. H. Vanderbilt, whose immense wealth has been variously estimated at from two hundred millions to two hundred and fifty millions of dollars.

Wm. H. Vanderbilt has not only been pronounced the richest man in his native land, but he has been declared the richest man in all the world. This latter statement, however, cannot be received as being strictly correct in view of another statement which reads thus: "The wealthiest man in the world is said to be the Chinese banker, Hong Qua, of Canton. He pays taxes upon an estate of \$450,000,000, and is estimated to be worth a billion *taels*, which in our money would be \$1,400,000,000."

In regard to Mr. Vanderbilt, Chancey Depew, in the *New York Sun*, reports the following: "Although Mr. Vanderbilt was enormously wealthy, he had a very clear idea as to the value of money. He invariably invested his income a long time before he received it, so that he was constantly in debt and pressed for money. This caused him to look out for his dollars very sharply. He considered his money, not relatively to his great wealth, but on the same footing as the money of other men, and expected as much for it."

The acquirement of wealth by honest business methods is legitimate enough, no doubt, and many accumulate considerable means in an honorable way, doing much good with their wealth while they live, and bequeathing it in such a manner that it is a permanent benefit to many after they die. But there are many whose principal god is gold. They exercise all their physical and mental powers—they unite them, and concentrate them, too, to secure gold, gold, gold! They will work for it, fight for it, beg for it, steal for it, starve for it, lie for it, and die for it. A modern writer says: "This madness for money is the strongest and lowest of the passions; it is the insatiate Moloch of the human heart, before whose remorseless altar all the finer attributes of humanity are sacrificed. It

makes merchandise of all that is sacred in human affections; and even traffics in the awful solemnities of the eternal world."

Where the sole object is money, what consideration is there for the poor seamstress or artisan? Just about as much consideration as a general who is bent on victory and glory has for the tens of thousands against whom he is waging war. He will win, no matter what amount of property is used or destroyed, nor how many thousands of valuable lives are sacrificed on either or both sides. He will wade knee deep in precious human blood, if necessary, to gain the victory and the victor's laurels. So with the being who has resolved to become a millionaire at all hazards. The weakly-fingered seamstress, with dim eyes and starving body, may stitch, stitch, stitch, for sixteen hours out of each twenty-four, in order to gain a mere bread-and-water pittance, with which the spirit is coaxed to linger a little longer in an emaciated body; the over-worked, poorly-paid, thinly-clad, and badly-housed artisan may work, work, work, having his nose kept at that proverbial grindstone almost from his cradle to his grave, so as to secure means enough to enable him to just barely vegetate, while his employer rolls in luxury upon the very essence of his muscle and brain; and wealth producers generally may toil and tire, work and worry, subsist and suffer, and drudge and die, never realizing but a modicum of the benefits—no matter! Some man has decreed that he will become immensely rich, and "the end shall justify the means." But he who spoke as never man spake asked this question: "What shall it profit a man, if he shall gain the whole world, and lose his own soul?"

And there is more couched in this question than may appear to the superficial reader. It does not merely mean seeking for this world's wealth and neglecting the soul's salvation, as is frequently thought and asserted; it applies to the unscrupulous money-maker who "loses his own soul" by his unrighteous, dishonest and oppressive methods of acquiring the much-coveted wealth. And those who are guilty of this, will meet a terrible realization of this truth when they pass to their judgment beyond the tomb. When the honorable millionaire leaves mortality he will find that he is destitute of the principal thing he worked for in life, and having no claim for reward outside of a few generous acts he performed by will or otherwise. When the thorough-paced money-grub passes to his account, he leaves, of necessity, all his ill-gotten and other accumulations to others, and meets an accumulation of guilt which he piled up while bartering his soul for gold. When he dies who has obeyed and lived the gospel of the Son of God, he, also, leaves the filthy lucre behind him, but he stands on the shores of the other world a son of God! Clothed with the Priesthood and power of Jehovah! An heir of God, and a joint heir with Jesus Christ, and entitled to thrones, principalities, and endless increase and dominion in the celestial worlds—he has what he has worked for; but the money-grub leaves behind him all he has worked for. Wise and blessed are they who "lay up treasures in heaven"—who live and labor in mortality to secure eternal riches beyond the tomb!

LIBERTY AND SLAVERY.—None can love freedom heartily but good men; the rest love not freedom, but license, which never hath more scope or more indulgence than under tyrants. Hence it is that tyrants are not oft offended by, nor stand much in doubt of, bad men, as being all naturally servile; but in whom virtue and true worth most is eminent, them they fear in earnest, as by right their masters; against them lies all their hatred and corruption.



HOW TWO LITTLE CHILDREN  
SPENT CHRISTMAS IN THE  
TROPICS.

BY HOMESPUN.

THERE was no snow on the ground, nor frost flowers on the windows, when little Lucy and her brother woke up Christmas morn in their warm, sunny home. There was no fire-place for Santa Claus to come rushing down with his prancing steeds to fill the little stockings that hung under the mantel.

Little Lucy asked her mamma about this last matter the night before; but her mamma replied that doubtless Santa Claus would find a way to manage in spite of all these obstacles. Then their talk turned on the Savior and His birthday, and how He came so lowly into the world; and mamma was obliged to get the Bible down and read the sweetly-simple, solemn story to Lucy and her brother, and as she read, the little white curtains fell over the bright blue eyes and two little spirits wandered in dreamland hand in hand with the angel children of their late heavenly home.

Next morning, before the bright, big sun arose over the sea, Lucy opened her eyes and called out softly:

"Mamma, mamma! Did Santa Claus come?"

Then she happened to turn up her eyes to the white-covered top of her bed (around which hung lace mosquito netting) and espied the little stockings hanging over her head.

"Here they are!" and then such a clatter! No complaints were made at the small amount of candy, or for the lack of fine, elegant presents. The little girl grasped her tiny doll and examined with delight her home-made doll-house, with chairs, table and bed with a cunning mosquito netting hung around to protect Miss Dolly from the little pests. She espied a scrap of wall-paper on the floor which was exactly like the paper on her doll-house and carefully treasured it, as she remarked that Santa Claus must have dropped that as he hurried away.

After breakfast each had a beautiful orange and then came to mamma to be dressed for the concert to be held by the white Saints and the native Saints combined. Lucy was neatly arrayed in her clean, white frock, with a bit of blue ribbon around her waist. Her brother wore his new gingham suit, and presently away the two little ones set out with papa for the meeting-house, for poor mamma was ill enough to stay in bed all Christmas day.

There were the natives, with their dark but beaming faces, all seated, awaiting the arrival of the white brethren and sisters. The whole house was decorated with ferns and green, sweet-smelling wreaths.

At the end was a stage, upon which the participants came out and performed their parts. There was a deal of good singing by the natives, as well as the *hacolies*. The native brass band, led by one of the brethren, made some very excellent music. In short, everybody had a very good, enjoyable time.

Something had been troubling little Lucy's busy brain, and when she came home she confided it to her mamma. It was this:

"Why is it that little native babies are black?"

Mamma was rather puzzled how to answer such a philosophical question and imprudently and hastily answered:

"Why, you might as well ask me why the sun shines."

"Oh, the sun shines to give us light."

"Yes," chimed in her brother, "the sun makes us warm."

Mamma was silenced, but Lucy was not. Presently the little maid said with a thoughtful air:

"Well, mamma, I guess God must make them in another place to what He makes the white babies."

Then mamma and Lucy had some happy talk about Jesus and how He loved little children, and by that time dinner was ready. And although it was so far away from her old home, Lucy was delighted to see the table groaning under roast beef and plum pudding, with an elegant iced cake standing so high and decorated with beautiful wreaths of ferns. And there were oranges and bananas, too. So, you see, this little girl was blessed with all that was needful to make her happy or good.

About 4 o'clock Lucy's papa started for the beach, with the two children, to take a surf-bath. I don't suppose many of my little readers ever enjoyed this luxury. But Lucy enjoyed it, oh, so much! Her little brother, who is only three years and a half old, is not quite as brave as five-year-old Lucy. He was undressed and ran up and down the yellow sands, screaming with laughter as the waves dashed up on his tiny legs. But he preferred keeping out of the cool embrace of the curling waves, only allowing their caresses once in a while.

But Lucy dashed fearlessly in, and when the water got too deep she begged papa to take her upon his back. And then such sport! Papa swam away out into deep water and Lucy lay so quietly on his broad shoulders. Pretty soon papa proposed a dive down into the deep blue water. Lucy was quite ready for that, too, and clasping her hands tightly around papa's neck, called out:

"All right!" and down, down they went. And away scamp-ered the fishes in amazement at such a queer sight. Up, up so quickly now they come, and Lucy rubs her hand over her face to brush the water off and once more calls out:

"All right!"

Papa sent Lucy out after this, thinking she had been in long enough. So she started for the shore; but it was such fun that she did not try to go very fast.

You must know that every ninth wave is a "big wave," and as Lucy had her back turned she did not see this wave coming to her. Papa did and turned to look for her; but all he saw were two little legs sticking straight up in the air, and then the little woman was rolled over and over unceremoniously by the dashing waves. But before papa could reach her she had picked herself up and got away up on the beach, laughing at the fun and quickly wiping the water from her face.

As the sun set over the inland mountains they reached their home and related to mamma all their happy experiences. Not long after this the little forms were robed in their nightly garments, and after their quiet evening prayer each little one kissed papa and mamma good-night and lay down gladly to rest.

And this was their Christmas! Little friends, are not all Christmases blessed and good in the holy religion which is so much to us "poor, despised 'Mormons?'"

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Justice is the fundamental and almost only virtue of social life: as it embraces all those actions which are useful to society; and that every virtue, under the name of charity, sincerity, humanity, probity, love of country, generosity, simplicity of manners, and modesty, are but varied forms and diversified applications of this axiom—Do unto another only that which thou wouldst he should do unto thee.

## A MYSTERIOUS PREACHER.

BY H. BELNAP.

*(Continued from page 57.)*

AS we have now given a brief outline of the course pursued by Mr. Edge when he first came in their midst, as well as some of his peculiarities, we will turn to the doctrines taught by him.

Although he had been speaking quite freely upon the principles advocated by the various sects, seemingly to draw around him the different classes of people, he gave them to understand that he believed first, in a tangible God—in a God that could walk, talk, understand and be understood; in a God that had passions to love and hate right and wrong principles.

Second, in a repentance that consisted in turning from sin, and learning to do well.

Third, in a baptism after the likeness of the death, burial, and resurrection of our risen Redeemer, in a baptism that would cleanse one from his sins, and enable him to walk in a newness of life, as did our Savior when He passed from mortality to immortality.

At this time he only referred to the laying on of hands for the reception of the Holy Ghost, as being a principle taught by Jesus Christ and His apostles, and left the query on the minds of the people, how such and such doctrines could be taught in His Church now, and yet He be an unchangeable being.

Mr. Edge dwelt very elaborately upon prophecy contained in the Old and New Testaments. First he referred to prophecies that have received their literal fulfillment, in order to give them a correct understanding of the term. Then very ably referred to many prophecies that are being fulfilled, or that have not yet received their fulfillment. Such as those referring to the second coming of Christ, to the gathering together of Israel; to the rebuilding of Jerusalem by the Jews; to the mountains of ice flowing down and highways being cast up for the people to travel upon who should come from the north countries whither they have been scattered; to the restoration of God's kingdom upon this continent, before that reign of peace for one thousand years, with Christ and His people.

About this time Mr. Edge held a meeting at the city of Lexington that will long be remembered by the multitude that gathered to hear him from the surrounding country. Their attention was first called to his peculiar prayer, wherein he asked the Lord to grant unto all people everywhere the desires of their hearts; should they seek knowledge, to cause that they might be filled; should they ask for wisdom, to give it unto them; if notoriety or fame be their object, to permit them to obtain it; if it be gold they are seeking, to fill their laps; should the reverend divines seek to bring souls unto Christ, to aid them in so doing; should they preach for hire and divine for money, to hinder them not from receiving it; should the loaves and fishes be their desire, to fill their plates. More especially did he appeal to God that all those who were then assembled might depart filled with that for which they came; if gospel truths be what they are seeking; to fill them to overflowing; if curiosity is what they came for, to cause that they might return feeling more curious.

Those who have listened to the many long appeals for the wandering sinner by the reverend divines can better imagine the amazement of this assembly than we can describe it.

When Mr. Edge arose to speak every eye was fixed upon him, wondering what next. That afternoon he took for his

text "Mystery, Babylon the great, the mother of harlots and abominations of the earth," referred to in the seventeenth chapter of Revelation.

At first he explained in a short but clear manner how beautifully God's Church was organized in the apostles' days; how nicely every principle was linked together from faith, repentance, baptism and the laying on of hands for the reception of the Holy Ghost, to the resurrection of the dead, after which he brought down in a vivid and forcible manner the history of God's people until the last one that had the testimony of Jesus was driven to an untimely grave.

With this he connected Catholicism and the dark ages, when man could circumnavigate this globe in search of one divinely authorized servant of God who had the spirit of prophecy, and not find him.

After Mr. Edge had proven from the scriptures and profane history that God's people had been destroyed and every vestige of His Church taken from the earth he very frankly told them that every sect and creed over this broad land was wrong, and that all had departed from the faith once given to the saints. He then bore a powerful testimony that the gospel in all its primitive beauty had been restored to the earth, and that, too, with apostles and prophets and inspired men at its head. He then called upon all to repent of their sins and come out of Babylon and follow Christ, for the hour of God's judgment was at hand.

After this most wonderful discourse Satan himself seemed to turn loose. The people were divided among themselves and began contending with each other. The preachers flew into a perfect frenzy and began plotting and planning how to get rid of this fellow. And, by the by, our new preacher seemed to have turned loose also, for he went through the country like a man inspired of God, warning the people to repent and serve their Maker, or some of the most fearful calamities that ever befel man would come upon them and this nation.

Many of the honest-in-heart gathered around him and began to enquire from whence he came and where could this kingdom of God be found that he had so beautifully described.

They still received no satisfaction as to where he came from, but the kingdom of God, said he, "is located within these United States."

To give you a better idea how Mr. Edge was questioned, and how peculiar his answers were, we will relate an instance.

While walking the road one day the boys began remarking among themselves, how hard it was to find out who this Mr. Edge was, and where he had come from. At this one Jones, a Baptist deacon, spoke up in a very determined manner saying, "Why, I'll dig him up this evening."

Mr. Edge had an appointment for a meeting in a private house that evening near by. As it happened, he stayed with the family where he held meeting that night. At supper Mr. Edge had eaten but very little, when he pushed back from the table and began pacing the floor, as though somewhat uneasy. However, in a few moments he turned to the family and remarked, "I am going to be tempted by the devil this evening through a man."

Soon the young people began gathering in from all directions anticipating some fun between Jones, the deacon, and our strange preacher.

Just as the last rays of the sparkling sun sank behind the horizon. Mr. Edge discovered a man climbing the fence, a few hundred yards off, as though coming to meeting. Turning to the family he remarked, "Here comes the gentleman now!" On his arrival it proved to be Jones, the deacon.



By this time a goodly number had gathered in, and Mr. Edge had taken his seat in the far end of the room, beside a small table containing his Bible and hymn book. When Mr. Jones came in he deliberately walked across the room and sat down beside Mr. Edge. After a few moments' silence Mr. Jones enquired, "My friend, where are you from?"

Mr. Edge looked up from his Bible as though somewhat astonished, and replied, "From about six miles," meaning the next neighborhood, where he had just left.

*Mr. J.*—"What church do you belong to?"

*Mr. E.*—"The Church of God, sir."

*Mr. J.*—"Where is it?"

*Mr. E.*—"In the United States."

*Mr. J.*—"You have been speaking about one being ordained before he had the right to preach. By whom were you ordained?"

*Mr. E.*—"By Jesus Christ, sir."

*Mr. J.*—"Where?"

*Mr. E.*—"In eternity."

*Mr. J.*—"How long have you been preaching?"

*Mr. E.*—"About eighteen hundred years."

At this point Mr. Jones sprang to his feet and walked away in disgust.

*(To be Continued.)*

## RECOLLECTIONS OF THE PAST.

BY HENELE PIKALE.

*(Continued from page 55.)*

AT one of my evening meetings a party came with tar, intending to tar, feather and ride me on a rail. A friend came and sat on the side of the table where I was and the man of the house said to the mob:

"Come in and behave yourselves, and listen to what the man has to say. If you don't, I'll use my rifle on the first man that attempts to disturb him while under my roof."

At this all took seats; and when meeting broke, all left without further mischief.

One evening I was pelted with some snowballs. This was as I left a school-house where I had just held a meeting. At this moment two horsemen rode up and enquired for the "Mormon" preacher. I said I expected I was the person they wanted. At this they invited me to get up behind one of them and go home with them. I must confess I felt a little dubious, not knowing what was ahead. However, I mounted up behind and had not gone far when I learned they were brethren on the way to Nauvoo; but cold weather and deep snows had prevented them from traveling and they had stopped for the Winter at a neighboring village, Lima. At a late hour that evening they heard of my meeting and had come in haste, hoping to arrive before meeting closed. They lived six miles distant. Their names were Ira Oviatt and a Brother Cole. Through these brethren I had the Lima court house to preach in; and although there was considerable prejudice I had friends and homes provided during the cold Winter months.

I simply mention this to show how easy it is for the Lord to provide for His servants and open the way that the people may be warned. The Book of Mormon and Voice of Warning were read by many; but, strange to say, not a soul offered himself for baptism. Even money was given me. One young man, a school teacher by the name of Jonathan Church, at one time

gave me three dollars. He made no pretension to any religion; he professed to be an infidel, but said if there was any truth in the Bible the "Mormons" had it.

When Spring came and the weather and roads were good, I left that part of the country and made my way to Jackson County, Va. Here it was that I heard of the death of the Prophet and Patriarch, Joseph and Hyrum Smith. I was in the town of Ripley, standing in a store, when Lawyer Smith of that place came in and told me there was a paper in mourning for me in the post-office. I hastened there, and to my intense sorrow I found the rumors confirmed concerning their massacre at Carthage Jail by an armed mob painted black. At first my feelings were those of anger. I could have fought. Soon, however, I felt like weeping, and at once a feeling of loneliness came over me. It was the *Times and Seasons*, which had been sent me, which contained the dreadful news. The counsel to the Elders was to stop preaching, unless invited to speak, and to return home. Being out of means, it so happened that I was invited to take up a school of small children and teach them as far as I had ability, being myself limited in the rudiments of education. I did so. I continued school teaching, being at times invited to preach. I had with me the "Views of the Prophet on the Powers and Policy of the General Government," also the correspondence between Joseph Smith and Henry Clay. There were those who read them who swore they would sooner have voted for Joseph than they would for Polk, for the latter they knew nothing about, but they would risk the "Mormon" Prophet.

In the Spring of 1845 I returned home to my father's house. He was then living on Bear Creek, sixteen miles south of Nauvoo, and when the mob commenced burning out the Saints in that part of the country my father was forced to pack up and leave. He moved into Nauvoo for safety.

In the Fall of this year mobs began to burn the property of the Saints living in the outer settlements of Hancock County, driving men, women and children from their homes, setting fire to their dwellings and stacks of grain. While I am writing I fancy I can see the great clouds of smoke and steam ascending as plainly as I saw them then. In the darkness of night the heavens were lit up by the flames of some poor brother's house, set on fire by wicked men who had supposed "Mormonism" would have died after killing the Prophet and Patriarch.

The sheriff of the county, though not a "Mormon," did all he could to quell the mob and stop the burning and driving; but this seemed only to enrage them the more.

At last the governor sent General Harding with 400 or 500 militia to Nauvoo; but instead of making any arrests and assisting the sheriff, he dismissed him and told the Saints nothing could be done to protect them, for the mob were determined to drive them from the State and therefore they must go.

The work on the temple continued and was so far completed that on Monday, the sixth of October, a general conference was held in it and continued for three days, when it was agreed that the Church should leave and go to a country where they could enjoy the fruits of their labors, and where God Himself was the sole proprietor of the elements. It was decided to leave as soon as possible. The authorities of the Church had appealed to almost every governor in the United States, and also to the President, to use their influence to stop the mob and establish us in our civil and religious rights, and I have yet to learn that there was a single invitation given for the latter-day Saints to remain within the States.

As soon as conference closed the whole Church began to make preparations to leave the country, not knowing where they were going; neither did they care much, only that it might be where we could worship Almighty God according to the dictates of our conscience without being mobbed for it, for I knew of no law the Church had broken that we should be exiled from our homes or renounce our religion. If I have been correctly informed, Thomas Ford, the governor of Illinois, and other leading men of the State, actually proposed to the Latter-day Saints to leave and go to Oregon or to California.

(To be Continued).

## CURING THE ITCH IN TWENTY-FOUR HOURS.

BY C. H. W.

**D**URING the Franco-Prussian war a large body of French troops took refuge in Switzerland, to escape capture, and according to certain rules of war among civilized nations, they were compelled to remain inactive, having retreated to neutral ground. While there they infested the portion of the country where they were quartered, (the east Swiss) with the disease commonly known as the itch to such an extent, that hardly a family escaped the dreadful scourge.

These French troops had just left when I received my appointment to take charge of the east Swiss conference, with headquarters at Zurich. As soon as I was settled I started on a five weeks' trip, to visit the several branches of the conference. I had a delightful time, the scenery, the costume of the people, the animals, especially the cows, the mode of living and farming, everything was new and interesting to me. The Saints were glad to see me, as they always are, to see a new Elder just from Zion. Nothing was too good for me, and my time was spent in trying to do them good, in imparting to them such instructions as the Spirit of the Lord gave unto me. I will here make a statement which has been made by hundreds of Elders, that there is no occupation so pleasant, so agreeable and so profitable as preaching the gospel, when one enjoys the spirit of his calling.

I returned to headquarters, feeling extremely well and thankful that my lot had been cast to labor in so delightful a district and among so good a people.

A few weeks after my return I began to be troubled with an itching between the fingers, on the wrist, elbow and knee joints, and various other places of my body. At first I paid but little attention to it, but the weather being warm, the itching increased, pimples became visible and little sores made their appearance, caused from an irresistible desire of the sharp ends of my fingers for something to do. "Lord bless the duke of Argyle," escaped my lips many a time after a good rubbing on the door-post.

Things went on in this manner for several weeks, when a good brother from this valley with an M. D. attached to his name made his appearance, assigned to labor with me as a traveling Elder. I at once made known to him, what I thought, was the matter with me and flattered myself that I would now receive some relief, for by this time my condition was anything but comfortable. After a thorough examination the doctor looked at me and smiled, stating my fears were without foundation, and assigned as the cause of my itching, the too liberal use of the juice of the grape and of the mild drink made of barley. This was astonishing news to me. I had thought that

I was indulging very sparingly, making some pretensions to keeping the Word of Wisdom. I now felt satisfied to let the doctor share my bed and board and after a few days rest we started out together on a similar trip, through the conference, to that which I had made.

We had a very pleasant time together; and after several weeks' travel were met at Schaffhausen by the president of the mission. As bad luck would have it there was only one bed at our disposal; money we had none, with which to hire lodgings for the night, consequently we were compelled to pile in together. In our joy at meeting I never thought of making my troubles known to the president until about eleven o'clock in the evening, after having laid in bed for about an hour talking. He slept in the middle. Did you ever see a cork fly out of a champagne bottle? Just about in the same manner he flew out of the bed, when I told him what ailed me, and walked the floor the remainder of the night.

On our arrival in Zurich it was thought best for me to go to a physician to ascertain what really was the matter. I hunted up the best one in town. He exhibited considerable amusement at my ignorance, pronounced my affliction a genuine case of itch, and recommended me to go to the public hospital, where I would be cured in twenty-four hours, and all my clothes disinfected at the same time. So on my return we all three made our way to the hospital and on examination were all found guilty of the same crime.

We were at once conducted into a bathroom, stripped of our clothing and put into a hot sulphur bath. A piece of sand soap was given us with which to open the pores and also rub off the heads of the pimples. The steward himself supervised and threatened several times to use the soap on us if we did not do it according to his instructions.

This operation completed we were ushered into a very hot room, provided with a lot of bunks, furnished with a mattress each and several dirty-looking blankets. After partaking of a bowl of soup, with something very hot in it, we had to lie down on these bunks, while a waiter with a bucket of some yellow-looking ointment daubed us over from head to foot. In a moment I felt as though I was enveloped in fire. I bit my teeth in the blankets. Talk about seeing stars, why, it is no comparison. The blankets were then wrapped around us and fastened in such a manner that we could not have the use of our hands to wipe off the perspiration that was flowing in little streams from our foreheads into our eyes. Occasionally the same waiter would come with a dirty towel and act the good Samaritan.

At the expiration of six hours we were released from our very unpleasant situation for half an hour, then followed another bowl of soup, another daubing and another six hours' sweat. This was repeated a third time making in all eighteen hours soaking—enough to cure almost anything. After this we were again given a bath, which felt more agreeable than the first one, our clothing in good shape were handed back to us and after paying five franks each, (about 95 cents) we were pronounced clean and permitted to depart. It seemed as though about five skins were taken off from me; how many the other brethren lost I am not able to state.

My sympathies all this time were with the president of the mission who seemed to suffer severely and as I thought innocently. I tried to comfort him by telling him that he, from then on, could not say I had never given him anything.

As for the doctor I felt it served him right, a man professing to be an M. D. who didn't know the itch when he saw it, ought to suffer and learn by experience.



Shortly after this the president and myself in traveling together caught the same dreadful disease a second time. What to do at first we did not know. The reader may imagine our feelings after what we had passed through. We were at the time of discovery traveling towards Weinfeld, our road was leading on the borders of a nice little grove of timber. We concluded to retire into the grove and ask the Lord to heal us. After selecting a spot, we knelt down, each one offering up a prayer for our deliverance from the disease. We felt very humble, I can assure you, and the prayers came from the bottom of our hearts. We felt confident that our Heavenly Father would hear and answer them. He did so, we were healed from that very hour and went on our way rejoicing, our hearts overflowing with gratitude to Him who is always ready and willing to bless and prosper His faithful servants.

AN INTERESTING JOURNAL.

BY WILLIAM CLAYTON.

(Continued from page 60).

ON May 11, 1842, General John C. Bennett was cut off from the Church for adultery and other wicked conduct. He soon after turned to be a very bitter enemy of the Church, generally, and of President Joseph, especially. He labored hard to create excitement and bring a mob upon the Church.

On the 14th day of May, a report came into the city that Ex-Governor Boggs, of Missouri, had been shot; and, upon the morning following, the report seemed confirmed. The Quincy *Whig* published an article in which the Prophet was charged with being accessory to the assassination of Boggs. Soon after this time, John C. Bennett left Nauvoo, and, taking advantage of the shooting, he used every effort to criminate President Joseph.

On the 8th day of August following, the sheriff of Quincy came with a writ and arrested the President at the gate of his own premises. Joseph immediately took out a writ of *habeas corpus* from the Municipal court of the city of Nauvoo. The sheriffs were unwilling to listen to it; but, fearing to attempt taking him away by force, they agreed to leave him in the hands of the city marshal, while they went to consult Governor Carlin upon the subject. On the 11th, the sheriffs returned, but the Prophet had concluded to keep out of their reach; and, consequently, they could not find him. The sheriff tarried in Nauvoo several days, frequently uttering heavy threats to be executed if the President failed to give himself up, but the officer finally concluded to leave the city. The President remained secure at Brother Sayers' on the north of the city, about a mile from the corporation, where he was visited frequently by Sister Emma and his brethren. As soon as it was satisfactorily ascertained that the sheriff had gone away, Joseph returned home and remained in the city, but not coming out before the public.

Many rumors were constantly in circulation concerning the threats of the Governor and the Missourians; and considerable excitement was manifested throughout the country. Governor Carlin offered a reward for the apprehension of the President, as, also, for O. P. Rockwell who was charged as being the principal in the assassination of Boggs.

On Saturday the 3rd day of September, the sheriff (Pitman) came again, with another writ, and entered the house while the

Prophet was at dinner; but Joseph succeeded in getting away undiscovered. At night he went to Brother Edward Hunter's house, and remained there for some time, in perfect security. After the officers returned to Quincy, the President came home; but yet kept himself close and out of sight.

On Friday, October 7th, several reports came to Nauvoo, showing Governor Carlin's determination to have Joseph taken to Missouri. The Prophet concluded that it would be wisdom to be still more careful, and in order the more effectually to secure himself from the grasp of the enemy, he left the city that same evening, accompanied by John Taylor, Wilson Law and John D. Parker. They traveled all night up the country to the north, and went to the house of Elder John Taylor's father, where Joseph stayed for some time. By these means, the plans of his enemies were completely frustrated, and the officers gave up the chase. He was, however, at any time liable to be arrested both by virtue of the writ and the proclamation offering a reward of \$200 for his capture.

On Monday, December 26th, he suffered himself to be arrested by Wilson Law, on the proclamation, and on the following morning started for Springfield, accompanied by about sixteen of the brethren. His object was to stand trial before Judge Pope on *habeas corpus*. This was consented to, at the suggestion of Mr. Butterfield, U. S. District Attorney, who had been consulted in relation to the matter and had expressed assurance that the President would be acquitted.

The company arrived at Springfield on Friday the 30th, and on the following morning application was made for a writ of *habeas corpus* from the U. S. District Court. The writ was granted and Monday morning, January 2, 1843, was appointed as the time to try the validity of the arrest. On Monday the company repaired to the court; but Mr. Lamborn, the State's attorney, pleaded that he was not ready for trial, and the case was postponed until Wednesday. Accordingly, on Wednesday at 9 a. m. the trial was opened. Its result was the release and discharge of Joseph both from the writ and proclamation.

This was a source of great rejoicing to the brethren; and, on our return to Nauvoo, it gave gladness to the whole Church. The Saints regarded this as another interposition of the Almighty in behalf of His persecuted people; and great joy prevailed to see our Prophet once more freed from his enemies.

(To be Continued.)

BEAUTY.—Beauty is an all-pervading presence. It unfolds in the numberless flowers of spring; it waves in the branches of the trees and the green blades of grass; it haunts the depths of the earth and the sea, and gleams out in the hues of the shell and the precious stone. And not only these minute objects, but the ocean, the mountains, the clouds, the heavens, the stars, the rising and setting sun, all overflow with beauty. The universe is its temple; and those men who are alive to it, cannot lift their eyes without feeling themselves encompassed with it on every side. Now this beauty is so precious, the enjoyments it gives are so refined and pure, so congenial with our tenderest and noblest feelings, and so akin to worship, that it is painful to think of the multitude of men as living in the midst of it, and living almost as blind to it as if, instead of this fair earth and glorious sky, they were tenants of a dungeon. The greatest truths are wronged if not linked with beauty, and they win their way most surely and deeply into the soul, when arrayed in this their natural and fit attire.

## AWAKE, YE SAINTS OF GOD, AWAKE!

WORDS BY E. R. SNOW.

MUSIC BY H. A. TUCKETT.

A - wake, ye Saints of God, a - wake! Call on the Lord in mighty prayer, That He will Zi - on's  
D. C. Though Zi - on's foes have counseled deep, Although they bind with fet - ters strong, The God of Ja - cob

bondage break, And bring to naught the fowler's snare. He will re - gard His people's cry, The  
does not sleep, His vengeance will not slumber long.

widow's tear, the orphan's moan; The blood of those that slaughtered lie, Pleads not in vain be - fore His throne.

Then let your souls be stayed on God,  
A glorious scene is drawing nigh;  
Though tempests gather like a flood,  
The storm, though fierce, will soon pass by.  
With constant faith and fervent prayer,  
With deep humility of soul,

With steadfast mind and heart prepare,  
To see the eternal purpose roll.  
Our God in judgment will come near,  
His mighty arm he will make bare,  
For Zion's sake He will appear.  
Then O, ye Saints, awake, prepare.

**CURIOUS CEREMONY IN ALGIERS.**—A letter from Algiers contains the following:

"I have just witnessed a ceremony very curious to European eyes—the return to their families of the caravan of pilgrims to Mecca. Their approach had been announced on the previous day, and the whole Arab population went out to meet them, some on horseback, others on foot, with their wives and children. Some of them carried flags of various colors, and many of them kept firing off their guns, without which there can be no *fete* with this singular people. I joined the *cortege*, and after proceeding for some time in the midst of this picturesque group, I perceived the looked-for travelers approaching. The whole party with whom I was commenced singing, or rather shouting, in chorus:

"O, pilgrims, in the house of God, have you seen the prophet of the Most High?"

"We have seen him, and we left him at Mecca; he there prays, fasts, performs his ablutions and reads the holy books," was the reply; after which the party hastened to salute them, to kiss their garments and to offer them hospitality. Happy was he who could entertain them in order to draw down on his tent the blessings of the All-Powerful. Each of the pilgrims

had brought from Mecca small chaplets, which they distributed to their relations and friends, and also phials filled with the water of Birzemzen, a fountain in the holy house. This water is kept to sprinkle over the bodies of the dead. The Arabs consider the journey to be attended with much danger, as the road is infested with robbers, and the expedition occupies from twelve to fifteen months, during which time they have innumerable hardships to undergo, the endurance of which they, however, hope will be the means of obtaining pardon for their sins."

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