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The Indians - Nephi's Second Visit to Jerusalem

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Abstract: Believes that “all the Indians in North and South America, and the inhabitants of some of the islands in the Pacific Ocean, are descendants of [the Lehite] family, who came away from Jerusalem about 2,400 years” ago.

The Juvenile Instructor.

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

FEBRUARY 15, 1866.

THE BOY WHO WOULD BE SOCIABLE.

"Oh, Joe, why can't you take a drink, and be sociable. What's the use of being so prudish; one drink won't hurt you."

The speaker's name was Jacob. He was a boy just merging from boyhood into manhood, and the one whom he addressed was about the same age. They were in company with a number of other young men, who were passing a bottle around, which, to judge by the smell and the wry faces they all made when they sucked it, contained something stronger than water. It contained whisky.

The young man who tried to persuade the other to drink, was not in the habit of drinking liquor himself; but he was of a sociable, accommodating disposition, and when in the company of boys whose society he liked, if they drank whisky and pressed him to join them, he would not refuse—it would be so *unsociable to do so*.

These two boys whom we have named, were intimate companions and friends, and were fond of one another's society. They were strong in the faith, were deeply attached to their religion and were proud of being Latter-day Saints; and both were desirous of becoming useful and reliable men. On one point only would they have any difference of feeling. Joe would not drink liquor, not even when his companions, whom he loved very much, called him unsociable for not doing so. But Jacob thought there was no harm in drinking occasionally. He did not care about liquor, he said, but then he liked to be sociable when he was with the boys. And the boys thought him a good fellow; they were fond of his society, he was so smart and talented, and was not so religious that he could not drink whisky and have a good time once in a while.

Poor Joe felt sometimes, when in their society, that he was in the way, and that they did not like him as well as they would have done had he drunk with them. But he could not help it. He had chosen his course, and he would not change it, even if he lost the friendship of his companions, for he had never forgotten the teachings of his mother, and the word of God, that it was wrong to drink liquor; and that it was not proper in the sight of the Lord.

Time wore on, and the boys became men. Joe still abstained from drinking; but Jacob found that, instead of drinking now to be sociable, he really drank it for the taste, which he had grown to like very much, and for the effect it had upon him. He had gone home drunk a number of times, to the great grief of his family and his own shame. It soon began to be whispered about that Jacob was a constant drinker. And then people who knew him, said to one another when his name was mentioned, "what a pity that a young man, who might be so useful, should fall into such a dreadful habit."

His friends pleaded with him, and told him that he must quit his drinking, or he would ruin himself. But he had gone too far. The habit he had formed was his master, and he sank under it, and became a drunkard.

Boys, this is a true story. Be warned by it. The Indians in the East call liquor "the white man's firewater." It sets men's and boys' brains on fire when they drink it. No matter if your com-

panions should think you unsociable because you will not drink; never mind. Be firm, and refuse to put such stuff in your mouths. Never drink the first glass or drink. No boy who wishes to be a faithful Latter-day Saint will trust himself to drink the first glass.

Voices from Nature.

[For the Juvenile Instructor.

IV.

THE MICROSCOPE.

FROM the time that Christopher Columbus discovered a new world, the work of discovery went on until almost every spot on earth became more or less known to man, who, finding little left on our planet to discover, turned his searching eye upwards to the starry heavens, and, assisted by skillfully contrived instruments, opened another world to his admiring gaze. New suns appeared before him, he followed their motions; whole universes were seen stretching out in the far-off space, he tried to calculate their distance; new wonders revealed themselves, and he felt his littleness before the majesty and power of the Almighty Being who created and rules them according to His pleasure. Another world was yet left undiscovered, more manifold than the one Columbus found, and no less marvellous and immense than that which the telescope reveals to us over our heads. It is beneath, above and around us; it is in the bread we eat, the water we drink, the air we breathe, the ground we cultivate and in the flowers we love; it has created continents and destroyed the mighty works of human skill. No railroad or steamboat leads us to it, but wherever we are we can behold some of its beauties through—the microscope.

As this continent was hidden from the knowledge of man, until by the decree of God the time had arrived that it should be peopled by the Gentiles, so commenced the great discoveries of astronomy about the same time, and finally also, the microscope was invented only 100 years after Columbus. In the year 1590, the children of Zacharia Jansen, a spectacle maker in Holland, it is said, brought, in their play, two glass lenses accidentally together, and saw to their astonishment a great many things which they could not discern with the naked eye. The almost simultaneous opening of three new worlds to the knowledge and research of man is a most significant fact, and is one of those undeniable testimonies, by which the great King of the world shows that He rules and controls the course of events and the destinies of the human race.

There are a few grains of salt; look at them through the microscope, and behold the beautiful crystallization of each particle, every side as smoothly polished, as no artist with the finest instruments could accomplish. Here I tried to catch a butterfly, but it escaped me and left some colored dust off its wings on my finger. The microscope tells me that that dust is composed of hundreds of little stars, balls and fans of every description. Here is a piece of moldy bread. Look at it through the microscope: what do you see? A whole forest with large trees resembling palms, bearing fruit like grapes; shrubbery of great variety, with flowers of beautiful form and color, and, oh horror! monstrous snakes crawling between them! Now, let us finally watch that drop of water through our glass. It is yet clear and pure, but do you see at this place a little speck? It begins to move, it swims around, it bursts, and an animal with a large head like that of a crocodile, with feet and a long tail, comes out. There have some more animals of various forms and shapes made their appearance, in the meanwhile, in other regions of this little world, and we see them now sbobbing to and fro in all di-

rections, devouring one another, multiplying themselves and dying as soon as the drop dries up. A true picture of this great world of ours!

Now, think a moment, my young readers; those animals, for instance, which we saw in the drop of water have organs to move, to eat, to breathe, and for all the functions of the animal body! How small their limbs must be, and on, or in them, perhaps, live other little animals, which again must have organs, and these again perhaps are peopled in a similar way! Where is the end? Is the power of the Almighty more manifest in the glorious firmament above us, with its myriads of stars, than it is in the drop of water with its living population, or among the multitudes of creatures that by thousands may swim at once through the eye of the finest cambric needle?

Who has, Eternal One, seen the beginning of Thy greatness, or understood the principles of Thy wisdom? For the heavens declare Thy glory, and the drop of water proclaims Thy power, with a thousand tongues!

K. G. M.

[For the Juvenile Instructor.

The Indians.

NEPHI'S SECOND VISIT TO JERUSALEM.

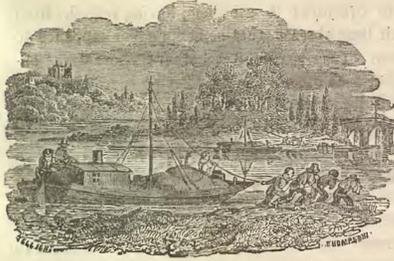
AFTER having obtained the plates, as described in the previous chapter, Nephi and his brothers, accompanied by Zoram, returned to their parents who were overjoyed to see them, having feared, from their long absence, that something had happened to them. They remained together a short time, enjoying each other's society, offering sacrifices to the Lord for their deliverance, and recruiting their strength; after which they returned, once more, to Jerusalem, by the command of God, to bring down Ishmael and his family, so that Lehi's sons might have wives and be able to raise up children. On arriving at Jerusalem Nephi and his brothers visited Ishmael and told him what the Lord had said to their father, and how they had come, by the command of God, to ask him to leave Jerusalem and accompany them on their journey to the land to which God designed to lead them. The Lord softened the hearts of Ishmael and his household, so that they believed the words of Nephi and his brethren and consented to go with them. Ishmael's family consisted of himself and wife, two married sons and their families, and five daughters. As they were all traveling towards the place where Lehi and his family were encamped in the wilderness, Laman and Lemuel, with two of the daughters of Ishmael, and his two sons and their families, rebelled against Nephi and Ishmael, and wanted to return to Jerusalem. Nephi, being a good young man who loved God and desired to keep His commandments, was very much grieved at the wickedness of his brothers and part of Ishmael's family in wanting to go back to Jerusalem, after God had been so kind as to tell them of, and provide a way for them to escape the great calamities that were coming upon the Jews, in the destruction of their beautiful city and their own captivity into Babylon. Nephi, therefore, talked to them very earnestly, and asked them how they could think of being so wicked and rebellious against God when they had even seen an angel during their former visit to Jerusalem, and knew that God had spoken to their father Lehi. But, said Nephi, if you are determined to go back, go,—but remember that you will perish with the rest of the inhabitants of Jerusalem.

When Nephi had done speaking his brothers were very angry with him, and sought to kill him;

so they took him and bound him with strong cords, and were going to leave him for wild beasts to devour. But Nephi prayed to God and He gave him strength to burst the cords with which he was bound, and he stood forth free and talked to his brothers again. They were more angry, however, than before, and again sought to take away his life, but one of the daughters of Ishmael, and her mother, and also one of Ishmael's sons, pleaded with Laman and Lemuel until their hearts were softened and they humbled themselves before their brother Nephi, being very sorrowful for their wickedness towards him, and begged him to forgive them. Nephi at once frankly forgave them, and exhorted them to pray to God for His forgiveness. After this they traveled in peace and unity until they reached the place where Lehi was camped, having brought with them all kinds of seeds that they were acquainted with, both of fruit and of grain. And they did not forget to offer sacrifices to the Lord, and to thank Him for having taken care of them during their journey.

Thus we see that besides Lehi's family, there was the family of Ishmael, and the servant of Laban, named Zoram, who were, in reality, the forefathers of the present Indians; but they all became members of Lehi's family—he being the head—and, as we shall learn in the course of our story, were divided into two principal branches or people, known as the Nephites and Lamanites.

[For the Juvenile Instructor.]
CANALING.



CANALS are channels cut or dug in the earth to hold water. They are principally used for what is called inland navigation,—that is bearing ships or other vessels on the surface of the water inland; and canals are usually made for this purpose where there are no rivers, deep and broad enough to be navigated, running in the direction in which it is desired to take the vessels. On these vessels freight and passengers are carried from one part of the country to the other; and it appears strange, in places, to see them moving along, with sails spread through a green meadow, looking from a distance as if they were sailing over the grass; for the canals being dug by man, with sides firmly built to keep them from washing away, have not the nice, shelving banks, and windings that rivers usually have.

Some canals are very long, and broad and deep, and vessels of considerable size can go along them. Of this class is one known as the Caledonian canal in Scotland, although it is not as long as some, being sixty miles and a half long, which joins together a number of small lakes, or lochs as they are called in that country, and by which vessels can go from the sea on one side of Scotland to the sea on the other side, without having to sail round the land.

The Erie canal, in this continent, is a very extensive one, and a great deal of freight is carried on it. Other canals in this country, in Great Britain, in Holland, and in many other places, are worthy of writing about if we had space, but our readers must seek for books containing information

in this and other subjects, and study them to gain knowledge. Perhaps one of the most important canals in the world, is one made not long since across the isthmus of Suez, between Asia and Africa. Although only a little over seventy miles long, it is important because it unites two great oceans by water,—the Atlantic Ocean, through the Mediterranean sea, with the Indian Ocean, through the Arabian Sea.

Canal boats are sometimes moved along with sails, sometimes by horses hauling them, and sometimes by men. This last is the way the canal boat in our illustration is being moved. There is usually a road along one side, called the "tow path," on which the horses and men walk.

The canal-boats are made to go up hills on the canals, by what are called "locks." At short distances, from each other, strong gates are put in, which, when shut, keep the water from running down the incline; and when a boat, going up the canal, passes through one of these open gates, it is shut, and a slide in the one above it is opened, by which the water is allowed to pass through. The water being held by the gate that is shut, soon rises in the canal to a level with what is above it, which is being lowered at the same time, and when it is level on both sides of the gate above, that gate can be opened and the boat pass through. By this means canals are carried over roads, the water being held up and carried along in what are called aqueduct bridges, the word aqueduct meaning water-way, from two Latin words, *aqua*, water, and *ductus*, a pipe or canal; the word *ductus* being derived from *duco*, to lead. These aqueduct bridges are mostly built of rock and cement. Would you not think it strange to walk along the road, and, passing under a bridge, know that vessels were sailing over your heads? This is so in some places, one of which is Port Dundas, near Glasgow, in Scotland.

There are several canals in this Territory, but the most important one is now being made in this valley, which is designed to carry water from the river Jordan, and Utah Lake, up to this city, both for the purpose of navigation and irrigation. We would like to write much more about canals, for it is a very interesting subject; but our readers can ask and read about them, and they will learn a great deal that is instructive and interesting.

[For the Juvenile Instructor.]
LITTLE GEORGE FINDS A FRIEND.

A TRUE STORY.

IN our last notice of little George we saw him without home and without friends, except such kind strangers as the Lord sent to supply his daily wants.

When the deep snow has covered the ground, and there are no worms and grubs to be found, the little robin comes tamely hopping and chirping to your door for a few crumbs of bread, which you can well spare. Sometimes he meets with good boys and girls, who pity him in his forlorn condition and feed him. Sometimes he meets with cruel boys and girls who set traps for him, and throw rocks at him, and persecute him when hunger has driven him to their doors.

Little George lived in that kind of a way, and like the little robins in winter, met with both kind and unkind persons.

When the little robin is cruelly driven away in terror from your yards and doorways, he finds food somewhere else. When you will not give him a small bit of the bread which the Lord has given you, He feeds the little robin himself. It was often so with little George. When he could not get food from kind strangers, he would often find money lying in his pathway when he was hungry, and then

he would go and buy bread with it. So often was he thus provided for that he learned to trust in God, who never forsook him.

Cold Autumn had blasted the trees and flowers with its chilly breath. The fallen leaves and naked limbs of tree and bush gave warning of coming winter; and this little friendless boy would have been exposed to much suffering from cold and hunger, but the Lord, his true friend, did not forsake him in this extremity.

One day a kind lady, who had often befriended him, found him playing in the street as usual; she gave him a halfpenny and asked him to go with her. Little George would go anywhere for a halfpenny. In fact it did not matter to him where he went at any time, for one place was as good to him as another, if it was out of doors. He did not know but that all the world, out of doors, belonged to him, and was made on purpose for him to play in.

He went along with this kind lady, thinking that she was taking him to see a fine show. After passing through a great many streets they stopped in front of a large building, with fine stone steps and iron railing, leading up to a large door, with a great brass plate fastened on it, full of letters, which glistened in the rays of the Autumn sun. This door was opened to them, and they went into a dark passage, at the other end of which they came to another door.

This second door made little George open his blue eyes wide with wonder, for he had never seen such a door before. It was covered all over with green flannel, which was nailed on to it with large round headed brass nails. He could not understand why people should make such a bad use of such nice marbles, which he thought they were, and wished he had them to play with. He looked at his halfpenny which the lady gave him, and thought he would buy them, for he had no idea of riches which reached beyond a few halfpennies, and did not know but that he could get anything he wanted or saw if he had only one or two halfpennies to get it with.

The kind lady knocked upon this second door, and it was opened by a grave looking gentleman with spectacles. While this gentleman and the lady were talking, little George looked around the room, and was more and more surprised at what he saw, for he saw five gentlemen, as he took them to be, sitting upon high three-legged stools, playing with long feathers upon something white.

UNCLE GEORGE.

(TO BE CONTINUED.)

CHARADE.

I am composed of 17 letters.

My 1, 2, 7, 17, is a color.

My 2, 11, 5, is a small animal.

My 6, 4, 8, 9, is a mineral.

My 10, 7, 12, 3, is only found inland and yet ships sometimes sail on it.

My 14, 11, 16, is a domestic animal.

My 12, 15, 9, 13, is a source of much amusement to boys.

My whole is a well-known city in Utah.

Our young readers are requested to forward answers to the above, as early as possible.

We will be pleased to receive communications for the Riddler; but in every case the solution must accompany the riddle forwarded.

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