



Type: Magazine Article

The Jaredite Colony to America

Author(s): James A. Little

Source: *Juvenile Instructor*, Vol. 13, No. 18 (15 September 1878), pp. 208–209

Published by: George Q. Cannon & Sons

Abstract: Retelling of the story of the voyage of the Jaredites to America.

heart beats, or this hand which now writes, is able to draw and wield a sword, you may depend on it being at your service in the glorious cause of Liberty and Truth." Would you think, children, that the man who wrote those words would, in less than eighteen months, be forming plots to kill the man to whom he wrote them? Yet so it was. Wilson Law was a dishonest, wicked man, and he and his brother William, who was one of Joseph's counselors, were very corrupt. They both apostatized, and became two of Joseph's most bitter enemies. They entered into league with the mob, and did more, probably, than any other two men to bring about the murder of Joseph.

(To be Continued.)

THE LENT HALF DOLLAR.

WHEN Charles Gleason was about ten years old, a bright half dollar was given him by his grandfather, to buy anything he pleased for a New Year's present. The boy's mother that morning taught him the verse: "He that hath pity on the poor, lendeth to the Lord, and that which he hath given will He repay him again." The words were running in the boy's mind, on his way to the store to purchase a toy which he had seen in the window of the shop, the previous day. Just before Charlie reached the store, he met a poor woman, who had sometimes done washing for his mother, and she seemed to be in great distress.

"What is the matter, Hannah?" said this kind-hearted child.

"O, master Charlie, I have got to be turned into the street this cold morning, and my little Bill is so sick, too!

"Turned into the street—you and Bill! for what?"

"Because I cannot raise my weekly rent. I have just been to see my landlord, and he says it is three days overdue, and he will not wait another day. There go the men to put my bed and stove, and a few other things, upon the sidewalk. Oh! what shall I do?"

"How much is your rent, Hannah?" asked the boy with a choking voice.

"It is half a dollar," said the woman. "It will kill Bill to put him out in this cold—and sure I will die with him."

"No you will not! No you shall not!" said the tender-hearted child; and feeling in his pocket, brought forth his treasured half dollar, and placed it quickly in her hands. Seeing she hesitated to keep it, notwithstanding her great need, Charlie told her it was all his own, to spend as he pleased, and that he would rather give it to her than have the nicest toy in the store. Then walked away swiftly from the shop windows, which were all full of tempting New Year's presents, he went bravely home to his mother, sure of her approbation.

The first person he met was his grandfather. He had observed Charlie go down the street, and waited for his return, to see what he had bought. So his first salutation was:

"Well, child, what have you done with your money?"

Now Charlie's grandfather was not a religious man; and the boy knew that though he sometimes gave his money to his relations, he seldom or never bestowed it upon the poor, so he rather disliked to tell him what he had done with his money; but while he hesitated, the verse which he had that morning learned came into his mind, and helped him to answer. Looking pleasantly into his grandfather's face, he said—

"I have lent it, sir!"

"Lent your half dollar? Foolish boy! You will never get it again, I know."

"O yes I shall, grandpa, for I have got a promise to pay."

"You mean a note, I suppose; but it is not worth a cent."

"O yes, grandpa, it is perfectly good. I am sure about it, for it is in the Bible."

"You mean you have put it there for safe-keeping, eh? Let me see it."

Charlie brought the book and showed him the verse: "He that hath pity on the poor lendeth to the Lord, and that which he hath given will He pay him again."

"So you gave your money to a poor scamp? Well, you will never see it again. Who has got it, pray?"

"I gave it to Hannah Green, sir;" and Charlie told him the sad story.

"Oh fudge!" said his grandfather; "you cannot pay poor folks' rent. It is all nonsense. And now you have lost your New Year's present—or will, if I do not make it up to you. Here," he added, as he threw him another half dollar, "seeing your money is gone where you will never see it again, I must give you some more, I suppose."

"Oh, thank you!" said Charlie, heartily. "I knew the Lord would pay me again, grandpa, because the Bible says so, but I did not expect to get it so soon."

"That boy is too much for me," said the old gentleman, as he walked quickly away.

THE JAREDITE COLONY TO AMERICA.

BY J. A. LITTLE.

THE Jaredites were the pioneer settlers of the American continent after the flood. According to generally received chronology, they left the Tower of Babel at the confusion of tongues, of which a short account is given in the 11th chapter of Genesis.

The Tower of Babel was in Western Asia, near the junction of the rivers Tigris and Euphrates. The remains of it are supposed to be near the modern town of Havilleh.

The departure of the Jaredites from the Tower of Babel took place about 2,247 years before Christ, or over 4,000 years ago. The company consisted of Jared and his brother, their families, and a few friends and their families. The brother of Jared appears to have been the revelator, and leader of the party. For some reason his name does not appear in the history of the Jaredites, known as the Book of Ether. He is represented as being a large and mighty man, and highly favored of the Lord. Jared, wishing not to be separated from his brother and immediate friends, requested his brother to ask the Lord not to confound their language. This favor being granted, he further inquired of God, through his brother, if He would drive them out of the land where they then dwelt; and, if so, where He would have them go. The Lord answered by directing them to gather their flocks and herds and seeds of every kind, and travel, under the direction of the brother of Jared, down into the valley which was northward. And the Lord said, "There I will meet thee, and I will go before thee into a land which is choice above all the land of the earth * * * And there shall be none greater than the nation which I will raise up unto me of thy seed, upon all the face of the earth."

They traveled to the valley of Nimrod, as directed. This fertile valley, between the rivers Tigris and Euphrates, in a century after the flood, was doubtless well stocked with animal life; and while affording Nimrod an excellent opportunity for

the display of his prowess as a hunter, answered as well for this early colony to make the needful additions to their stock of animal life for future use, and with which to propagate in their new home. There they constructed a vessel in which to carry fish to stock the waters of the land of promise, and also carried from there swarms of bees to gather the sweets from its flowers.

As the Lord had promised, He appeared to the brother of Jared, in the valley of Nimrod, and talked with him from a cloud. He commanded them to "go forth into the wilderness, yea, into that quarter where there never had man been." And "the Lord did go before them, and did talk with them as he stood in a cloud, and gave directions whither they should travel."

It appears from the foregoing quotations that the section of Asia through which they were to travel, to its eastern coast, had never yet been inhabited, and that the Lord led them in a cloud, directing their journey from day to day.

They built barges, in which to "cross many waters." From the context, this was evidently in the first part of their journey. From the expression "that the Lord would not suffer that they should stop beyond the sea in the wilderness," it is evident that the previous phrase "many waters" referred to a large body of water, and not to numerous streams.

After crossing this sea they were required to go on to the land of promise. It is a strong point made in the history of this first colony to the western hemisphere, that it was especially set apart as a heritage for the righteous, and, that although the wicked might occupy it for a time, in the end they would be swept off.

That the "many waters" and "the sea," spoken of in the Book of Ether, was the same body of water as that now known as the Caspian Sea, is the most direct indication the narrative affords of the route traveled by these primitive colonists. If this conclusion be correct, the Jaredites traveled up the valley between the rivers Tigris and Euphrates, northward until west of the Caspian sea, built barges to cross the sea and continued their journey eastward.

From the narrative, and the geographical features of the country, the inference is reasonable that the Jaredites crossed Asia somewhere near the parallel of 40° north latitude, and north of the Kuenlon and Peling mountains, on a great continental plateau which divides the headwaters of the rivers emptying into the Indian Ocean from those flowing into the Arctic Sea. This route would be free from streams of any considerable magnitude, and at present has a mean temperature of about sixty degrees.

Camp Moriancumer, the terminus of their land journey, on the shore of "that great sea which divideth the lands," was doubtless somewhere on the coast of either the Japan or Yellow Sea.

Burdened as these colonists were with a great variety of animals and birds, and also with a vessel containing fish, and with swarms of bees, their progress must have been very slow. It being too soon after the flood for animals to have spread much over the vast continent of Asia, they must have lived on the increase of their flocks and herds, occasionally economized by wild fruits, or by grain raised by cultivating the soil. It would also take some time to build barges to cross the great inland sea. With these and many minor difficulties they must have been many years in accomplishing this journey to the eastern shore of Asia.

Our next paper will give some account of the building of the Jaredite vessels and of their voyage to America.

DAVIS COUNTY SUNDAY SCHOOL JUBILEE.

FOR some time past arrangements have been in progress for holding a general jubilee for the Sunday schools of Davis County at Farmington on the 4th inst. But as the weather on that day proved unfavorable it was postponed for one week. Accordingly, on the morning of Wednesday last the roads leading into Farmington from the north and south fairly swarmed with teams and vehicles of various kinds, loaded with parents, teachers and children, wending their way towards the gathering point. When all the schools had arrived the marshal of the day, H. D. Haight, and his assistants organized them into a general procession and marched them along the principal street of Farmington and down to the grove of Thos. S. Smith, west of the town. Here everything necessary was arranged for the comfort and pleasure of the assembly. An archway over the entrance to the grove bore the motto "Welcome," and it seemed as if all who passed beneath realized its full meaning. All appeared free from restraint and bent upon orderly social enjoyment. A stand had been erected for the speakers, and was occupied by the presiding officers of the stake the superintendents of the Sunday schools and a number of visitors from Salt Lake City. In front and at the sides of the stand a large number of seats were arranged for the various schools, which, however, proved insufficient, and many were obliged to stand or seat themselves upon the grass. The children while seated in the grove, as well as while marching, presented a very fine appearance. Conspicuous among them were numerous and variously colored banners, bearing appropriate mottoes, such as: "The Pure of Utah," "In God we Trust," "United we Stand, Divided we Fall," "These are my Jewels," "Zion's Latent Strength," "Zion's Hope" "Peace and Unity," "God Bless the Youth of Zion," "Virtue," "Faith, Hope and Charity," etc. The best banner was carried by the teachers of the Centerville Sunday school. On the center of it was a good portrait of Joseph Smith, the Prophet, enclosed by the words "Glory to God in the highest, and on earth peace and good will towards men." Beneath was the date on which the school was organized, and the lines:

"We are defenders of the truth;
God bless our efforts to teach the youth."

A number of home-made banners, very creditable in appearance, were also noticeable.

While marching, each class was designated by a small banner bearing its title, such as "Bible Class," "Book of Mormon Class," "JUVENILE INSTRUCTOR Class," etc.

During the exercises the children of the various schools recited, in concert, the "Articles of Faith," answered questions on the "Restoration of the Gospel," and sang a number of the songs from the Music Cards in a manner which reflected great credit upon themselves and their teachers. Brief and appropriate speeches were made by Superintendents George Goddard, S. L. Evans, Wm. Willes, N. T. Porter and President Smith interspersed with songs, etc., when, after a two hours' session, during which none seemed wearied, the children were dismissed to spend the afternoon in enjoying their picnic, and indulging in various games in the ample shade afforded by the large grove, or playing base ball in the field adjoining.

It was truly a day of pleasure to all who participated. No accident occurred to mar the enjoyment of the occasion.

It was estimated that there were 3,500 persons present and that not less than 300 vehicles were employed in conveying them from the various towns to the grove. It was probably the largest audience ever assembled in Davis County.