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Three Prophets in Three Distant Ages Born

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Abstract: The biblical prophets Joseph and Samuel and Book of Mormon prophet Nephi are noteworthy examples to the youth of the Church. Discusses Nephi's love of Isaiah's writings and compares the Book of Mormon version of Isaiah with the biblical.

have comes from Him; that He watches over us continually for our good and His own glory; and that He desires us to become like Him, that we may dwell in His presence and share in His glory forever.

S.—Well, I think I will read the Bible, and see what more I can learn of so great and good a Being. At any rate, I feel thankful that He is my Father, as well as you; so that I have two fathers.

F.—Yes, a Heavenly Father and an earthly father. But you will learn a great many important things by reading the Bible, and it will be greatly to your advantage to do so.

CALCIC CARBONATE— LIMESTONE.

BY GEO. Q. CORAY.

THE metal calcium enters into combination with many of the simple radicals, but its most important compound is *calcic carbonate*, which is surpassed in quantity as a constituent of the earth's crust only by silica.

The three principal elements in its molecular construction are calcium, oxygen, and carbon, proportioned as follows, respectively: 40, 48, 12, by weight; but nature seldom forms it in its purity, there being a variety of kinds which are, through the presence of foreign elements, perfectly distinct in regard to their physical properties.

The form we are most acquainted with is the compact limestone, of a bluish black color, quite hard and brittle, and frequently intersected with veins of silica. It is found in immense quantities in all parts of the world, but is particularly noticeable in mountainous regions, where it is frequently seen deposited in layers ranging from an inch to ten feet in thickness, piled one above the other to the height of several hundred feet, having been broken perpendicularly by the eruptions of the earth, and left exposed as if for the special benefit of the geologist.

Marble is another form of this compound, but, instead of being hard and brittle, like the former, it is of the exact consistency necessary to qualify it for the use of the stone-cutter and sculptor. Deposits of considerable extent are distributed throughout the United States, but are of an inferior quality, our best marbles being liable to contain blue veins and cloudy spots, which practically disqualify them for statuary purposes. Consequently, the American artists are obliged, in order to avoid the loss of labor that would occur through the discovery of a flaw in the material, to import their marble from Italy. The Carara quarry is supposed to afford the best statuary marble in the world.

Chalk also belongs to this family of compounds, but is not so abundant as the other forms mentioned. It is the common limestone, disintegrated by the action of the water and atmosphere. The principal deposits are in Great Britain and France.

We now come to the coral formations, which, although not of much benefit in the arts, except for ornaments, are among the greatest curiosities of the age, especially to those who have made them an object of investigation. The coral insects are so minute that a powerful microscope is needed in order to make them perceptible, but they are so numerous in places that large islands are formed of their remains. Florida, with its numerous islands, including the Bahamas, is supposed to have originated from this source, and these formations are so numerous in the Pacific Ocean that it has been predicted

that another continent will arise there, provided nature continues its operations as at present.

Beautiful crystals of calcic carbonate are found among the rocks and in caverns. The mammoth cave of Kentucky owes all its beauty and magnificence to its crystalized walls and stalactite ceiling, formed by the calcic fluid that has oozed through and consolidated on the surface.

THREE PROPHETS IN THREE DISTANT AGES BORN.

BY G. R.

WHO of our youthful readers has not heard of Nephi, that valiant, God-fearing Israelitish youth, who became a great prophet and prince on this continent, and the father of mighty nations; whose writings also form the first portions of the Book of Mormon? Nephi is one of those great and pure characters whose example every youth in Israel should strive to imitate.

There are certain of the ancient worthies, whose lives are given in holy writ, who appear to be specially set up as beacon-lights for the guidance of the young. Such are Joseph, the Son of Jacob, and Samuel, the son of Elkanah. Such a one, also, is Nephi, the son of Lehi. His zeal for the Lord, his unswerving integrity, his great faith, his uncomplaining devotion under every circumstance, render him worthy of our highest respect, our deepest love and closest imitation.

Nephi greatly valued the inspired writings of the prophet Isaiah. He delighted in the precious promises so plainly vouchsafed by the Lord through this prophet's mouth, and this love caused him to copy some of these prophecies upon his plates. To this fact we are indebted for an un-inspired translation, by the Prophet Joseph Smith, of portions of the book of Isaiah. It is an interesting study to compare the translation of Isaiah's writings given in the Book of Mormon with that in the Bible. We shall find many differences, most of them verbal, wherein the inspired translation simplifies and makes plain the occasionally vague Bible text. But in some cases the difference is radical, and in others very important. It is to one of these last named that we desire to draw attention.

The fifty-first chapter of the Book of Isaiah is one of great interest. It is full of bright promises for Israel. It is with its latter portion, however, that we have to do. From the context it is evident that the prophet there speaks of things that shall happen to Jerusalem in the latter days. Let us compare the two translations, the orthodox with the inspired, and note how the change of one word will sometimes affect the meaning of the whole sentence. (as for instance in the 17th verse.) We will first give the translation as it appears in the Bible:

Awake, awake, stand up, O Jerusalem, which hast drunk at the hand of the Lord the cup of his fury; thou hast drunken at the dregs of the cup of trembling, and wrung them out. There is none to guide her among all the sons whom she hath brought forth; neither is there any that taketh her by the hand of all the sons that she hath brought up. These two things are come unto thee; who shall be sorry for thee? desolation, and destruction, and the famine, and the sword, by whom shall I comfort thee? Thy cons have fainted, they lie at the head of all the streets, as a wild bull in a net; they are full of the fury of the Lord, the rebuke of thy God.

Therefore hear now this, thou afflicted, and drunken, but not with wine; Thus saith thy Lord the Lord, and thy God that plendeth the cause of his people, Behold, I have taken out of thine hand the cup of trembling, even the dregs of the cup of

my fury; thou shalt no more drink it again: but I will put it into the hand of them that afflict thee; which have said to thy soul, Bow down, that we may go over: and thou hast laid thy body as the ground, and as the street, to them that went over."

We will now turn to the same chapter, as we find it in the Book of Mormon (page 77, New Edition) but will here only insert the verses in which the difference is most radical, hoping that our readers will examine the two chapters in full as they appear in both books. It is there translated:

"Awake, awake, stand up, O Jerusalem, which hast drunk at the hand of the Lord the cup of his fury; thou hast drunken the dregs of the cup of trembling wrung out; and none to guide her among all the sons she hath brought forth; neither that taketh her by the hand, of all the sons she hath brought up. These two sons are come unto thee; who shall be sorry for thee: thy desolation and destruction, and the famine and the sword: and by whom shall I comfort thee? Thy sons have fainted, save these two; they lie at the head of all the streets, as a wild bull in a net; they are full of the fury of the Lord, the rebuke of thy God.

Do not our readers at once perceive the greater plainness and consistency of the inspired translation?

Has this prophecy been fulfilled? This is an interesting question. Can we answer it? Evidently it had not come to pass in the later days of John the Apostle, for he, in the Book of Revelations, (11th chap.) repeats the prophesy with further interesting details. He says:

"And I will give power unto my two witnesses, and they shall prophesy a thousand two hundred and threescore days, clothed in sackcloth. These are the two olive trees, and the two candlesticks standing before the God of the earth. And if any man will hurt them, fire proceedeth out of their mouth, and devoureth their enemies: and if any man will hurt them, he must in this manner be killed. These have power to shut heaven, that it rain not in the days of their prophacy; and have power over waters to turn them to blood, and to smite the earth with all plagues, as often as they will. And when they shall have finished their testimony, the beast that ascendeth out of the bottomless pit shall make war against them, and shall overcome them, and kill them. And their dead bodies shall lie in the street of the great city, which spiritually is called Sodom and Egypt, where also our Lord was crucified. And they of the people and kindreds and tongues and nations shall see their dead bodies three days and a half, and shall not suffer their dead bodies to be put in graves. And they that dwell upon the earth shall rejoice over them, and make merry, and shall send gifts one to another; because these two prophets tormented them that dwelt on the earth. And after three days and a half the Spirit of life from God entered into them, and they stood upon their feet; and great fear fell upon them which saw them."

From the above it is evident that Isaiah's inspired words had not been fulfilled up to that time, not even at the destruction of Jerusalem, by the Roman armies, under Titus.

If we continue our researches we shall find in the Book of Doctrine and Covenants (page 256, New Edition) yet further light on this very interesting subject. The Prophet Joseph Smith there states that the two witnesses spoken of by John the Revelator "are two prophets that are to be raised up to the Jewish Nation in the last days, at the time of the restoration, and to prophesy to the Jews, after they are gathered, and build the city of Jerusalem, in the land of their fathers."

Thus we have the concurrent testimony of three holy men of God, living in different ages and in different lands, of a mighty work that is yet to be performed in the midst of the children of Judah, when Jerusalem is again built. The signs of the times portend that the day of the fulfillment of the prophecy is not far distant.

STUDY OF THE SCRIPTURES.

PY K. G. MAESER.

"From a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus."—II. TIMOTHY, iii., 15.

POSSIBLY the following lines, and the various suggestions that may succeed them in future on the same subject may incite a more general study of the Scriptures in our home circles and day and Sunday schools. Should this prove to be the case, and a more judicious selection and methodical system of studies among young Latter-day Saints result, the writer of these presents would behold in this circumstance another endorsement of that theological course which has developed itself during several years in his own special field of labor.

That the knowledge of the Holy Scripture, and, I may add in this connection, that of the Book of Mormon, is essential for the formation of an intelligent and enduring faith, experience has proven to be beyond questioning. Latter-day Saints especially cannot afford to be without the understanding of either, as their faith is assailed continually, and from all sides. A youth of our people, therefore, without a sufficient acquaintance with either, is like a man going into a hostile country unarmed. He is liable to be overcome any moment, or carried off captive by wrong views. That this has been the case already, the many of both sexes among our people, who have surrendered to the influences of the world and forsaken the faith of their fathers, are living evidences. And still this falling off among our youth is going on to a deplorable extent, although considerably checked through the many saving efforts made by the Sunday schools, Mutual Improvement Associations and some few day schools conducted on the proper plan. But taking all these combined efforts together, one cannot suppress the conviction, that the results are not commensurate to the amount of labor bestowed upon their achievement. The following suggestions, made public very hesitatingly and only after repeated requests by the Editor, may perhaps in some measure assist all faithful laborers in the Lord's vineyard, that in an increased growth in faith and good works among our youth, the teachers may find renewed encouragement for their heaven-appointed work.

BIBLE READING.

The common way of making use of the Bible in our Sunday schools is to read its chapters as they come along, interspersed by occasional questions, answers and explanations, some of which deviate widely from the subject, and are given in many instances without any regard to the grade or capacity of the class.

There is no order, no preparatory instruction, no leading spirit systematizing and harmonizing the labors of the various classes into one focus, as it were; and all the theological studies amount to a rope of sand.

This might be avoided in a considerable degree by previously laying out the work of the various grades and classes for a whole year, that each child might have the opportunity of passing through each year a thorough course of theological training adequate to its capacity, preparatory to some higher step to follow.

The Bible is so ponderous a work, in quantity as well as in quality, that the instruction of Apostle Paul cannot be lost sight of in its perusal for a single lesson, namely: milk for the children, meat for the older ones.