

as he had done their brethren, in the waters of Mormon. Alma afterwards, by Mosiah's direction, went through the land, organizing and establishing churches and ordaining priests and teachers over every church. And there were seven churches (or branches of the one true Christian church) established in the land of Zarahemla.

In the course of years many of the rising generation gave no heed to the word of God. These were mostly such as were too young to enter into covenant with the Lord at the time that King Benjamin anointed Mosiah to be his successor. Not only did they themselves reject the doctrines of the atonement, the resurrection and other gospel principles, but they led away many of the members of the Church into darkness and iniquity, and abused, reviled and persecuted those who remained faithful to the cause of Christ. Neither the fear of the civil, nor of the divine law, restrained them. Their course and that of those in the Church who gave way to evil doing gave much trouble and caused deep anxiety to Mosiah and Alma, the latter now the representative High Priest. When sought in prayer, the Lord directed what action should be taken with transgressors in the Church, and after due consultation with his priests, with Alma and others, Mosiah issued a proclamation of equality to all his people, forbidding all his subjects to persecute, vex or abuse their fellows because of their faith or religion, and announcing that in matters of conscience all men were equal before the law and all were subjects of his protection. Still it required a greater than an earthly king to bring to naught the evil intents and unwarranted conduct of the disbelievers, who were greatly encouraged in their misdeeds by the fact that the King's four sons and one of the sons of Alma were their leaders. But Heaven interposed. An angel visited these misguided young men and brought them to a sense of their villainess. They repented, reformed and became as valiant in the defense of the cause of truth as they had before been bold in persecuting it.

In these days there was much peace in the land of Zarahemla. The Lord blessed the people and they became very numerous and wealthy. They spread abroad on the face of the earth, "building large cities and villages in all quarters of the land" of Zarahemla. When Benjamin was king, his people appear to have all resided in and immediately around the city of Zarahemla, as the king directed his son to gather them at the Temple on the morrow, and on the morrow they were all there, which would have been impossible had they lived at any great distance from headquarters. We judge that at that time the majority inhabited the city and farms the land contiguous, whilst a few resided on the outlying farms, very much after the manner of the residents of many of the settlements in Utah to-day. Up to this time no other city than Zarahemla is mentioned in that land, but now the people began to spread abroad, building, as the historian states, "large cities and villages in all quarters of the land." We may reasonably suppose that at this epoch were founded the cities of Aaron, Ammonihah, Gideon, Manti, Melek and others mentioned in the annals of the succeeding twenty years.

The sons of Mosiah, (named respectively Ammon, Aaron, Omner and Himni), now zealously strove to repair all the injuries they had heretofore done to the church. They traveled through all the land of Zarahemla preaching the gospel and narrating the marvelous incidents that attended their conversion to God. Their labors brought forth abundant fruit and many were brought to a knowledge of divine truth through their instrumentality. But this did not satisfy their souls, they longed to carry the glad tidings of salvation to the benighted Lamanites; ignoring the dangers and despising the pains of such a mission, they plead with their father many days for his consent for them to go to the land of Nephi. The bloodthirsty, revengeful character of the Lamanites was too well known to the king for him to think of his sons going into their midst, without causing him feelings of dread and apprehension, but he had no desire to quench their holy zeal towards God and their love towards their unfortunate fellow, least that he should sin by so doing, and rob thousands of the opportu-

nity of hearing the everlasting truths, through obedience to which mankind is saved. He therefore inquired of the Lord. The answer came, "Let them go up, for many shall believe on their words, and they shall have eternal life, and I will deliver thy sons out of the hands of the Lamanites." With this divine assurance Mosiah consented, and shortly after, with some other missionaries, whom they had chosen, these four valiant God-fearing youths started on their perilous mission.

Mosiah now felt that it was time that the question of the succession to the throne should be settled. In his magnanimity he sent among the people to learn whom they would have for their king. The people chose his son Aaron, but Aaron would not accept the royal power, his heart was set upon the conversion of his fellowmen to the knowledge of the Gospel. This refusal troubled the mind of Mosiah; he apprehended difficulties if Aaron at some future time should change his mind and demand his rights. Mosiah therefore issued another address to his much loved subjects, as usual full of the spirit of Divine wisdom and love. In it, after recounting the peculiarities of the situation, he says: Let us be wise and consider these things, for we have no right to destroy my son, neither should we have a right to destroy another, if he should be appointed in his stead. And if my son should turn again to his pride and vain things, he would recall the things which he had said, and claim his right to the kingdom, which would cause him and all this people to commit much sin. * Therefore I will be your king the remainder of my days; nevertheless, let us appoint judges, to judge this people according to our law, and we will newly arrange the affairs of this people, for we will appoint wise men to be judges that will judge this people according to the commandments of God.

Inspired and directed by the Lord, the king further advised many modifications of the law, so that all things might be done by the voice of the whole people. These modifications were gladly accepted by the people as they gave them more extended liberty and a voice in all important national affairs. This codification or modification of the law was substantially the constitution of the Nephite commonwealth. Within the limits it prescribed other laws were enacted, and it was the rule of life amongst the Nephites until they, in their increased wickedness, trampled it under foot, and adopted less righteous laws more adapted to their degraded and sin-loving condition. As a law maker Mosiah may be ranked amongst the most eminent this world has produced. We regard him as, in some respects, the Moses, in others the Alfred the Great, of his age and nation. Besides being a king he was also a seer, the gift of interpreting strange tongues and languages was his. By this gift he translated from the twenty-four plates of gold found by the people of King Limhi, the record of the Jaredites. No wonder that a man possessed of such gifts, so full of magnanimity of heart and liberality of spirit, so just and merciful in the administration of the government, so perfect in his private life, should be esteemed more than any man by his subjects, and that they waxed strong in their love towards him. As a king, he was a father to them, but as a prophet, seer and revelator he was the source from whence divine wisdom flowed unto them. We must go back to the days of the antediluvian patriarchs to find the peers of these three kings (the two Mosiahs and Benjamin), when monarchs ruled by right divine and men were prophets, priests and kings by virtue of Heaven's gifts and God's will.

His sons having started on their mission to the Lamanites, Mosiah chose Alma, the younger—now the most conspicuous man in the kingdom—and conferred on him the custody of the sacred plates and the associate holy things. The Elder Alma made this same son the presiding High Priest of the Church, and the people chose him for their first chief judge. The Church, the records, the nation all being thus provided for, Mosiah passed away to the joys of eternity. He was sixty-three years old and he had ruled his people in righteousness thirty-three years. When he passed away no fierce convulsion wrecked the ship of state, the political atmosphere was calm, the people joyfully assumed their new

responsibilities and the first of the judges succeeded the last of the kings without causing one disturbing wavelet on the placid waters of the national life.

G. R.

*The reader must not confound this Ammon with Ammon, the son of Mosiah.

† In relating the death of Mosiah the historian states: "And it came to pass that Mosiah died also, in the thirty and third year of his reign, being sixty and three years old; making in the whole five hundred and nine years from the time Lehi left Jerusalem." If we are to understand that it was in the five hundred and ninth year that Mosiah died then he was born 448 years after the exodus of Lehi, or B.C. 155, but if the writer meant that 509 years had fully passed away and it was in the five hundred and tenth year (B.C. 81) that his death occurred, (to which opinion we incline) then he was born one year later (B.C. 154).

‡ The Nephites appear to have made but very few modifications to the righteous code established by Mosiah until about A.D. 30, when we are told "that they had altered and trampled under their feet the laws of Mosiah, or that which the Lord commanded him to give to the people." By this remark we see that the historian of later years recognized the divine origin of the laws promulgated by the last king of the Nephites and accepted by the people.

Bob Ingersoll on Intemperance.

Intemperance cuts down youth in its vigor, manhood in its strength, and age in its weakness. It breaks the father's heart, bereaves the doting mother, extinguishes natural affection, erases conjugal love, blots filial attachments, blights parental hope, and brings down mourning age in sorrow to the grave. It makes wives widows, children orphans, fathers fiends, and all of them paupers and beggars. It feeds rheumatism, arouses gout, welcomes epidemics, invites cholera, imports pestilence and embraces consumption. It covers the land with idleness and with crime. It fills our jails, supplies our almshouses, and demands our asylums. It engenders controversies, fosters quarrels and cherishes riot. It crowds your penitentiaries, and furnishes victims for the scaffold. It is the blood of the gambler, the element of the burglar, the prop of the highwayman and the support of a midnight incendiary. It countenances the liar, respects the thief, esteems the blasphemer. It violates obligations, reverences fraud, and honors infamy. It defames benevolence, hates love, scorns virtue and slanders innocence. Incites the father to butcher the helpless offspring and the child to grind the parental age. It burns up men, consumes women, detests life, curses God and hates heaven. It suborns witnesses, nurses perjury, defiles jury boxes and the judicial ermine. It bribes votes, disqualifies voters, corrupts elections, pollutes our institutions and endangers government. It degrades the citizen, debases the legislature, dishonors the statesman and disarms the patriot. It brings shame, not honor; terror, not safety; despair, not hope; misery, not happiness; and with the malevolence of a fiend, it calmly surveys its frightful desolation, and unsatiated with havoc, it kills peace, poisons felicity, ruins morals, blights confidence, slays reputation and wipes out national honor, then curses the world and laughs at its ruin. It does that and more—it murders the soul. It is the sum of all crimes, the mother of all abominations, the devil's best friend and God's worst enemy.

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NOTICE.

THE TAXPAYERS OF SCHOOL DISTRICT No. 7, are hereby notified that a meeting will be held in the Brick Schoolhouse in Fountain Green, Sanpete Co., on Saturday, Feb. 23rd, 1880, at 7 o'clock p. m., for the purpose of electing three trustees and voting upon a school tax.

THOMAS N. PETERSON,
CHARLES H. JOHNSON,
GEORGE CARTER,
Trustees.
Fountain Green, Feb. 23, 1880.

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NOTICE.

In the Probate Court, in and for Salt Lake County, Territory of Utah.

In the matter of the Estate of THOMAS GENEVER, deceased.

Notice to Creditors:

ALL PERSONS HAVING CLAIMS against the said deceased, are hereby required to exhibit them with the necessary vouchers, within four months after the first publication of this notice, to the undersigned or either of them at their respective residences in Mill Creek Precinct, Salt Lake County, Territory of Utah.

GEORGE B. BAILEY,
CORNELIUS GREEN,
Executors of the Last Will and Testament of the said deceased.
Dated Feb. 4th, 1880. w2 4t

NOTICE.

In the Probate Court in and for Salt Lake County, Territory of Utah.

SUSAN HUNT, Plaintiff,
against
DEXTER HUNT, Defendant.

The People of the Territory of Utah, to Dexter Hunt, Defendant.

Greeting:

YOU are hereby summoned to appear in an action brought against you by the above named Susan Hunt, plaintiff, in the Probate Court in and for the County of Salt Lake and Territory of Utah, and answer the complaint filed therein, within ten days (exclusive of the day of service) after the service on you of this summons, if served within this County, and if not within this County but within the Third Judicial District of the Territory of Utah within twenty days; otherwise within forty days.

This action is brought to obtain a decree from this Court dissolving the marriage contract existing between this plaintiff and you, and if you fail to appear or answer as by law provided, this plaintiff will apply to said Court for the relief prayed for in her said complaint.

In Witness Whereof, I have hereunto set my hand and Seal of said Court, in Salt Lake City, this 12th day of Jan. A. D. 1880.

D. BOCKFOLT,
Clerk Probate Court, Salt Lake County, wit.
By W. S. CRISM, N. Deput.

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