

true descendants of Laman and Lemuel took the ground previously held by the righteous Nephites. So clearly defined, so radical did the division become that the supreme ruler (Lamoni's father) having turned from the traditions, the habits, the customs of the Lamanites, was determined to also cast aside the old name. If they were Lamanites in name alone they would cut the weak cord that held them to the uncongenial past, and be as new in name as they were in feelings, hopes, loyalty and religion; so after advising with Ammon and his fellow missionaries, he gave to his people the name of Anti-Nephi-Lehies, and to his son, to whom he transferred the royal power, that of Anti-Nephi-Lehi.

The renegade Amalekites, Amulonites and others were not willing to be ruled by a Christian monarch; they had rejected Christianity in toto, and would have it as the ruling power neither in Nephi nor Zarahemla. With the old sophistries, direct falsehoods and plausible insinuations, they raised a mutiny in the hearts of the associate Lamanites and urged them on to rebellion against the rightful king and his believing subjects. But the converted Lamanites made no preparations to resist them; they felt that in times past with unholy hands they had spilt blood as water on the land; blood that they could never atone for, but they would do it no more. Passive, non-resistance for the future should be their policy, but the blood of a fellow-being they would never again shed, no matter how great the peril, how intense the aggravation. As a witness of the completeness of this resolve, they took their weapons of war and buried them deep in the earth with an oath and covenant that they would never exhumate them. When the maddened hosts of their embittered brethren rushed upon them, they came forth unarmed, bowed down before their assailants and submitted to their fate. With them to live was Christ, to die was salvation. The vengeful Nephite apostates led the inglorious charge, and shed most of the blood that flowed that day, when one thousand and five unresisting martyrs glorified the Lamanite race by the tribute of their lives to God and human progress. A thousand ransomed souls, washed white in the blood of the Lamb, that day entered the pearly gates of the blessed to stand amongst the Saviors on Mount Zion in the great day of the redeemed. Nor was there joy alone in that bright unknown world beyond us, but on earth the church was gladdened by fresh accessions to its cause. When many of the actual Lamanites witnessed the great change that had taken place in their brethren, that they would quietly, unresistingly, peacefully, joyously lay down their lives, their consciences smote them, they stayed their hands, they rose in tumult against their Amalekite leaders and would be no longer the murderers of their kin. The blood of the martyrs was indeed the seed of the Church, for there were more added to the church on that memorable day than those who passed away to the presence of their God.

Foiled in their attempt to destroy the Anti-Nephi-Lehies, (or Ammonites as we shall hereafter call them) the bloodthirsty Lamanites, led as usual, by the Amalekites and their class, made a sudden incursion into the land of Zarahemla and, in fulfillment of Alma's prophecies destroyed the great city of Ammonihah, but met with most disastrous defeats later on in the campaign; still vowing vengeance they returned to their own lands and feeling that the Ammonites were in sympathy with the Nephites, they wreaked their vengeance and satisfied their feelings of hatred by again slaughtering many of these unresisting people, who as before, permitted themselves to be slain without making the first effort at defense. But Ammon and his brethren were not willing to have the disciples continually harassed and eventually exterminated, they judged that the Lord having so thoroughly tried the faith of his devoted people, would provide some way of escape. Ammon counseled with the king and it was thought it would be better to forsake their all so far as worldly possessions were concerned, than to sacrifice their lives, but first let them inquire of the Lord. Ammon did so and the Lord said, "Get this people out of this land, that they perish not, for Satan has great hold of the hearts of the Amalekites who do stir up the Lamanites to anger against their brethren to slay them; therefore get thee out of this land; and blessed are the people of this

generation for I will preserve them." The word of the Lord thus received was joyfully obeyed. The Ammonites gathered up their flocks and their herds and departed into the wilderness that lay between the lands of Nephi and Zarahemla. Here they rested whilst Ammon and his brethren went forward and treated with the Nephites in behalf of the persecuted hosts they had left behind. The people, by united voice, gladly welcomed their co-religionists and set apart the land of Jerushon as their inheritance. Thither the Ammonites with joyful feet repaired, and there they dwelt until the exigencies of war made it desirable that they should remove to the land of Melek and many thousands in after years emigrated to the land north.

Ammon's after life was spent in the service of the Lord; with Alma and others he went on that important mission to the Zoramites, where, in connection with his brethren, he suffered all manner of indignities and persecutions. From there he repaired to the land of Jerushon, where we are inclined to think he spent much of his time when not engaged on special missions, nor would it be inconsistent to believe that, having been the chief spirit and leader in the mission to the land of Nephi, he became the presiding High Priest to the thousands who, through his instrumentality (and that of his associates), had received the gospel and now dwelt in that land.

The last personal notice we have of Ammon is in the year B. C. 73. It reads: "And there was continual peace among them (the people of Nephi) and exceeding great prosperity in the Church, because of their heed and diligence which they gave unto the word of God, which was declared unto them by Helaman, and Shiblon, and Corianton, and Ammon and his brethren, etc., yea, and by all those who had been ordained by the holy order of God, being baptized unto repentance, and sent forth among the people, etc." (p. 382.)

So far as we can gather from the records, the great mission of Ammon and his brethren to the Lamanites was productive of results new to the history of the Nephites. On many previous occasions dissenters from the latter had gone over to the Lamanites, until that nation consisted of a conglomerate race; but

the Nephite people appear to have been, almost without exception, the literal descendants of the first founders of the monarchies—Nephi, Sam, Jacob, Joseph and Zoram—and of the people of Zarahemla. But now a large body of Lamanites was incorporated in the Nephite nation and became partakers of the liberties accorded to all other citizens. As the history of the two nations proceeds, the original distinctions of descent become less and less observable, as defections from both people were constantly occurring, so that in process of time a Nephite was not so much a literal descendant of Lehi's greatest son, as one who recognized the Nephite government was an observer of the law of Moses and a believer in the gospel; whilst the Lamanite was he who dwelt in the dominions of that people, rejected the law and the gospel and adopted the false traditions of that race.

The mission of Ammon and his brethren was not only important but it was of great length. They left Zarahemla in the first year of the Judges (B. C. 91) and returned in the fourteenth (B. C. 78). Though it is not possible from the narrative to decide with accuracy on the exact date that most of the important events of that mission took place, yet a careful reader can approximate thereto, especially if he takes into consideration contemporaneous Nephite history. It seems altogether probable that the conversion of King Lamoni took place in the first year of their ministry, without Ammon was detained in prison a lengthened period before he was brought before the king (for which suggestion we find no warrant) as it was only the third year of Ammon's service when his conflict occurred with the cattle thieves at the waters of Sebus. The conversion of Lamoni was the immediate result; yet we judge that the establishment and organization of the church in the land of Ishmael was a work of considerable time. We are strengthened in this opinion by the account of the labors performed by Aaron and others during this same period. In the fifth year of the Nephite Judges (B. C. 87) the Lamanites invaded Zarahemla and were disastrously defeated, about which time we suggest Aaron and his fellows were confined in prison in the land of Middoni, and the results of the war would measurably account

for the great cruelty with which they were treated by the exasperated Lamanites, as well as for the ferocity of the old king when he found his son in the company of the hated Nephite. After the incidents of that eventful meeting the king was not in a frame of mind to go to war with the Nephites, the generous words and magnanimous conduct of Ammon had produced such a deep influence, that though not yet converted, his heart had experienced a great change. Probably a year or two passed before Aaron and his fellow laborers brought him to a full knowledge of the true plan of redemption. For these reasons we consider the meeting of Lamoni and his father did not take place earlier than B. C. 87. The old king's conversion was followed by the issuance of his proclamation of protection and unqualified religious liberty to the Nephite missionaries and to all his subjects; of which proclamation Aaron and his co-laborers took the fullest benefit by preaching from city to city throughout the wide Lamanite territory, establishing churches and ordaining officers therein. This labor occupied some years. As the church grew the spirit of rebellion developed amongst the unconverted, until they declared open war against the king, and massacred their gospel believing brethren. Immediately after the massacre of the 1005 Anti-Nephi-Lehies the angry Lamanites broke out in war with the Nephites, under the idea that the latter were the cause of their internal troubles. They made a sudden incursion into the land of Zarahemla and destroyed the city of Ammonihah, which event took place in the eleventh year of the Judges (B. C. 81), "and after that they had many battles with the Nephites in the which they were driven and slain." After their return from this inglorious campaign they wreaked their vengeance on their unoffending brethren, and again commenced to massacre them, which murders we suggest took place during the thirteenth year of the reign of Judges (B. C. 79), as in the year following the whole of the believing Lamanites migrated to the land of Jerushon, as before narrated (B. C. 78). These dates are simply suggestive as far as the history of the mission is concerned, but those that relate to the Nephites are distinctly stated in the annals of that people.

G. R.

## NOTICE.

PROBATE JUDGE'S OFFICE,  
St. George, Washington Co. U. T.  
January 28, 1880.

Notice is hereby given that I, John M. MacFarlane, Probate Judge in and for Washington County, Utah Territory, have on the third day of January, 1880, made cash entry at the U. S. Land Office at Salt Lake City, U. T., of the following described lands situated in said County; for and in behalf of the citizens and inhabitants of the town of Pine Valley; to wit:

East half of the southeast quarter of section fifteen (15) and the southwest quarter of section 14 of Township 38, South of Range 15, West of Salt Lake Base and Meridian, containing 240 acres.

And that each and every person or association or company of persons or corporations claiming to be the rightful owner of possession, occupant or occupants or to be entitled to the occupancy or possession of such lands, or to any lot, block, share or parcel thereof, is required in person, or by agent or attorney, to sign and deliver to the Clerk of the Probate Court of Washington County, Utah Territory, a statement in writing containing an accurate description of the parcel of land claimed within six months from the date of the first publication of this notice; and that all persons failing to sign and deliver said statement within the time therein specified and according to law, shall be forever barred the right of claiming or recovering such land, or any interest or estate therein, or in any part, parcel or share thereof, in any court of law or equity.

JOHN M. MACFARLANE,  
Probate Judge of Washington County,  
Utah Territory.



The ONLY BLACKING that meets the demand for a quick and brilliant polish.  
"BIXBY'S BEST"  
absolutely nourishes and preserves the leather.  
E. M. BIXBY & Co, 173 & 175 Washington St. N. Y.

Not the Verdict of One International Board of Jurors only,  
But as many such Verdicts as there are Medals here shown, that

## DURYEAS' STARCH

Is the Best in the World,

Highest Prize Medals at International Exhibitions

Philadelphia, Brussels, And at  
Paris, Havre, American Institute,  
London, Netherlands, Baltimore Institute,  
Hamburg, N. So. Wales, So. Carolina Institute,  
Cologne, Lond. Annual, Franklin Institute,  
Altona, Cape Town, Penn. Institute,  
Also at Fairs of States and Counties.

And in every instance of Competition maintaining an Unbroken Record of Success.

CENTENNIAL EXPOSITION.

Fac-Similes  
of  
Prize Medals.



PARIS EXPOSITION, 1873.



THE GOLD MEDAL.

The above Fac-Similes of Medals present an array of irrefutable testimony in favor of Duryeas' Starch well worthy of the serious consideration of all who want the best and most economical; each medal represents a decision of a separate Board of Scientific and Disinterested Jurors. No greater evidence of superiority can possibly be submitted. Comments of the manufacturers can add nothing thereto.

In addition to Medals, many Diplomas have been received.

The following are a few of the characterizing terms of award: at

London, 1862, for quality  
Paris, 1867, "  
Paris, 1873, "  
Centennial, 1876, "  
Brussels, 1876, for  
Franklin Inst., Penn.

"EXCEEDINGLY EXCELLENT."  
"PERFECTION OF PREPARATION."  
"BEST PRODUCTION OF ITS KIND."  
"NOTABLE OR ABSOLUTE PURITY."  
"REMARKABLE EXCELLENCE."  
"FOR SUPERIOR MERIT, not alone as being

THE BEST OF THE KIND EXHIBITED, but as  
The Best Known to Exist in the Market of American Production."

AWARDED

THE GOLD MEDAL AT PARIS EXPOSITION, 1878.

## DURYEAS' SATIN GLOSS STARCH,

Try it. Gives a Beautiful White and Glossy Finish, besides renders Fabrics very Durable.  
No other Starch so easily used, or so Economical.

## DURYEAS' IMPROVED CORN STARCH,

Manufactured by a greatly improved process, from the best selected Indian Corn,  
and warranted perfectly pure.

FOR SALE BY GROCERS GENERALLY.

BE SURE "DURYEAS" IS ON EVERY PACKAGE.

WM. DURYEAS, General Agent, 29, 31 and 33 Park Place, New-York.

Our new RECIPE BOOK will be sent, post-paid, to any  
one sending us their address.

Fac-Similes  
of  
Prize Medals.



PARIS EXPOSITION, 1873.



THE GOLD MEDAL.