

Congregational unions in Scotland (101 churches) and in Ireland (27 churches); the number of members in the British dominions is about 360,000; the total number connected with the body in round numbers, 1,250,000.

The Baptists—Churches in Great Britain and Ireland, 3,451, ministers, 1,879, many of whom are engaged in secular business, about 400 pastors are without a charge; members of churches, 276,345; Sabbath school scholars, 399,317. There are 10 colleges, employing 27 tutors and professors; Baptist churches throughout the world, 58,500; pastors, 17,683, members, 2,473,088.

The Methodists—Wesleyan Methodist circuits in Great Britain and Ireland, 847; ministers and probationers, 2,136; local preachers, 14,800; members, 403,093; on trial for church membership, 24,703; chapels and other preaching places, 6,757; Sabbath school teachers, 117,550; scholars, 766,757. In foreign mission, members (including those on probation), 95,914; ministers and probationers, 431.

Methodist New Connection—Eleven districts, 674 ministers, 1,098 local preachers, 25,760 members, 3,857 on probation, 426 chapels, 76,126 scholars; in foreign missions, 6 missionaries and 1,203 members.

Primitive Methodists—One thousand and one hundred and twenty-eight traveling preachers, 578 circuits, 4,527 connectional chapels, 182,877 members, 15,634 local preachers, 4,022 Sunday schools, 365,000 scholars, including the home and foreign missions.

United Methodist Free Church—Three hundred and sixty-eight ministers, 3,236 local preachers, 65,137 Church members, 5,463 probationers, 1,242 chapels and 182,000 scholars.

Bible Christians—One hundred and eighty-two ministers, 3,236 local preachers, 31,000 members.

Minor Religious Sects—Of these there are 165, the chief of whom are the Unitarians, with 355 ministers, 352 chapels and about 80 mission stations; the Society of Friends, with 827 meeting houses, 265 recorded ministers and 400 unrecorded, 14,500 members, habitual attendants at meetings, not members, 4,813; the Moravians, 56 ministers, 38 congregations, 5,604 members, 6,023 scholars; the Swedenborgians, 64 societies, with 4,987 members. The Mormons have 82 churches, the Jews 90 synagogues, 150 ministers or readers. There are 50,000 Jews in Great Britain, mainly in London or other large towns. The Calvinistic Methodists in Wales, 1,296 chapels and preaching places, 814 preachers, 3,932 deacons, 116,000 communicants, 31,884 teachers, 160,000 scholars; number belonging to congregations, 276,466.

The following are the estimated numbers of religious denominations among English speaking communities throughout the world—Episcopalians, 18,000,000; Methodists of all descriptions, 16,000,000; Roman Catholics, 13,500,000; Presbyterians of all descriptions, 10,250,000; Baptists of all descriptions, 8,000,000; Congregationalists, 6,000,000; Unitarians, 1,000,000; minor religious sects, 1,500,000; of no particular religion, 8,500,000—totals, 82,750,000.

THE THREE KINGS IN ZARAHEMLA.

KING BENJAMIN.

A prince and a mighty man in the midst of the thousands of Israel was the son of King Mosiah; blessed were the people over whom he reigned, for he governed them in righteousness and for their welfare he labored with all the might of his body and the faculty of his whole soul. Holy and pure in his individual life he was ministered to by angels and was the frequent recipient of revelations from on high.

We cannot follow the events of King Benjamin's reign in their consecutive order, as we are indebted to three different writers—Amaleki, Mormon and Mosiah (his son)—for the very brief notices that are given of his reign and ministry. The most important events that occurred at this period, so far as we can gather from the records, were:

A sanguinary war with the Lamanites.

Severe dissensions arising from the false teachings of pseudo-Christ and other impostors.

The return of a small portion of his subjects to the land of Nephi.

The gathering of the people at the City of Zarahemla, three years before Benjamin's death to acknowledge his successor and receive his last instructions.

The reign of Benjamin was a long one, he died at a very advanced age. Some time during this period, the aggressive Lamanites not content with occupying the land of Nephi, actually followed the Nephites into the land of Zarahemla and invaded that also. The war was a bloody one. King Benjamin led his forces, armed with the historic sword of Laban, (which appears to have been a portion of the royal insignia handed down from monarch to monarch, from the days that Nephi first wielded it,) and with his own strong arm slew many of the enemy. He was ultimately successful in driving the invading hosts out of all the regions occupied by his people, with a loss to the Lamanites of many thousand warriors slain.

The reign of Benjamin was also troubled with the appearance of various religious impostors, false Christs, pretended prophets, etc., who caused apostasy and dissensions among the people, much to the sorrow of the good king. However by the aid of some of the many righteous men who dwell in his dominions he exposed these heresies, made manifest the falsity of the claims of these self-styled Messiahs and prophets, restored unity of faith and worship amongst his subjects, and in such cases as these innovators had broken the civil law, they were arraigned, tried and punished by that law. It must not be forgotten that freedom of conscience was absolutely protected amongst the Nephites and even the civil law was administered with great mercy in the days of these kings. In his last great speech to his people, Benjamin reminded them of the justice and clemency with which he had caused the law to be administered, how none of them had been arbitrarily cast into prison or otherwise punished, except for actual, proven violations of the law. He also reminded them that in order that they might not be ground down by excessive taxation, how he, their King, had labored with his own hands to decrease the expenses of royalty. No wonder that he was so greatly beloved and his name held in such high reverence by his people. Recorded history scarcely affords such another instance of kingly humility and regard for the welfare of his people. In course of time the troubles caused by the false Christs and their adherents were overcome and peace once more prevailed throughout the land.

We may presume that the original inhabitants of Zarahemla, just awakening to a newness of religious life, were particularly subject to the influences brought to bear by these impostors. They had but lately learned the mysteries of the plan of salvation and of the coming of the Messiah to tabernacle among the sons of men; the glory and the beauty of this Divine advent filled their new born souls with joyous expectancy, anxiously looking forward for the arrival of that happy day, with their first love undiminished and their zeal unslackened, they were especially open to the deceptions of those who cried, "Lo the Christ is come," or "Behold a great prophet hath arisen." To this peculiar phase of spiritual condition in the midst of the lately consolidated races in the land of Zarahemla we may attribute the frequency with which these deceivers troubled the reign of Benjamin.

There was another class who, moved by the discordant spirit of unrest, were a source of perplexity to the government. They were those who having left the land of Nephi with the righteous, still permitted their thoughts and affections to be drawn towards their former homes and old associations. Like Lot's wife of old, and some Saints in latter-days who have come out of Babylon, yet still love her abiding places, so these Nephites were ever hankering for the old pleasures they had left behind. The natural consequence was that they were constantly agitating the idea of organizing expeditions to visit their old homes. The first of these that actually started, of which we have an account, was led by an austere and bloodthirsty man. When they approached the land of Nephi, a great dissension arose amongst the company, the leader and some others desired to attack, and if possible, destroy the Laman-

ite inhabitants, but others seeing that there was good amongst them, desired to make a treaty with them. This division of feeling led to a most disastrous battle, in which the members of the expedition fought against each other with such fury, that they ceased not to contend until all were slain except fifty men, who, in shame and sorrow returned to Zarahemla to recount the miserable termination of their venture. Yet some remained unsatisfied. They were still over zealous to inherit the land of their forefathers, and, under the leadership of a man named Zeniff, others started on the ill-advised journey. Nothing was heard from them while Benjamin reigned.

When King Benjamin was well stricken with years, the Lord directed him to consecrate his son Mosiah to be his successor on the Nephite throne. Feeling that age was impairing his energies he directed his son to gather the people together at the temple that had been erected in Zarahemla, and he would then give them his parting instructions. (B. C., 125.) Agreeable to this call the people gathered at the temple, but so numerous had they grown that it was too small to hold them. They also brought with them the firstlings of their flocks that they might offer sacrifice and burnt offerings according to the Mosaic law. As the assembled thousands could not get inside the temple they pitched their tents by families, every one with its door towards the building, and the King had a tower erected near the temple from which he spoke. We imagine that it was probably because of the great heat which rendered shelter necessary that the people remained in the tents instead of gathering in one body around the tower. But by this arrangement many could not hear the King's teachings, he therefore caused that his words should be written and rehearsed to those whose tents were not within the sound of his voice.

The heavenly wisdom, the abounding love, the vast knowledge manifested by this father to the people, prove how close was the communion between him and the Holy Ones on high, and how deeply he had drawn from the wells of Divine revelation. Love for the souls of men, solicitude for the welfare of all, mercy and benevolence for the unfortunate, mark every thought that is directed towards humanity, whilst adoration, reverence and gratitude permeate every utterance, when the mind is turned to the Great Creator. Happy were the people who listened to such a king, thrice happy they who followed his God-like example.

The attentive reader of his words must also be struck with the completeness of his mental grasp of the holy principles that transport men from earth to heaven, from corruptible mortality to incorruptible immortality; from the perplexities of this life to the unspeakable joys of the presence of the Father. How much more do we know to-day of salvation's marvelous work (except in an historic sense) than did the people of King Benjamin who treasured up his teachings and upon that foundation built the superstructure of their faith! To guard his people also from the alluring snares and tempting impostures of false teachers that might, in the future, intrude upon their peace, he minutely related the glad tidings of great joy that an angel of the Lord had awakened him to listen to, with regard to the future incarnation of the God of Israel. From these glad tidings we extract the following: "For behold the time cometh, and is not far distant, that with power, the Lord Omnipotent, who reigneth, who was, and is from all eternity, to all eternity, shall come down from heaven, among the children of men, and shall dwell in a tabernacle of clay, and shall go forth amongst men, working mighty miracles, such as healing the sick, raising the dead, causing the lame to walk, the blind to receive their sight and the deaf to hear, and curing all manner of diseases. And he shall cast out devils, or the evil spirits which dwell in the hearts of the children of men. And lo, he shall suffer temptations, and pain of body, hunger, thirst and fatigue, even more than men can suffer, except it be unto death; for behold, blood cometh from every pore, so great shall be his anguish for the wickedness and the abominations of his people.

"And he shall be called Jesus Christ, the Son of God, the Father

of heaven and earth, the Creator of all things, from the beginning; and his mother shall be called Mary. And lo, he cometh unto his own, that salvation might come unto the children of men, even through faith on his name; and even after all this they shall consider him a man, and say that he hath a devil, and shall scourge him and shall crucify him. And he shall rise the third day from the dead; and behold he standeth to judge the world; and behold all these things are done, that a righteous judgment might come upon the children of men."

When Benjamin had made an end of speaking the words which had been delivered to him by the angel, he observed that the power of his testimony had so worked upon the emotional Nephites that they, in the deep sense of their own unworthiness, had fallen to the ground. And they cried out confessing their faith in the coming Messiah, and pleading that through his atoning blood they might receive the forgiveness of their sins and that their hearts might be purified. After they had lifted this heartfelt cry to heaven, the Spirit of the Lord came upon them, and because of their exceeding faith they received a remission of their sins.

Their inspired ruler then continued his discourse, enlarging therein on the verities of the atonement and other soul saving doctrines. Having finished his address he sent amongst his hearers to know if they believed and accepted the heavenly truths he had been expounding. Great was his joy when he found that they not only believed, but because of the working of the Spirit of the Lord in their hearts they assuredly knew of their truth; and still more the Holy Spirit had wrought such a change within them that they had no more disposition to do evil, but to do good continually. The visions of eternity were opened to their minds, their souls were filled with the spirit of prophecy, they longed to serve the Lord with undivided hearts, and declared themselves willing to make a covenant with him to keep his commandments and do his will the remainder of their days.

The king then gave them a new name, because of the covenant they desired to make, which thing he had greatly desired; the name they were for ever after to bear was the name of Christ, which should never be blotted out except through transgression. Thus was established the first Christian church in Zarahemla, (B. C. 125), for every soul who heard these teachings (except the very little children who could not understand,) entered into this sacred covenant with God, which covenant most of them faithfully observed.

King Benjamin's truly royal work was now done. He had lived to bring his people into communion with their Creator, his heart was full of heavenly joy, but his body trembled under the weight of many years. So before he dismissed the multitude he consecrated his son Mosiah to be their king, he appointed priests to instruct the people in the ways of the Lord, and then with his patriarchal blessing he dismissed his subjects. Then according to their respective families they all departed for their own homes.

Mosiah now reigned in his father's stead, whilst Benjamin, beloved and honored, remained yet another three years on earth before he returned to the joyous presence of his Father and kindred in heaven.

Of Benjamin's family we have no account, except that he had three sons, who were named Mosiah, Helorum and Helaman.

King Benjamin held the holy Priesthood, we presume he was a High Priest, and was the custodian of the sacred plates and other holy things that were handed down from generation to generation. He received them from Amaleki, the last of the prophetic line from Jacob the son of Lehi, and when he resigned them it was into the hands of his worthy son Mosiah, who also was a prophet, priest and king.

Before sketching the events of the righteous Mosiah's reign, we turn to his younger brothers, whose names are the only records we have of their lives.

King Benjamin was deeply solicitous for the good of his children. He caused that his beloved sons should be taught in all the language of his fathers, that they might be inti-

mately acquainted with the precious things contained in the sacred plates, and become familiar with the inspired teachings and prophecies of his progenitors. Earnestly he strove to impress on their minds the value of these records, how they had been the means (under God) of preserving the Nephites from the false traditions, the blood thirstiness and degradation of the Lamanites, who, because they were without these ever present and unchanging guides and monitors, had been led away by false tradition to their condemnation and misery. He also implored his sons to individually make these scriptures their study and the guide, that they might profit thereby and keep the laws of God, for by so doing the unfailing promise Divine, that they should prosper in the land, was secured to them without the shadow of a peradventure or the feeblest fear of disappointment.

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NOTICE.

PROBATE JUDGE'S OFFICE.

St. George, Washington Co., U. T.

January 26, 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 de-

scribed lands situated in said County, for

and in behalf of the citizens and inhabi-

ants of the town of Pine Valley; to wit:

East half of the Southeast quarter of

Section 15 (35) and the Southwest quarter

of Section 14 of Township 33, South of

Range 15, West of Salt Lake Base and

Meridian, containing 200 acres.

And that each and every person or asso-

ciation or company of persons or corpora-

tion 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 herein 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.