

the equator would be intolerable for its heat, and deadly in its humidity, whilst the country in the high valleys and table lands would be excellently adapted to human life, especially (we may presume) before the great upheavals and convulsions that marked the death of the Redeemer. As the Nephites spread over the country they located in regions where fevers were common, possibly in those parts rendered unhealthy by the overflowing of the rivers, which, when they receded, left large bodies of stagnant water covering the surface of the ground for the greater portion of the year.

It is also probable that in their journeys, the Nephites would follow the most available route, rather than plunge into the dense untrodden, primeval forests of the wilderness; the home of all manner of savage animals, venomous snakes and poisonous reptiles, where a road would have to be cut every foot of the way through the most luxuriant and gigantic tropical vegetation to be found on the face of this globe. Therefore we regard its accessibility as another reason for believing that the Nephites did not leave the great back bone of the continent to descend into the unexplored depths of the region, whose character they aptly sum up in the one word, the "wilderness."

Now it came to pass that the Lord warned Mosiah to flee out of the land of Nephi, and take with him as many as would hearken unto the voice of the Lord, and depart into the wilderness, which this migrating host crossed and passed over beyond its northern limit near the head of the Sidon.

But few are the words and brief is the statement made by Amaliki regarding this great migration. We are altogether left to our imagination to picture the scenes that occurred at this division of a nation, to imagine the conflict that perplexed many a heart between the appeals of love and faith, between duty and affection, when the old homes had to be deserted, when families had to be parted and all the deep seated associations cast aside, and the one stern, uncompromising feeling of duty to the right and devotion to God had to be the all-absorbing sentiment; nor can we tell how many, preferring home, kindred and friends, the endearments and associations of their native land, faltered and tarried behind, whilst the faithful started on their journey northward into the almost impenetrable recesses of the untrodden wilderness. Nor are we told what afterwards became of those who allowed the allurements of the world to prevail. It is most probable that they affiliated with the Lamanites, became absorbed in that race, and, like them, became darkened, bloodthirsty and savage. Neither do we know the proportion to the whole population of those who left with Mosiah and those who stayed behind.

Mosiah gathered up the willing and obedient and, as directed by the Lord, started on the journey; whether they were going they understood not, only they knew that the Lord was leading them. Like their forefathers under Moses, when in the wilderness of Sinai, they were admonished continually by the word of Jehovah and were led by his arm. With preachings and prophecies they crossed the wilderness and passed down into the land of Zarahemla. Here they discovered another people, and great was the joy of both races as soon as they came to understand each other, when they found they were brethren, descendants of the two great representative families of Jacob—Joseph and Judah—and both brought by divine guidance from the land of Palestine to the greater land of promise they now inhabited. Mosiah discovered that his new friends had left Jerusalem at the time that King Zedekiah was carried captive into Babylon, or eleven years after the departure of Lehi from that Holy City. Their leader was Mulek, the only surviving son of Zedekiah, and directed by the power of God, they had reached the land where Mosiah found them. Here they had grown very numerous, but had become very ignorant and degraded, as they had no records or scriptures to guide and teach them. At the time of the coming of the Nephites into their midst their ruler was named Zarahemla, and from this fact they are designated the people of Zarahemla in the Book of Mormon, and the land in which they dwelt was also called by his name.

Here then were two heterogeneous

people; the one had left its native home at Heaven's command to better serve the Lord in a new land of promise, the other a semi-civilized race who required instruction in the worship of the true God and in the manners and customs of a higher civilization and a purer mode of life. Notwithstanding the radical differences in the two people they united into one, and naturally chose their recognized divinely taught leader Mosiah to be their first king.

The education of the people of Zarahemla to the standard of the Nephites, and the work of harmonizing the two races was not the task of an hour. It required much wisdom, patience and perseverance. Mosiah gave stability to the new kingdom by his own virtues and wise example, by the just laws he established, and by placing the service of the Lord before all earthly considerations and requirements. It is evident that he built a temple in the new land, as its existence is particularly mentioned in the days of his son King Benjamin, and as the people strictly observed the law of Moses in the matter of sacrifices, offerings, &c., a temple would be one of the very first necessities to enable them to carry out the requirements of their religion. But to the forms, types, shadows and ceremonies of the Mosiac law were super-added gospel principles, with a clear and definite understanding of the coming and divine work of the Messiah, all of which is very evident in the instructions given to their subjects by Mosiah's two successors.

Mosiah was not only a divinely inspired leader and king, but he was also a seer. Whilst reigning in Zarahemla a large engraved stone was brought to him, and by the gift and power of God he translated the engravings thereon. They gave an account of the rise, fall and destruction of the great Jaredite nation, from the days of its founders who came out from the Tower of Babel to the time of their last king Coriantumr, who himself was discovered by the people of Zarahemla and lived with them nine moons.

* Book of Mormon, N. E. p. 302.
(To be continued.)

WEBER STAKE CONFERENCE.

The quarterly conference of the Weber Stake of Zion, was held in the Ogden Tabernacle, January 17 and 18, 1880.

There were present on the stand, of the Twelve Apostles, Erastus Snow, Franklin D. Richards and Joseph F. Smith; the presidency of the Stake, David H. Peery, Lester J. Herrick and Charles F. Middleton, also leading Elders and Bishops.

The meetings on Saturday were devoted to Bishops' reports from various wards of the Stake. These reports were of a very encouraging nature, and proved the Saints to be in a progressive state. They possessed the merit of being honest and impartial, representing the bad as well as the good. The meetings were, as a general thing, well attended, and the several associations were earnestly engaged in the noble cause of mutual improvement. Some of the wards had been afflicted with that fatal disease, diphtheria, and in one ward, Uintah, it had almost depopulated the Sabbath School. The report of the Sunday Schools on Sunday morning showed an increase of 400 children during the last year; there being now 3,033 children and teachers enrolled, while \$575 had been expended for the purchase of books.

The statistical report, read on Sunday morning by the clerk showed an increase of about 275 souls over that of last year.

Apostle Franklin D. Richards exhorted the Saints to increase, if possible, the number of stone cutters on the Temple; to support our own schools and educate young men for teachers, and to sustain our own publications, that we might be justly represented instead of being misrepresented by our enemies.

Apostle Erastus Snow followed, counseling the Saints to a continued effort in sustaining each other in every home enterprise, that they might not forfeit their rights and possessions to the enemies of the kingdom of God, which would finally result in being deprived of their rights at the polls, and electing such men to office whose object would be to persecute us and drive us again from our homes. He strongly endorsed the remarks of

Elder Richards, and urged the Saints to heed his instructions.

In the afternoon the officers of the Church and of the Stake were presented by the clerk, after which Apostle Joseph F. Smith preached a powerful sermon on the duties of a citizen in the kingdom of God. A man worthy of that position would be a fit citizen for any government on the earth; yet the world had always opposed the true representatives of God's kingdom from enjoying the rights of citizenship. They had deprived the Savior of that right and finally of an existence on the earth, and the same enmity was to-day being urged against the Latter-day Saints. He was much pleased with the reports of the Bishops and earnestly entreated the Saints to attend the Saturday meeting as well as the Sabbath meeting, at conference time, for on that day, they would learn the feelings of the Bishops with respect to their positions and standing in the Church. His remarks were listened to with profound attention, and all pronounced the Conference one of the most interesting held in the Stake.

L. F. MONCH,
Clerk of the Stake.

JUAB STAKE CONFERENCE.

The Quarterly Conference of the Juab County Stake of Zion, was held at Nephi on Saturday and Sunday, January 17th and 18th, 1880.

Saturday, 10 o'clock a. m.
Present on the stand: Counselor K. N. Brown, of the presidency; Jacob G. Bigler, senr., patriarch; members of the High Council and the bishops and counselors of the several wards.

After the opening exercises the bishops of the several wards made their reports, which shows each ward in a flourishing condition, the Saints feeling and doing well, and on the whole manifesting an increase of interest in the work of the Lord. The ward and quorum meetings and Sunday and day schools having a better average attendance than there has hitherto been given. The Relief Societies, Young Men's and Young Ladies' Mutual Improvement Associations and the Primary Associations are all increasing in numbers, in strength and in good doing, and are wielding an influence among the Saints that is much felt and appreciated.

2 o'clock p. m.
After the opening services the clerk read the statistical, Sunday school and ward reports of the Stake, and they were duly accepted by the conference.

During the afternoon much good instruction was given by the brethren who spoke. The subjects spoken upon being "What is within the circumference of the Gospel of Christ," "The Restoration of the Gospel and the efficacy of faith," and the duties of the Saints.

Sunday, 10 a. m.
After the opening services the conference was addressed by Elder C. H. Bryan and followed by Elder C. Christiansen, both giving good advice and exhorting the Saints to faithfulness, after which, the general authorities of the Church as sustained at the General Conference in Salt Lake City, were presented and unanimously sustained by the conference in this Stake of Zion. The general and local authorities of this Stake, the quorums, Relief Societies, Y. M. and Y. L. Improvement Associations, Primary Associations, the Nephi Brass Band, the choirs of the Stake and also the Manti Temple committee were all unanimously sustained by this conference, and a vote passed to sustain one another in all good works.

Before the close of this meeting the names of Reuben J. Downs and George J. Hillier were presented, and by unanimous vote of the conference excommunicated from the Church of Jesus Christ of Latter-day Saints.

2 p. m.
After the opening services, the Sacrament was administered, during a part of which time the hymn "Home, sweet home" was sung by the choir and congregation.

The conference was then addressed by Elders Andrew Love and George Kendall and Patriarch Jacob G. Bigler, the subjects spoken on being the necessity and impor-

ance of baptism for the dead, celestial marriage and the signs of the times.

The Patriarch exhorted the Saints to faithfulness and blessed them, as a Patriarch, in the name of the Lord God of Israel.

Conference adjourned until April 16th, 1880.

Benediction by Bishop John Andrews.

WM. A. C. BRYAN,
Clerk.

Correspondence.

Juab County Y. M. M. I. A.

NEPHI, Juab Co, Utah,
Jan. 20th, 1880.

Editors Deseret News:

On the 18th inst., in the Nephi Tabernacle, at 7 o'clock p. m., the Young Men's Mutual Improvement Association of the Juab County Stake of Zion met, President Thos. Crowley presiding.

After singing and prayer, the reports of the different branches were then read by Thomas H. G. Parkes, secretary pro tem, which show that this Association is prospering, that their meetings are well attended, and appropriate subjects are duly given out to lecture and debate upon, many of which are handled with zeal and ability; that their meetings are becoming more and more interesting, and the young people are gradually losing all diffidence about expressing their ideas, and lecturing or debating upon subjects assigned to them; that this Association has been a great benefit to those who have attended its meetings.

Members, E. Shepard, of Mona, James Jenkins, of Nephi, and Wm. Tunbridge, of Levan, addressed the meeting, making remarks appropriate to the occasion, and expressing themselves well pleased with the congenial and energetic spirit of their co-laborers.

At the solicitation of President Crowley, Elder K. H. Brown addressed the young people, giving them good instruction and encouraging them to go on in their good work.

Meeting was then adjourned.

Benediction by J. G. Bigler.

Yours respectfully,
A NEPHITE.

BEAVER CITY, U. T.,
Jan. 24th, 1880.

Editors Deseret News:

I see in my letter published in the EVENING NEWS of the 21st inst., I am made to say that about a million fraudulent soldiers' certificates had been issued. I may have so written, but if so it was a slip of the pen. I aimed to say that I understood about a million dollars had been obtained by fraudulent attorneys.

I see also that I omitted to state that I shall make a strong effort to get the Battalion history before the public before the close of 1880. With the continued blessings of our Father in heaven and the proper aid of my brethren, especially in point of means for publication, I see no good reason why it should not be out in that time.

Yours truly,
DANIEL TYLER.

PAINTSVILLE,
Johnson Co., Ky.,
Jan. 5, 1880.

Editors Deseret News:

Dear Brethren.—We held conference here last Saturday and Sunday, the first I believe that has ever been held in this State. We expected President John Morgan to meet with us but on account of low water in the Big Sandy and other circumstances that could not be controlled he did not reach us until Sunday evening.

Our conference was well attended by Saints and some few strangers. Elders from Utah, F. McDonald, Gordon S. Bills, and Samuel Butterfield, and also the local elders who took part with us in the exercises. The statistical report showed that 33 had been added to the Church during the year.

The authorities of the Church were presented by F. McDonald as sustained at the last semi-annual conference held in Salt Lake City, October 6, 1879.

Elder John Morgan as President of the Southern States mission, Elder F. McDonald as President of the Ky. Conference, Elders Gordon S. Bills, Samuel Butterfield,

S. G. Crowley and G. D. Butler as traveling elders. As presidents of branches, Thomas S. Brown, Harman Lowards, all of whom were sustained by uplifted hands.

A good spirit prevailed throughout the meetings the Saints being glad to meet with the elders, some coming 15 or 16 miles on foot on purpose to attend meeting.

We were all pleased to meet with President Morgan last evening, his letters of counsel and advice have always been appreciated, but to enjoy his presence in this wild mountainous country is a feast that the Elders do not meet with often.

We will hold meeting at Paintsville on the 7th inst., at Georgian Creek next Sunday, from there to Louisa, Lawrence County, then back to Johnson County, remaining a few days, when Brother Morgan will leave us for Burk's Garden, Virginia, where he expects to reach about the end of the present month.

Ever praying for the welfare of Zion, I remain as ever,
F. McDONALD.

GUNLOCK, Jan. 5th, 1880.

Editors Deseret News:

I believe we have never had the honor of having this place mentioned in the NEWS. Gunlock is situated on the Santa Clara, about 20 miles north of St. George. Many people wonder why this place is called by that name, and I would like them to know why it is. At an early day William Hamlin, brother to Jacob Hamlin, crossed the plains in company with the late President George A. Smith, and was so useful in killing buffaloes for the company, that Brother Smith gave him the sobriquet of Gunlock Will, and when he came to this place and found Brother Hamlin here, he named the place after him, hence the name Gunlock.

This place has existed as a branch of Santa Clara Ward some time, and was organized into a ward on the 16th of February, 1879. Since then we have been trying to live our religion, and the people here are pretty well united, but we are not living in the order as yet. We have suffered loss this season on account of scarcity of water, but prospects look bright for the future. The mountains are covered with snow. We have no school-house yet, but we have one in process of building. We have Sunday School regularly and meetings are kept up in a building set apart for the purpose. Let us should tire you, I will close for the present.
Yours, SCRIBBLER.

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