



## In the British Mission. [Millennial Star, Aug. 1.]

Appointments .- The Elders arriving Thursday last for the British mission, have been appointed to the following fields of labor: Tracy Y. Cannon,

London; Walter J. Wild, Leeds, Loren-ze J. Durrant and Thomas B. Drury, Ireland. Release .- Elder Zenos Whittaker, of the Norwich conference, has been hon-"Christians" Circulating Falsehoods About orably released to return home by the steamship Commonwealth, sailing from

Liverpool, August 15. Departures .- The following Elders, all honorably released to return home sailed from Liverpool today, per steamship New England: William B. Armstrong, Jacob Miller, Samuel J Parrish, John R. Stubbs, Delbert W Parratt, Ernest J. Taylor, Fred G. Clarke, William H. Gardner, Ira Egan and George Bowman. Mr. and Mrs. Robert Howard, who have spent the past two months visiting kinsfolk in England, were also passengers on the



Investigation Brought Knowledge of the Truth.

He is Pleased to Be a Member of the Church and Satisfied With His

the Elders were assigned to labor in the I desire small space in your columns country and small towns during the to mingle my testimony with my brethsummer months. I was assigned, in ren. It was in March, 1897 that I first company with Elder D. W. Adamson, to met the Elders. I was at that time labor in Nuckolls county, in the exa member of the missionary Baptists, During the months of May, June and but found pleasure in entertaining July most of our time was spent in the those Elders. They told me their miscountry. The heat became so intense sion and what they meant by calling that we decided to remove to the city upon everybody to repent. I often of Superior, and take up our labors think of the earnest desire I had, to We ilrst found the good people here

that he has had good health during his absence. He found, however, much indifference among the people. He was released on account of sickness at home.

Elder Alva J. Moore, of Spring Lake, Utah county, was set apart on the 7th of June, 1899, for the Northern States While there he labored thirmission. teen months in the Northern Illinois conference and ten months in Manitoba. He finished his mission in Wisconsin. He returned home on the 12th of this month.

Elder Jacob Dastrup, of Sigurd, Sevier county, reports that he was set apart on the 15th of June, 1899, to take a mission to the Northern States. After reaching Chicago he was sent to the Northern Indiana conference where he labored until released. The six first months of his mission he spent in the city of Indianapolis. After which he was sent to Fort Mayne, where he labored thirteen months visiting from house to house, distributing tracts and selling books as well as explaining the principles of the Gospel to the people Then he was chosen to travel with President Alexander Lyon, whom he succeeded in the presidency. He en-joyed his labors very much and made many friends.

Elder William B. Armstrong, late president of the Grimsby conference, returned home on the 14th of this Woodruff, Utah, Aug. 8 .- The Woodmonth. He reports in a communica-tion to the "News" that he labored a ruff Stake conference convened in the Owen ward, Saturday and Sunday, ew months in the Manchester conference and in the Leeds conference. In Hull he met with much success. Dur-August 3rd and 4th, 1901. Elder John M. Baxter presided. There was a good reping his labors there sixty-seven were baptized and in Grimsby also many baptisms took place. The success in these two branches caused the necessity of a new conference being organized by separating Hull from the Leeds con-ference and Grimsby from the Sheffield conference. There has been of late nine Elders from Utah laboring in this con-On the 4th of May Brothes Benjamin Bullock and Alfred Cordon vere appointed to open up a new field in Bridlington, where Dr. Stephenson a very eminent preacher, undertook with several other divines, to oppose them. They manifested such a spirit that the police and some of the people tion of the Gospel on the earth in took the part of the brethren, and this was connected on by most of the pa-pers of the surrounding country. Brother Bullock has made his mark as Sunday morning, after the opening exercises, Elder Daniel Clark bore his testimony to the truth of the Gospel and the Book of Mormon. an open air preacher. In Bridlington great summer resort, 500 people gath President Jonathan G. Kimball, being ered around on one occasion. present, spoke of his experiences in the Southern States, the colonization of Brother Cordon has held as high as 37 open-air meetings there in one month new countries, the development of this people, the necessity of teaching our Brother Seaman and Brother Bull ac children the commandments of Goa, and the power of God manifested

ompanied by myself and H. H. Blood went to Scarbrough, another great ummer resort of great note to open up a rbanch there . Brother Seaman and Brother Bull are meeting with the At the afternon services Elder Chas. R. Spencer spoke of the necessity of our same opposition in Scarbrough as the brethren in Bridlington. Brother Arm-strong says: "When I first came on being instructed right. The General and Stake authorities were then presented and unanimously sustained, Elder John M. Baxter sala my mission and saw the surging hosts of humanity I thought, what are we do among such a mass of people? have since realized that when we able to get a postoffice there by that name, there being another postoffice by that name in the state, and by a unaniave the Spirit of the Lord with us, our light shineth in the great darkness and we are pointed out wherever we nous vote the name was changed to 20

## EPIGRAMS. An Art in Which the Ancient Writers

## Excelled.

The soul of wit, we are told, is brevity. The soul of the epigram is wit. A genuine epigram is like a diamond of first water, cut and polished, and scintiliating at every point-but is in-finitely more rare. Our poets don't write

fgrams nowadays. Is it that they lack



August 11, 1901, by

## ELDER BRIGHAM YOUNG.

What the Unity and Industry of the Latter-day Saints Have Accomplished -- Power and Influence of the Priestbood--Vicarious Work of the Saints for the Dead - Evils That Threaten the Nation.

I take great pleasure in saying a preaching the Gospel; that has gathfew words this afternoon by way of testimony to that which has been said. We know that it is the work of God, and the time has come when we may point to what has been accomplished. The union of the people and the great

latter-day work that is springing up throughout the length and breadth of this intermountain region must attract attention. I was looking yesterday at the Old Fort block, where we camped in 1847. Our numbers were few, and we were penniless, without food and clothing, and without a friend, except God—a poor, despised people. The little fort which we erected on that ten acres of ground held all that there was of the Latter-day Saints in this country. We were sur-rounded by deserts so broad that it seemed as if we would never come into communication with white people It looked as though we again. cut off from our fellow men, with nothing but wild Indians and sterility around us. We felt as if we had been driven to another hemisphere, or another globe; that we had emerged into something that was unreal, for it did not seem possible to sustain life in this country, where no vegetation existed. Looking over the city yesterday, I remembered the time when a dozen cottonwoods growing upon this stream called City Creek represented all the green vegetation that could be seen He and throughout the length and breadth of this valley. People could not get shade, for there were no trees. There were no houses, no food, no clothing: and it was three months' journey to find any subsistence for the wives and children of the Latter-day Saints. In In those days we had no means of getting food from the east. Today, if a famine were to occur here, they could transport food of all kinds into our midst by the trainload. But then we dependupon that God of whom you have heard this afternoon more thorough ly, I think, than we do today. H made the food that we did have-the thistle roots, the biscuit root, and the few segos that were here—sweet unto us. Food which people today would US. scorn to eat we found to be sweet and wholesome, and it gave us life. Now I look abroad upon a great people. A few years ago I determined to find the exient to which the Latter-day Saints had emigrated south. I got into my carriage and rode directly south for 1.500 miles before I reached the last

ered together people from nearly every nation under heaven. It brings the American, the Scandinavian, the Ger-man, the Russian, the Turk, the Hebrew, and makes them one, bellevipg in the same Gospel and actuated by the same Spirit. I cannot speak the German language, nor the Scandinavian, nor the Spanish, but when I meet one of any of those nations who has received the Gospel I meet a brother and a friend. I recognize in him the Spirit of God, and I know that he has the same testimony that Brother Penrose has borne here this afternoon in relation to this work. Is it not singular how these people of different nationalities come here and combine together as unit, and enjoy the same Spirit, which is so diffusive and yet concen-trates itself in the breast of every man to that degree that we become one under its influence, no matter what country we come from? The shrewdest Yankee that ever lived and the most liberal men of all other countries come together and are one, and are not stingy with each other. I am a Yan-kee myself, and I know something about it. The Gospel broadens the minds of men. It makes them like Christ Himself. He died for every human being, and we feel that same spirit, so that we labor for all human beings as our Master did. Our mis-sion is, following in the footsteps of Christ, to do by our fellow men as He has done. We are laboring in a manner that the world know not of. We are performing a vicarious work, just as Christ did for His brethren and sisters. VICARIOUS WORK FOR THE DEAD. The Lord said through the Prophet Malachi "Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord: 'And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest 1 come and smite the earth with a

curse. Do the people of the world know what that passage means? Well, we are la-boring day and night to accomplish that very work which was prophesied of so many hundreds of years ago. The hearts of the children are turning to the fathers, and the hearts of the fathers to the children, and we will/escape the curse that is about to come upon the earth. In this vicarious work which we are performing we are car-rying out the first principles of the Gospel in behalf of our race, so far as our genealogies extend. We are officlating for those who have died without a knowledge of the Gospel. Do peo-ple understand this? Certainly not. Paul said to the Corinthians:

of peace, over all these disturbing ele-ments which are now actually endanments which are how actually endan-gering the safety of our grand Re-public. Our Republic is in danger, though people do not know it. It is the grandest national existence ever given to man. We know by the revelations of God that it was instituted by the power of the Holy One, and that the power of the Holy One, and that the men who wrote and subscribed to the Declaration of Independence were inspired of God, and that our great Washington was inspired to lead the people of this continent to freedom. We have the testimony that this was done under the supervision and by the in-spiration of the Holy Spirit. But the divisions that are coming in the land, not only capital and labor, but various other divisions that are arising in the other divisions that are arising in the other divisions that are arising in the midst of the people, are menacing the very existence of this grand organiza-tion. In our freedom we have exceeded the law of wisdom. We are tramping liberty under foot, and we are taking a course to destroy that which God Almighty has given us wherewith to es the grandest nation under the the grandest nation under the sun. What shall we do to save this nation? Receive the Gospel and repent of our sins. Put away this national wick-edness, and the blckering and strife which is in our midst. Unite together, make all happy; and God will make this nation that it shall never be sub-verted by the rest of the world. This nation will never come into bondage to any combination that can be made in Europe, or even if the whole world establish in Europe, or even if the whole world should combine against it. If the peo ple will turn to the righteousness of God as set forth in the New Testament. God as set forth in the New Testament. We do not ask them to accept the Book of Mormon; we do not ask them to accept us; but if they will turn to God and repent of their sins, I say, in the name of Jesus Christ, that this notion will never be subwaved world. nation will never be subverted, worlds without end, but it will grow and in-Worlds crease until it fills the whole earth. I tell you, when we receive as a nation the principles that Jesus Christ and His Apostles taught; when we purge these wicked institutions out of our midst and not permit to flourish these dens of inquity, not have flowing like rivers to the destruction of the youth of our land, not allow thieving and murdering-when we rise up as a people and put these under our feet. then will God smile upon us. If, however we do not do it, these internal dissensions will increase until our na-tion will be broken and become weak as water. As sure as this wickedness continues to spread abroad and permeate the ranks of the people, so sure will God desert our nation and let her go to destruction. In this respect, her destiny is in her own hands, and as part of the nation we desire to see peace and purity established through-out the land. Every Latter-day Saint who is living his or her religion is pure before God. There is enough wickedness among us, I know; but it has got be stamped out, or we must take the consequences of permitting it. God bless all the honest, I do not care who they are nor where they are The people who are trying to do right, who want to observe law and order who are living up to the best light they have, may God preserve all such and make them mightier than those who are sinning and seeking to destroy; and may we live and grow in righteousness in purity, in greatness, in strength and

world, is my prayer in the name of Jesus. Amen. A YOUNG LADY'S LIFE SAVED.

in power to keep the peace in all the

At Panama, Columbia, by Chamberlains Colic, Cholera and Diarrhea Remedy.

Dr. Chas. H. Utter, a prominent physician, of Panama, Columbia, in a recent letter states: "Last March I had as a patient a young lady sixteen years of age, who had a very bad at-tack of dysentery. Everything I prescribed for her proved ineffectual and she was growing worse every hour. Her parents were sure she would die. She had become so weak that she could not turn over in bed. What to do at this critical moment was a study for me, but I thought of Chamberlain's Colic, Cholera and Diarrhoea Remedy and as a last resort prescribed it. The most wonderful result was effected. Within eight hours she was feeling much better; inside of three days she was upon her feet and at the end of one week was entirely well."

resentation of the Priesthood of the Stake, and a good attendance of the Saints. None of the Apostles were pres-Elder A. McKinnan, Patriarchs Wm. H. Lee, Joseph A. Quibell, and Elders John Young and Wm, J. Cox, occupied the time in the forenoon, instructing the Saints on the first principles of the Gospel. Saturday afternoon the time was mostly occupied in hearing reports from Bishops of wards. Olivus Jacobson and Oluf Larsen occupied the time speaking of the suf-erings of the Savior and the restora-

these last days.

through faith in Him.

t was desired to change the name of

ouraging words to the choirs and

Ingers among our people. Elder Baxter said he felt thankfur or the presence of Elder Kimball here,

the singing and the people who have come so far to attend the conference. A

cature of the conference was the con-

ert Saturday evening, which all pres-

the Owen ward, on account of not being

GEORGE TAYLOR,

Woodruff Stake.

Clerk of Conference.

same boat.



Mountain Home.

that of the Lyman ward. Elder J. G. Kimball then spoke en-

at second to enjoy. Elder W. K. Walton was there with his grand orchestra which made it a success and a treat to the people who attended. The Owen meeting heuse was have an assurance of the true Gospel of Jesus Christ, for I doubted my repacked to overflowing. On Sunday there ligion. At times I felt most miserable. vere over 500 people there. On Satur-lay morning about 9:30 o'clock I now often think how I would ask the Lord, if I had not been taught the fifteen wagons arrived at the meeting house from Black's Fork, where the true plan of salvation that I might be occupants had camped over night, havso instructed. After conversing with ing seventy-eight people who had travthe Elders the Spirit whispered to me eled sixty or seventy miles to attend that these men were the servants of the conference. God. They have His true Gospel and T. J. TINGEY. also have the authority to administer Stake Clerk. in the ordinances thereof. I began to investigate from that time and on the RETURNED MISSIONARIES 13th of June, 1897, I and my wife were led into the waters of baptism. After this I was persecuted and ridiculed on Elder A. J.' Lindsey, of Ogden, was every hand until by the influence of set apart on the 12th of November, 1898, for a mission to Germany. He some of the sectarian ministers I was driven from a responsible position as a has been laboring principally in Dres-den, Breslau and Chemnitz, where he county officer, because of the testimony bore. I also found in fulfilment of scripture my worst enemies were members of my own household. says, the mission is in a very prosperthe ous condition at present. He has en-joyed good health. He returned to this W had to forsake all for the Gospel's sake city on the 8th of this month. Our desire was next to gather with the Saints in the Rocky Mountains, so on the 16th day of May, 1899, I left my native home in old North Carolina for Elder John R. Leman, of Kamas, Summit county, was set apart on the 17th day of May, 1899, for a mission to the Salt Lake City, and arrived on the 16th of the same month. Since then I have Southern states. He has been laboring resided in different stakes, now in the Florida conference. He arrived in the Benson stake and in the Lewis-ton ward. I expect to make this our in this city, returning home, on the 8th of this month. future home. I can say for the peoplthat I have met and become acquaint Elder Charles H. White, of Payson ed with since arriving in Utah, that Utah county, returned on the 8th of this month from the Southern States many of them are of a good character. I surely appreciate their kindness and mission, where he has been laboring nospitality to me as a stranger in their in the Florida conference. He was midst. I wish to bear my testimony set apart on the 17th of May, 1899. He that the Gospel is again restored to says the mission is progressing fairly earth and that Joseph Smith was a well. He has given much time to Suntrue Prophet. I am a reader of the day school work. which makes us happy twice with week and brings a good spirit Elder Royal W. Stokes, of Draper, S. R. EVANS. Salt Lake county, returned from his mission August 10th, he having been set STAKE CONFERENCES. apart June 7th, 1899. During his absence he labored all the while in the Iowa conference, where the Elders are South Sanpete Stake. making very good progress. He re The quarterly conference of the ports that the sentiment of the peo ple where he labored was generally South Sanpete Stake was held in Gunery friendly towards the Telders nison, August 10 and 11, 1901. Of the though they find a good deal of indif-General authorities were present Aposference and some opposition. tle A. H. Lund; Stake authorities, President Canute Peterson and Coun-Elder Albert M. Olson, of this city, returned home on the 10th of this month from the Northern States misselors Henry Beal and John B. Maiben. There was a representation of the High Council and all the Bishops, except Bishop L. S. Anderson, of Ephraim North ward, who is sick. sion, where he has been laboring in the Southern Illinois conference. He was set apart on the 17th of May, 1899. He he had an enjoyable experience Conference opened at 10 a. m. on the in the field. 19th by singing and prayer by Bishop Jenson, of Manti. President Peterson

but as we learned later on, not in the teachings of the "Mormons." A few days after we had landed in town, a prominent lady of the Presbyterian church sent us an invitation to attend the Christian Endeavor services on Sunday evening. We did so and after the close of their meeting, we were in-troduced as missionaries of the Church of Jesus Christ of Latter-day Saints. We were also made acquainted with pastor of the church, and wife. The ladies, not understanding that we 'Mormons" expressed themselves were as being pleased to have met us, and also their regrets for not having heard from us in their meeting. They wished us to attend the following Sunday. During the week Elder Adamson called to go to a different part of the state, and I was given as com-panion, Elder Ezra Walker. We con-tinued our labors, and when Sunday came we attended the services at the Presbyterian church, but found that all was different. We were not noticed, nor molested.

**OPPOSITION TO TRUTH** 

the Elders.

But They Do Not Succeed in Driving

Them Away from the City of

Superior, Nebraska.

Elder George E. Redd writes from

I left my home in Old Mexico on the

2nd day of April, 1900, to take a mis-

sion in the state of Nebraska. We find

that the people of this state, and more

especially the professed Christians are

quite indifferent as to the principles

which we teach. There is also much

prejudice existing among the people.

Eut notwithstanding all obstacles, the

Elders never feel discouraged. And the

work of the Lord is being carried on.

And the people are having the privi-

Our last conference was held in

Omaha, from the 20th to 22nd of April

last. At that time the greater part of

treme southern part of the state.

quite interested in missionary work,

lege of hearing the true Gospel.

Superior, Neb., August 8, as follows:

the following Tuesday we were is the other of the start of th requested by the mayor of the city to give us a call and that we were no longer permitted to carry on our work in the city. We then inquired what in the city. We then inquired what the complaints were against us. He said in the that the church people were in an up-roar, and that some of them had complained to the mayor to the effect that we had been going from house to house teaching polygamy to the people. At once the gentleman was informed the statements were false, and without foundation. He warned us to discontinue our labors, saying that we would avoid trouble by so doing. We then decided to call and see the mayor. We found him to be quite fair-minder and not a member of any church. We inquired what the complaints were. said that there were none in particular only that the church members were in an uproar and had complained to the effect that we were teaching polygamy. We at once informed him of the mistake, and explained to him that the principle of plural marriage was not being taught, nor practiced, by the "Mormon" people, I then presented to him one of our tracts, and asked him please read the same, that he might judge for himself what we were teach ing the people. I told the gentleman that I also had a book that he might read. I then left, to procure the book and on my return to the office found in company with the mayor, the city attorney, who was discussing the ques-tion. They both became inquisitive as to our teachings. Some time was spent in conversation, and I sold the lawyer a Book of Mormon, and had gained the favor of both of the gentlemen. I left the office and was to return again the following day. On doing so 1 found that the mayor had been read-ing the literature and was in favor of He further continuing our work. said they could not, nor did they care to, molest us, as long as we were not violating the laws of the land, and that we had the same rights as other church Now that our Christian friends could not accomplish their designs and nave us driven from the town, someone has been so kind as to misinform the people of Superior through the columns of the Journal of our mission. With the help of the Lord we hope to

be able to advocate the principles of truth successfully and to establish truth.

"News" is a welcome visitor. We could hardly do without it.

### In West Virginia.

Elder Ira D. Massey, writing from Winifrede, W. Va., August 2, says:

I started from my home in Manassa, Colo., on the 2nd of April. After ar-riving in Chattanooga, Tenn., I was assigned to labor in the state of Virginia where I was a canvassing for six months in the counties of Madison and Nelson, after which we had conference and I was called to tabor in the city of Charlotttesville with Elder Behrmann as companion. We arrived in due time and began our labors. Our names were soon known over Char-

made opening remarks + and related some experiences in connection with the building of the Manti Temple. He eferred to the remarkable spiritual manifestations at the time of its dedi-cation and afterwards. He was folowed by Bishop Madsen, Elders C. C. A. Christensen, George Taylor and Bishop Jenson, giving testimony, relating remarkable experiences in Manti and Salt Lake Temples, etc.

Apostle Lund expressed his pleasure in meeting the Saints in conference in this Stake. He related some incidents in his experience in Temple work and urged upon the Saints the necessity of enjoying the Spirit of the Gospel. Most of the wards were reported by

their Bishops. Apostle Lund, Presidents Peterson, Malben, McAllister, Bishop Reid Beal. and others addressed the Saints; testifying to the goodness of God, and exnorting to faithfulness and diligence in the performance of the duties devolving upon them.

Four meetings were held of the conference proper. The Saturday evening meeting was held under the auspices of the Y. M. I. A., addressed by Apostle Lund and Elder Copening.

At 10 a. m. the Sunday school met and held one hour's session. At 11 a. m. conference was resumed. At 12 o'clock Priesthood meeting was held. Ten Elders who had been sustained by the conference, nine of whom were present, were ordained High Priests. Andrew Christen Anderson was set apart as President of the Ninth quorum of Elders, with Christen Jorgensen first counselor, and George Hansen second counselo The Stake presidency and others ex-

Elder Harvey Roylance, of Salem, Idaho, was set apart on the 3rd of No-vember, 1899, to perform a mission to what was then the Northern State but is now the Colorado mission. 11. has been laboring in the Nebraska conference. He returned home on the 10th of this month. For fifteen months he presided over the Omaha branch.

Elder William Jonely, of Montpelier Idaho, reports by letter dated August 9, that he was set apart on the 5th day of July, 189, to fill a mission to the Northwestern States. He labored ten months in Lost River, Idaho. The he was transferred to the Buttle con ference, Montana, where he labored for nine months. Then he was again transferred to Anaconda, Mont., when he labored for six months, presiding over that conference. He enjoyed his labors and had good health. He wit-nessed fourteen baptisms and had the pleasure of baptizing three souls. He was honorably released to return home on the 4th of August.

Elder C. W. Gold, of this city, re irned home on the 1st of this month from a mission to Great Britain, when he has been laboring in the Sheffield conference. He was set apart on the th day of May, 1899. He says the mission is in a good shape. There have been forty-six baptisms in the two districts where he was laboring.

nock county, Idaho, returned on the 3rd of this month from a mission to the Society Islands. He was set apart on the 27th day of October, 1898. He states He was set apart on

wit? Perhaps it is that in the feversh rush of modern life they lack the time, and are losing the capacity to labor long over little, for the epigrammatist must possess before all things an infinite capacity for taking pains." Originally the epigram was merely an inscription-as its name implies-on stone, often a tombstone, or any votive commemorative tablet or building that required an explanation of its existence. The finest example of the prim-

itive Greek epigram is, perhaps, that written by the poet Simonides to comemorate the fall of the heroes of Thermopolae. Stranger, tell the Lacedaemonians

that we are lying here in obedience to their laws." The simple grandeur of this utter-

ance is unsurpassable. By an easy transition the term 'epigram" was gradually extended the concise expression in verse, chiefly elegiac, of some one thought or conception which might serve for an inscription, though not written expressly for that purpose. Such a one is that by Simonides on Timocreon, poet and thlete of Rhodes: "Having eaten much and drunk much

and said much evil of other men, here Timocreon of Rhodian." I He

The sarcasm displayed here is quite an exceptional feature, and the unexpected turn for the prototype of the modern epi-expression which characterize the modern epigram are not to be found in the Greek original, the great harm of which is that indefinable simplicity so remarkable in all ancient Greek art.

It is to Roman literature that we must turn for the prototype of the mod-ern epigram, and we find it in the terse pointed and often "wicked" verse of Martial. In his hands it became a weapon, a flery dart wherewith to irk his enemies, and ever since it has served as a convenient vehicle for social satire and personal invective Smart epigrams-little more than

puns with rhyme-abound, but genuine epigram, glowing with the sparkle and heat of true wit, is woefully rare, and does not seem to take kindly to English soil. The Elizabethan dramatist and lyric poets abound in isolated lines which have very often the

true epigrammatic ring but it seems to vanish at the slightest attempt to preserve it in true egigram form. Johnson was undoubtedly a wit, in the true sense of the word, but he never wrote any genuine epigrams, although a whole collection of verse by him bears that title. Martial is the one and only master of "modern" epigram, and at his best he will not bear translation. It will be seen then, that a quest of the ture epigram is likely to prove disappointing, but we may find nevertheless, much that is, if not of the very best, at least very entertaining, and au times not a little intructive. In ancient limes practically every epitaph was an plaram as the ancients understood it

this is not so now, not even, perhaps, the ancient conception, and not in the modern sense of the term. Occasionally, however, even on the tombstone we read lines of a distinctly epigrammatic turn, such, for instance, as these:

"Stop, all you who gaze on this my humble grave and think! I am in eternity and you are on the

Nor are the lines of Sir John Harringon altogether facking in epigrammat-Verse:

Treason doth never prosper; what's the reason. For if it prosper none dare call it trea-

A last example from a modern epi-rammatist, William Watson, will grammatist.

serve admirably to point the oft quoted saying: "It is but a step from the sublime

to the ridiculous:

"My friend the apothecary o'er the way Doth not his window Byron's bust display. Once a Childe Harold's voice did Europe bow:

He wears a patent lung protector now." -Paris Messengeh,

which is now a public handsomely improved, and I hope it will remain forever as a monument or as something to remind us of the times of 1847-8, when we were gathered tosether in that little fort and surround-ed by the red men, who were preying upon us most of the time. What has brought this condition of

square.

settlement of the Latter-day Saints.

traveled in like manner to the north,

and went 800 miles from this city before I reached the last of our settlements in

Canada, I was thinking of these things while looking at the Old Fort block,

things? Reliance upon God and His Son Jesus, concerning whom Brother Penrose has discoursed this afternoon. following the counsels and dictates of that Snirit which is in all things, and being controlled and guided by the inspiration of God through the man and the men who were appointed to lead the people.

EFFECTS OF UNITED INDUSTRY.

Reading the papers, I see that there is great conflict impending between capital and labor. Now, such a con-flict as that could not come to this people. While we are Latter-day Saints it could not find a lodgment in our midst, Because the Gospel of the Son Why? of God wipes out all these differences. I emember the capital we had when we came here; it is the capital that we have today. The strong arm of a united people can accomplish that which no amount of money can. When we wanted canal made or a bridge built, or any public work done, we united together and did it; and in that way we accomplished everything that was necessary There was no money to hire men. I remember when we wanted food for our journey to this country, we had no money to purchase it, and our leader called the mechanics together and sent them into the places roundabout, where they labored for the means necessary to sustain the people. It was not monev that we bought food with; it was the union of the people. That union assisted in getting wagons and teams and gathering in supplies for twenty thousand people who emigrated from Illinois in the winter of 1846. In Febru ary we crossed the Mississippi river into Iowa. All that we had was provid-ed in the way I have indicated. We made our own wagons, we traded our houses and lands for teams, and started out towards the west. One man did not do it; it was the whole people, combined together, that did it. When we were upon the plains, if we were assailed by the Sioux or the Ute Indians, we united together to resist. We united together to resist the mob that drove us out of Nauvoo, to preserve our rights, when the whole state of Illinois was against us. Why were they opposed to us? Because we asserted that we believed in God the Eternal Faher, and in His Son Jesus Christ, and that Joseph Smith was a Prophet of God. The religious element was so strong against us that they could not permit us to indulge in such "sacrilege," and they | nants. ooked upon us as a people not fit to ive among Christian people; so they drove us out. What has it brought us to? I often think of Joseph in Egypt, who was cast out by his brethren. Why, today we are greater than those in the east who drove us out; we are larger. freer, nobler; we have experience, and the faculty of beautifying the earth. And just what you see in this city and the surrounding country is precisely what we are going to make this conti-True, we are nent as fast as we can. but few at the present time; but you will see this industry, this union, this happy condition of things all over the continent just as fast as we can reach You can find it today in four hundred settlements of the Latter-day

Saints. We are spreading peace, st is the peace that comes of the Gospel of the Son of God. We are His missionaries, colaborers with Him, and we are here on the grandest mission that was eve given to man upon the earth. Our mission is to disseminate peace among all people. Then all strife will cease. WHAT IS THE PRIESTHOOD?

It has occurred to my mind that our capital is the Priesthood of the Son of God. We and nothing else to work with when we came here. What is the Priestthood? It is the divine authority that God gives to men upon the earth. That capital is possessed by the Lat-ter-day Saints. It is that that has thousand missionaries in the world principles of the Gospei, the pure spirit

"Else what shall they do which are opptized for the dead, if the dead rise not at all." Why are they then baptized for the dead?"

What religious denomination of Christendom understands these words? None of them. They are dark words to the ordinary Christian. But we understand them: and what do they mean? They mean that there is a baptism to be performed for the dead, a vicarious work, that the hearts of the fathers may be turned to the children and the children to the fathers. This knowledge has come unto us through the spirit of revelation, and the Latterday Saints are spending thousands of dollars every year in gathering up their genealogies and performing this vi-carious labor for those who have died without a knowledge of the Gospel. People do not give us credit for this; but they will by and by. Here is a man who lives in this dispensation and has received the Gospel which has been restored to earth but what of his forefathers who did not have the privilege of hearing the Gos-pel? Why, they will have the privilege of hearing the Gospel in the and a vicarious work will be world. done for them on this earth, that they may "be judged according to men in the flesh, but live according to God in the spirit." And this work will spread until it covers all the myriads of people who have lived upon the earth and have died without a knowledge of the Gospel. All who desire will have this Gospel. All who desire will have this vicarlous work done for them, and they shall live according to God in the spirit while they are officiated for by men in the flesh. This labor rests upon the Latter-day Saints, and we are no



And yet these principles are just as true and as necessary for the salvation of the human family as they ever were. We have them plainly set forth in the New Testament, and we have also the revelations of Jesus Christ to us in this day, and we are commanded to observe these principles as they are laid down in the New Testament, in the Book of Mormon and in the Doctrine and Cove-

But we are charged with having a new Bible. Do the people know what our "new Bible" is? The Book of Mor-mon is the history of the dealings of God with His people upon this continent, just as the Bible is a history of the dealings of God with the Jews or the eastern hemisphere. The Lord had a people upon this cintinent, whom He brought forth from Jerusalem, and the record which they made of His dealings with them has been revealed to us, and we call it the Book of Mormon. It contains precisely the same doctrines as are given in the New Testament-Faith. repentance, baptism for the remis of sins, and the laying on of hands for the gift of the Holy Ghost. The words of Jesus to the Nephites on this con tinent are practically the same as His words to His people among the Jews.

## DANGER TO THE REPUBLIC.

Now, I desire to add my testimony to that which has already been borne. I know by the revelations of Jesus Christ to me personally that this is the work of God. I have seen the prophe-sies of prophets fulfilled. I have seen the people, when death stared them in the face, fed and clothed by the power of God. I have seen them brought up out of the vast ocean of poverty and distress to comparative comfort and ease. Today we are prosperous, and we are spreading to the east and to the west and by and by we will



New York, Nov. 12, 1890. PUTNAM NAIL CO. Dear Sirs,-

In reply to your favor I would state that I have used the Pat-nam Nail for several years, and have advised my friends to use it only. It is hardly necessary for me to add that I profer it to all others.

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The Putnam Nall enjoys the distinction of being the only Hot-Forged and Hammer-Pointed nail made by machinery, and which imitates the old hand process.

ROBERT BONNER INSISTS ON ITS USE. All others are COLD ROLLED and SHEARED, es an examination of their edges near the point will show, and are liable to SPLIT or SLIVER in driving, to injure and perhaps kill the horse.

The above picture, from a photo representing Mr. Bonner in the act of handing his smith a Putnam nail, while superintending the shoeing of Sunol, will be sent in the form of a half tone, size, 528, on thick, white Free, with wide margin, on receipt of 2 cent stamp for postage, etc.



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