

CHURCH INTELLIGENCE



lottesville and we, like all servants of God, were persecuted, but we were determined to do our duty.

I was transferred to West Virginia in April and I have enjoyed my labors very well. I have labored among my relatives since my transfer. I have a living testimony of the Gospel.

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; Lorenzo J. Durrant and Thomas B. Drury, Ireland.

Release.—Elder Zenos Whitaker, of the Norwich conference, has been honorably 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, Monday, August 13: 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 kinfolk in England, were also passengers on the same boat.

OPPOSITION TO TRUTH

"Christians" Circulating Falsehoods About the Elders.

But They Do Not Succeed in Driving Them Away from the City of Superior, Nebraska.

Elder George E. Redd writes from Superior, Neb., August 8, as follows:

I left my home in Old Mexico on the 2nd day of April, 1900, to take a mission 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. But notwithstanding all obstacles, the Elders never feel discouraged. And the work of the Lord is being carried on. And the people are having the privilege of hearing the true Gospel.

Our last conference was held in Omaha, from the 20th to 22nd of April last. At that time the greater part of the Elders were assigned to labor in the country and small towns during the summer months. I was assigned, in company with Elder D. W. Adamson, to labor in Nuckolls county, in the extreme southern part of the state.

During the months of May, June and July most of our time was spent in the country. We have been very successful in our work. We have been very successful in our work. We have been very successful in our work.

We first found the good people here quite interested in missionary work, 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 introduced as missionaries of the Church of Jesus Christ of Latter-day Saints. We were also made acquainted with the pastor of the church, and wife. The ladies, not understanding that we were "Mormons" expressed themselves as being pleased to have men, 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 was called to go to a different part of the state, and I was given as companion, Elder Ezra Walker. We continued our labors, and when Sunday came we attended the services at the Presbyterian church, but found that all was not as it seemed. We were not noticed, nor molested.

Early the following Tuesday we were visited by the city marshal. He asked if we were the "Mormon" preachers and was answered in the affirmative. He then informed us that he had been 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 the complaints were against us. He said that the church people were in an uproar, 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 that 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-minded and not a member of any church. We inquired what the complaints were. He 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 explained 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 to please read the same, that he might judge for himself what we were teaching 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 question. They both became inquisitive as to our teachings. Some time was spent in conversation, and I said the lawyer a Book of Mormon, and had gained the favor of both of the gentlemen. I then left the office and was to return again the following day. On doing so I found that the mayor had been reading the literature and was in favor of us continuing our work. He further said they could not, nor did they care to, molest us, as long as we were not violating the laws of the land, and we had the same rights as other church people. Now that our Christian friends could not accomplish their designs and have us driven from the town, someone has been so kind as to inform me of 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.

The "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 Manassas, Colo., on the 2nd of April. After arriving in Chattanooga, Tenn., I was assigned to labor in the state of Virginia where I was a canvassing Elder for six months in the counties of Madison and Nelson, after which we had conference and I was called to labor in the city of Charlottesville with Elder Behrmann, and I said the lawyer a Book of Mormon, and had gained the favor of both of the gentlemen. I then left the office and was to return again the following day. On doing so I found that the mayor had been reading the literature and was in favor of us continuing our work. He further said they could not, nor did they care to, molest us, as long as we were not violating the laws of the land, and we had the same rights as other church people. Now that our Christian friends could not accomplish their designs and have us driven from the town, someone has been so kind as to inform me of the people of Superior through the columns of the Journal of our mission.

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pressed themselves as being much pleased with the attendance at the conference, a conservative estimate placing the number at or near 1,500 souls. Much credit is thus the people of Cummins for the generous hospitality so abundantly and kindly bestowed upon the visitors to this first conference.

The General and Stake authorities were met by President Maiben and all were sustained by unanimous vote.

Conference adjourned for three months to meet in Ephraim. After closing the same was pronounced by Apostle A. H. Lund.

GEORGE TAYLOR,
Clerk of Conference.

Woodruff Stake.

Woodruff, Utah, Aug. 8.—The Woodruff Stake conference convened in the Owen ward, Saturday and Sunday, August 3rd and 4th, 1901. Elder John M. Baxter presided. There was a good representation of the Priesthood of the Stake, and a good attendance of the Saints. None of the Apostles were present.

Elder A. McKinnin, Patriarch Wm. H. Spencer, Joseph A. Quibell, and Elders John Young and Wm. J. Cox, occupied the time in the forenoon, instructing the Saints in the first principles of the Gospel.

Sunday afternoon the time was mostly occupied in hearing reports from Bishops of wards.

Oliver Jacobson and Oluf Larsen occupied the time speaking of the sufficiency of the Savior and the restoration of the Gospel on the earth in these last days.

Sunday morning, after the opening exercises, Elder Daniel Clark bore his testimony to the truth of the Gospel and the Kingdom of God.

President Jonathan G. Kimball, being present, spoke of his experiences in the Southern States, the colonization of new countries, the development of this people, the necessity of teaching our children the commandments of God, and the power of God manifested through faith in Him.

At the afternoon services Elder Chas. R. Spencer spoke of the necessity of our being instructed right.

The General and Stake authorities were then presented and unanimously sustained. Elder John M. Baxter said he desired to change the name of the Owen ward, on account of not being able to get a postoffice there by that name, there being another postoffice by that name in the state, and by a unanimous vote the name was changed to that of the Lyman ward.

Elder J. G. Kimball then spoke encouraging words to the choir and singers among our people.

Elder Baxter said he felt thankful for the presence of Elder Kimball here, the singing and the people who had come so far to attend the conference. A feature of the conference was the concert Saturday evening, which all present enjoyed very much.

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 house was packed to the doors. On Sunday there were over 500 people there. On Saturday morning about 9:30 o'clock fifteen wagons arrived at the meeting house from Black's Fork, where the occupants had camped over night, having traveled seventy miles to attend the conference.

T. J. TINGEY,
Stake Clerk.

RETURNED MISSIONARIES

Elder A. J. Lindsey, of Ogden, was set apart on the 12th of November, 1898, for a mission to return from his mission laboring principally in Dresden, Breslau and Chemnitz, where he says, the mission is in a very prosperous condition at present. He has enjoyed good health. He returned to this city on the 8th of this month.

Elder John R. Leman, of Kamas, Summit county, was set apart on the 17th day of May, 1899, for a mission to the Southern States. He has been laboring in the Florida conference. He arrived in this city, returning home, on the 8th of this month.

Elder Charles H. White, of Payson, Utah county, returned on the 8th of this month from the Southern States mission, where he has been laboring in the Florida conference. He arrived in this city, returning home, on the 8th of this month.

Elder Royal W. Stokes, of Draper, Salt Lake county, returned from his mission August 10th, having been set apart June 7th, 1899. During his absence he labored all the while in the Iowa conference, where the Elders are making very good progress. He reports that the sentiment of the people where he labored was generally very friendly towards the Elders, though they find a good deal of indifference and some opposition.

Elder Albert M. Olson, of this city, returned home on the 12th of this month from the Northern States mission, where he has been laboring in the Southern Illinois conference. He was set apart on the 17th of May, 1899. He says he had an enjoyable experience in the field.

Elder Harvey Roylance, of Salem, Idaho, was set apart on the 3rd of November, 1899, to perform a mission to what was then the Northern States but is now the Colorado mission. He has been laboring in the Nebraska conference. He returned home on the 16th of this month. For fifteen months he presided over the Omaha branch.

Elder William J. Onley, of Montpelier, Idaho, reports by letter dated August 9, that he was set apart on the 5th day of July, 1899, to fill a mission to the Northwestern States. He labored on months in Lost Hills, Idaho. Then he was transferred to the Battle conference, Montana, where he labored for nine months. Then he was again transferred to Anaconda, Mont., where he labored for six months, presiding over that conference. He enjoyed his labors and had good health. He witnessed 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, returned home on the 1st of this month from a mission to Great Britain, where he has been laboring in the Sheffield conference. He was set apart on the 5th 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.

Elder James T. Mills, of Lund, Banock county, Idaho, returned on the 5th of this month from a mission to the Society Islands. He was set apart on the 27th day of October, 1898. He states

that he has had good health during his absence. His four sons, 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 mission. While there he labored thirteen months in the Northern Illinois conference and ten months in the Wisconsin conference. He returned home on the 12th of this month.

Elder Jacob Dustrup, of Sigurd, Sawyer 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 same day he was set apart to labor in the city of Indianapolis. After which he was sent to Fort Wayne, where he labored thirteen months visiting from house to house, distributing tracts and doing good work. He was released on the 15th of this month.

Elder William B. Armstrong, late president of the Grimsby conference, returned home on the 14th of this month. He reports in a communication to the "News" that he labored a few months in the Manchester conference and in the Leeds conference. In Hull he met with much success. During his labors there sixty-two were baptized and a number of others were made disciples. The success in these two branches caused the necessity of a new conference being organized by separating Hull from the Leeds conference and forming a new one in the Manchester conference. There has been a late nine Elders from Hull laboring in this conference. On the 4th of May Brother Benjamin Bullock and Alfred Cordron were appointed to open 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 took the matter into their own hands. It was connected on by most of the papers of the surrounding country. Brother Bullock has made his mark as an open air preacher. In Bridlington, a great summer resort, he had a great success. On one occasion, he held an open-air meeting there in one month. Brother Seaman and Brother Bull accompanied by myself and H. H. Blood went to another place, where a great summer resort of great note to open a branch there. Brother Seaman and Brother Bull are meeting with the same opposition in Scarborough as the brethren in Bridlington. Brother Armstrong says: "When I first came on my mission and saw the surging hosts of humanity I thought, what are we to do among such a mass of people? I have since realized that when we have the Lord with us, we can do anything. Our light shined in the great darkness and we are pointed out wherever we go."

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 the first water, cut and polished, and scintillating at every point—but is in fact more than a mere play of words. Epigrams nowadays, as it is that they lack in wit? Perhaps it is that in the feverish rush of modern life they lack the time, and are losing the capacity to labor long titles. For the epigram is a whole poem before all things an infinite capacity for taking pains."

Originally the epigram was merely an inscription—as its name implies—on stone, or a tombstone, or any votive or commemorative tablet or building that required an explanation of its existence. The finest example of the primitive Greek epigram is, perhaps, that written by the poet Simonides to commemorate the fall of the heroes of Thermopylae.

"Stranger, tell the Laedaemonians that we are lying here in obedience to their laws."

The simple grandeur of this utterance is unsurpassable.

By an easy transition the term "epigram" was gradually extended to the concise expression in verse, chiefly elegiac, of some one thought or conception which might serve for an inscription on a tablet or building for that purpose. Such a one is that by Simonides on Timocreon, poet and athlete of Rhodes:

"Having eaten much and drunk much and been full of wine, I have been a canard made of a bird, and a 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 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 were doing their ordinary work, to sustain the people. It was not me 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 February we crossed the Mississippi river into Iowa. All that we had was provided for the journey. We had no money to purchase it, and our leader called the mechanics together and sent them into the places roundabout, where they were doing their ordinary work, to sustain the people. It was not me that we bought food with; it was the union of the people. 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