

CHURCH INTELLIGENCE



CONFERENCE IN NORWAY.

Elders and Saints Have a Memorable Gathering.

Trondiyem Is the Place of Meeting—Many Strangers Attend the Services.

Elder J. M. Lauritzen, in a letter from Trondiyem, Norway, May 20th, reports as follows:

The servants of the Lord sent out into an unfriendly world look forward with fond anticipation to their semi-annual reunions. These are their pay days, and although their wages do not consist of either silver or gold, yet no servant returns to his labor with a happier heart or more contented spirit.

This was indeed the case with the Elders of the Trondiyem conference, for all were united in the sentiment that the 18th and 19th of May were days never to be forgotten.

The ancient city of Trondiyem elated in her spring robes received the Elders and Saints with a smile of welcome. One of the most beautiful halls in the city was provided for the occasion, and at 8 p. m. of the first day an intelligent and attentive audience greeted the speakers. We were favored with the presence of Elder McMurrin of the presidency of the European mission. Elder Skanck, president of the Scandinavian mission; Elder Mjeldsted of the first council of Seventies; and Sister Jone, both of the British mission. The time of the first meeting was occupied by Elder C. C. Ronnow, T. A. Fredericksen and A. Nowell. An English male quartette was in song. The balance of the time was occupied by Elder McMurrin.

The Sunday morning meeting convened at 10 a. m. The general authorities of the Church were sustained after which Elders C. Larson, Parley Peterson, Wm. Skanck and C. J. Olson each spoke. A tenor solo was sung. Sister Booth spoke on the object and duties of the early missionary experience. The next meeting was held at 4 p. m. Elder C. D. Fjeldsted delivered an earnest and vigorous discourse. Elder J. M. Lauritzen spoke briefly on how God calls his servants. At 7 p. m. the meeting was addressed by Elder McMurrin. Elder Skanck bore a strong testimony to the truth of the Gospel. Elder Ronnow having been released as president of the conference, spoke briefly testifying to the courage and success of our meetings was the excellent singing by the choir under the leadership of Prof. Olsen of Risnora.

IN KENTUCKY.

The Work Flourishes in Rowan, Fleming, Lawrence and Elliott Counties.

Elders John W. Prince and David P. Parker write from Newcomb, Elliott county, under date of July 22nd thus: "To us the 'News' is always a welcome visitor, for through it we learn of the missionary work that is being carried on in the different nations of the earth and the progress of the work of the Lord which is ever the topic of our minds."

Since our conference, which was held in Louisville, June 1st and 2nd, we have been laboring in Rowan, Fleming, Lawrence and Elliott counties, where there are some flourishing branches of the Church and two prosperous Sunday schools, which are held at private houses on account of our churches being burned a few years ago. But many people are still being brought to the Gospel and are obtaining testimonies of the same.

We have had the privilege of leading a few honest persons into the waters of baptism and this greatly excited the ministers who revived the mob spirit once more. In one district a mob was gathered to break up our meetings, and their feeble efforts only caused more to investigate, and some who wouldn't have anything to do with the Elders before gave us a standing invitation to come and spend a night with them.

We are enjoying our labors and feel that we have of proclaiming the Gospel to people who are in spiritual darkness. Our testimonies are growing stronger every day. We have seen the sick instantly healed by the laying on of hands, besides many other manifestations in our behalf.

The Saints who have visited deserve great praise for their integrity and persistent efforts in the Gospel, as they set an example that is not only worthy of imitation by the world at large but by a great many people in Zion also. They are nearly all total abstainers from tea, coffee, tobacco and strong drinks; observe the regular fast day and some of them walk seven miles to attend Sunday school and are ready always to give an answer to every man that asketh them a reason for the hope that is in them with meekness and fear.

The Twenty-fourth in Florida.

Elder J. E. Peddie sends us the following from a clipping from the Florida Free Press concerning our celebration of the Twenty-fourth of July.

Please publish it that it may go to the homes of the Elders who have traveled among us in the past that they may see some of the fruits of their labors!

On Wednesday the Latter-day Saints—more generally known as Mormons—of the Teolaga Creek settlement, gave a picnic in honor of the 54th anniversary of the arrival of the first colony of Mormons in the Great Salt Lake valley in Utah, under the leadership of Brigham Young.

The day—the 24th of July—is held sacred by the Mormon Church as the beginning of a new and most prosperous history in the affairs of the Church, and is held as sacred by them as is the 4th of the same month by the lovers of liberty and independence, not only in the United States but throughout the civilized world.

This day is known among the Mormons as "Pioneer Day," because of its first arrival and temporary freedom at least from the persecutions of all who whom they assented refused to allow them the same privileges which they claimed for themselves—the right to serve God according to the dictates of their own consciences.

Whatever else may be said of them, pro or con, they are at least a most earnest and hospitable people; and, though they claim to have never attempted the persecution of other denominations, they have prospered and grown wonderfully under persecution themselves.

However, we had better get back to the picnic.

As published last week, it was the intention to hold the picnic at Pine Bluff, where the transportation of the picnic was made for the comfort and enjoyment of all who attended, without regard to creed or denominational affiliations, as the invitation was extended to all who wished to participate. But the managers, fearing that it might rain, had the forethought to prepare the church, about a half mile from the bluff in case of need, and because of rain and threatening of more, here we were. The church was comfortably filled with spectators and participants in the exercises, and everything passed off without a hitch, and glided along as smoothly as a placid stream. There were no talks or sermons made, and all entered into the spirit of the occasion with pleasant zest and alacrity, and entertained all having a most enjoyable time. We have but one kick to enter against the arrangement of the picnic, and that is, that the picnic was held at such a place as to see; besides, they want to see the boys, and really it is a pleasure that should not be denied them. You're excused this time, Messrs. Managers, but please abolish the screen at your future entertainments.

At the noon hour an intermission was taken for dinner, and all present were invited to partake, and the invitation was accepted as readily as it was given. At the rear of the church was a long table, built the day previous, which was covered with substantial food, delicacies and nicnacks that would tempt the palate of the most fastidious epicure, and it was noteworthy for its abundance. If any there didn't get enough to eat, they must have hidden in the bushes, as one couldn't well turn round without being importuned to eat or drink something. The feast terminated in a cool watermelon matinee, and then conversation and the complimentary social on such occasions were indulged in.

Ye scribe would here take occasion to return thanks to Mrs. S. J. Bauldree, Mrs. Alice Hays, Mr. J. E. Peddie and others for the cordial and kind reception during the dinner hour. Their kindness is highly appreciated, indeed.

Soon after dinner, the assemblage reentered the church and proceeded with the program to its completion, which consumed the time until about three o'clock, when the assemblage was dismissed with a benediction by Mr. W. M. Peddie.

After the dismissal, the members and others gathered in groups and engaged in conversation and otherwise enjoyed themselves as the occasion permitted; while others assembled at the organ and enjoyed themselves with music and songs.

IN SOUTH CAROLINA.

Elders Refused a Meeting Place—They Build a Bower.

From Elder R. D. Green, W. J. Nix and O. H. Hytton, who received the following account of a conference held in Salley, Aiken Co., S. C., July 20 and 21, 1901:

We herewith give you a short report of our branch conference, which, after some opposition, we succeeded in holding at this place, July 20 and 21. We were refused the use of school house and church alike but were promised the use of a private hall for which we agreed to pay; but when we began to make our arrangements Satan also began to work, and through his servants succeeded in the eleventh hour in having our hall contract countermanded.

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All being in readiness, the weather added to our comfort by being cloudy, but without rain. Eight Elders, including the president and council, with many Saints and some friends, were seated at 10 a. m. Saturday morning, when the conference was called to order by President R. D. Green. After devotional exercises the following named Elders, Ira De Mill, W. C. Crump and J. D. Thorn, spoke in plainness to the people on the first principles of the Gospel, after which an adjournment was taken until 2 p. m.

The intermission was pleasantly and profitably spent in greetings and conversations, until we were again called together by our beloved president. After the opening exercises were through First Counselor W. J. Nix addressed us, commencing the discourse with the doctrine of men as advocated by the so-called Christian ministers. He was followed by L. G. West, who touched upon the apostasy and urged the necessity of seeking the true Church.

Owing to a vacancy in the conference presidency occasioned by the release of Geo. O. Holt, Owen H. Hytton was chosen and sustained by the conference as second counselor to President Green. Meeting was then adjourned to convene again at 10 a. m. Sunday.

Immediately after meeting we were

called together under the bower, where a sumptuous repast was enjoyed.

Sunday at 10 a. m. Conference called to order by Counselor Nix, and after singing and prayer, Oliver L. Fuller addressed us at length and with much force upon the apostasy, which called forth the ire of some present, which was aired in the pleasant breezes that blew during intermission, while refreshments were being prepared. After partaking of refreshments, which were served the conference was called to order at 2:15 p. m. by Second Counselor Hytton, and after devotional exercises President R. D. Green addressed us on salvation for the dead, followed by O. H. Hytton, who spoke a short time on the necessity of living the higher laws of the Gospel, that they might redeem their dead. The names of A. C. Courtney, George Berry and Peter Horsley were recommended as worthy of being ordained Elders. C. H. Scindler, Priest, W. C. Williamson and Olan Hutto, Teachers, were presented to and sustained by the conference.

Our conference was brought to a close by singing the hymn found on page 19 in the Missionary Song Book, "The Spirit of God like a Fire is Burning," etc., which echoed the feelings of all present. Benediction by O. H. Hytton.

After the close of our conference a Priesthood meeting was called, at which the above named brethren were ordained to their several offices.

Then came the time of good byes, many of which were spoken from the heart through the eyes.

The "News" is ever welcomed and perused with thankful interest.

ACCEPTED THE GOSPEL.

An Ex-Minister Relates Some of His Experiences.

Through Reading and Prayer He Became Convinced of the Truth.

Brother B. R. Land, writing from Angus, New Mexico, July 22, says he is an ex-minister of the Baptist denomination, who has accepted the Gospel. He then continues:

Last winter Elders J. T. Lisonbee and A. S. Washburn came to my house. They were the first so-called "Mormons" I had ever seen. I was somewhat surprised that they did not have horns and I so expressed myself to them.

When I shook hands with them I felt that I was facing the true servants of God. I loved them from the first. They remained all night with me and left me some tracts, which I read and compared with the Scriptures and found to my surprise, that the "Mormons" held more Scripture than I had. I read and prayed for knowledge and I came to the conclusion that the "Mormons" had the Gospel in its purity. My old friends soon began to persecute me and the Devil turned his lips loose, and what surprised me most of all was that there were so many of them in the churches, hiding under the cloak of religion. As soon as I began to talk the truth I was rejected and maligned. However, in June, when Elders J. T. Lisonbee and E. R. Jones came to our country, I, with my wife and daughter and also my father, was buried with Christ in the waters of baptism, since which time I have enjoyed a perfect peace in my mind. I thank God that He sent His servants into New Mexico, and that I was found worthy to embrace the everlasting Gospel. The Elders are doing a grand work in this country. People are investigating the truth as never did before, and some are waiting for baptism. We hope to be able to organize a branch here.

INDIANA.

Twenty-fourth Celebrated by Elders in Indianapolis.

From Elders Ephraim Nelson and John Hutton, who received the following account of the celebration at Indianapolis, Ind., of the fifty-fourth anniversary of the arrival of the pioneers in Salt Lake valley:

The fifty-fourth anniversary in commemoration of the arrival of the pioneers in Salt Lake valley July 24th, 1847, was celebrated in Indianapolis, Ind., by Elders, Saints and friends of that branch; also Sisters Manie Skinner, her daughter Ada Caldwell, from Marion, Ind., and Elders Robert S. Patten and Edwin T. Patterson from Richmond were present.

The exercises concluded by the congregation singing "O Ye Mountains High." Benediction by Brother Chas. Orme.

After the opening exercises after intermission Elder Willard Mitton delivered a sermon upon the first principles of the Gospel.

Elder Ephraim Nelson made a few remarks and extended to all a hearty invitation to attend our regular Sunday evening services. Benediction by Elder John Hutton, Jr.

This Indianapolis branch, has a membership of about 20, with many earnest investigators and friends. We have an excellent hall rented in the business part of the city, where we hold meetings every Sunday evening with a very good attendance. Up to recent date there have been six Elders laboring in this city, but on account of so many being released from this

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ALL GROCERS.

BEST CEREAL COFFEE

conference it has greatly reduced our Elders; therefore there are but two laboring here at present.

Kemmerer, Wyo.

From Presiding Elder Daniel Clark who received the following account of meetings held in that place:

President John M. Baxter and First Counselor Archibald McKinnon of the presidency of Woodruff Stake and Superintendent of the Sunday School, Bro. Seth H. Eastman, and Sister Muir, Stake president of the Relief Societies, visited us here at Kemmerer, in official capacity, last Saturday and Sunday. They were made welcome by a social party being given on Saturday evening in honor of the Pioneers and for the benefit of the Women's building in Salt Lake City. The date of having the social was changed so that the Stake authorities might be present.

On Sunday morning a joint session of the Kemmerer and Frontier Sunday schools was held. Suitable instructions were given.

At the regular meeting in the afternoon the Saints had the pleasure of listening to the timely instruction given by the Stake authorities.

Good singing and music was rendered by the Kemmerer choir under the leadership of Bro. Seth H. Eastman. Brother David McMillan was unanimously sustained as second counselor to President Daniel Clark. Brother Charles S. Dalton, who formerly held his position having returned home to his farm at Riverton, Idaho. The selection gives very general satisfaction.

STAKE CONFERENCES.

Alberta Stake.

Cardston, Alberta, July 20.—The quarterly conference of the Alberta Stake of Zion was held by appointment on Saturday and Sunday, June 29th and 30th, 1901, in the Cardston ward meeting house.

Elder C. O. Card, president of the Stake, presiding. Present on the stand, of the Quorum of Twelve Apostles, were Elders John W. Taylor and Mathias P. Cowley, of the presiding body of the Stake, Charles O. Card and Thomas Duce; Patriarchs H. L. Hinman, J. A. Wolf, Theodore Brandley and D. H. Caldwell, Sen.; the Bishops of the various wards, and leading Elders of the Stake.

Saturday, June 29th, 10 a. m. After the opening exercises, favorable reports of the condition of the members of the Magrath, Caldwell, Leavitt, Kimball, Mountain View, Etina, and Bear wards were given by their representatives.

Elder John W. Taylor then gave some pointed instructions in regard to the manner of administering to the sick among the Saints, and he beseeched the saints to be engaged in going forth in that ordinance, in order to gain the blessings desired.

Elder John W. Wolf reported the Y. M. C. A. of the Stake, there being nine organizations, and over 300 members in all; the laborers assigned to that body being carried on with energy and system, full reports accruing.

Elder H. S. Adams reported the Sunday schools of the Stake, there being ten organizations; total numbers about 1,500; average attendance 60 per cent; 99 per cent being tithepayers, and 25 per cent reported as keeping the Word of Wisdom.

In the afternoon Elder M. F. Cowley addressed the conference encouraging the Saints to continue in well doing, and to strive to keep the laws and regulations of the Gospel, as given unto us in the Word, which cannot be done unless we live pure, honest, upright and righteous lives; and by so doing have power to control the evil influences by which we are surrounded. He spoke forcibly of the necessity of observing the law of tithing to the letter, showing that neglect of duty and committing sin, speedily brought darkness, doubt and finally apostasy to those who had obtained the Gospel of the flesh.

Elder H. L. Hinman made the closing remarks.

Sunday, June 30th. Reports were given of the Taylor and Cardston wards, by their respective Bishops, showing a continuance of diligence and good works among the Saints in those wards.

Elder C. O. Card followed referring to the favorable reports given, and the necessity of a continuance of diligence by the leading Elders, especially in the organization of the Church in the last days, was a perfect fac simile of the organization in the days of our Saviors, and that the ordinances of the Church in this dispensation, especially in the efficacy of baptism, and the same efficacy and power, on the same conditions that they ever did.

In the afternoon after the opening exercises and administration of the sacrament, Elder M. F. Cowley spoke with great power upon the efficacy of the great sacrifice offered on Calvary, and the sacred duty of commemorating the same from Sabbath to Sabbath in the proper spirit and forcibly impressed upon the Saints the necessity of overcoming the weakness of the flesh, that they might be prepared for the coming of our Lord and Savior in power and glory, which is nigh at our doors.

Patriarch Henry L. Hinman being called upon, he sang in his calling, blessed the Saints, and invoked heaven's blessings upon all.

Conference adjourned until September 1st and 2nd.

STYLER LOW, Stake Clerk.

Utah Stake.

The Utah Stake quarterly conference was held at Nephel tabernacle Sunday and Monday, July 21st and 22nd.

Those occupying the stand were Elders George Todak, Mathias P. Cowley and Riggs C. Cowley, of the Council of Apostles; Elder E. F. Grant, Stake President; J. W. Paxman and Counselors Chas. Sperry and Isaac H. Grace.

The visiting brethren, during the two days, spoke on the necessity of constant revelation and renewal of testimony. Each member of the Church should live as to be in receipt of the Holy Spirit to dictate to them those things that will be for their best good. The authorities are placed in the Church to be the leaders of the Saints and we should give listening ear to them and do as they instruct us; and not always be of a contrary mind and oppose what we are doing in vain.

It is a shame that the people cannot be educated to be punctual in their gatherings and callings. This is one thing we should all strive to do. There are very much like the parable of the five virgins who were asleep in our Church work. About half of us are not keeping oil in our lamps, and if we do not retrace our steps are likely to be caught when our oil is all gone.

If the people are united they can accomplish almost anything. The people were exhorted to be united in their efforts in building the mammoth reservoir and get more water into the valley.

In union there is strength and the Saints ought to be a strong body of people.

Elder Paxman exhorted the people to have their entertainments and socials in the spirit and under the influence of the various associations, so that the old and young may mingle together and keep to a certain extent, the influence of the evil one from among the young.

Other local authorities spoke and gave some timely advice.

The singing from the choir was of a very choice kind.

A. R. PAXMAN, Clerk.

RETURNED MISSIONARIES.

Elder B. C. Call, of Willard, Boxelder Co., was set apart on the 4th day of May, 1899, for a mission to the south-western states. He has been laboring in the West Arkansas conference the first year, and then was transferred to the mission office at St. John, Kansas, where he performed the duties of secretary of the conference. When the office was removed to Kansas City, he was made first counselor to the president of the mission, which position he held when released. He returned home on the 24th of July last.

Elder James L. Jensen of Hyrum, Cache county, returned home August 1 from a mission to Sweden, for which field of labor he left in May, 1899. During his absence he presided over the Gothenberg conference. He reports the work there as very encouraging, accessions to the Church membership being constantly made.

Elder Jonathan Campbell of Rosette, Boxelder county, returned from his mission to northwestern Virginia July 31. He was set apart Sept. 22, 1899. He accompanied Elder Henry Pugsley, who has been and is still quite sick, home and bore him company to the latter's home in Montpelier, Idaho.

Elder Warren Longquist and wife, of Affton, Wyo., returned August 1 from the Samoan mission, to which they were set apart Nov. 26, 1898. They report the mission as being in a prosperous condition. Sister Longquist's special field was among the women and young girls of the islands, and she largely of the teaching of domestic science. She organized the first young ladies' society in the islands, while Elder Longquist organized the first martial band in the islands.

Elder J. M. Larsen of Monroe, Sevier county, who left on May 17, 1899, to fill a mission in Nebraska, where he labored all the time, returned August 1. He reports the mission as being successful and having enjoyed his labors, the blessing of good health having been vouchsafed him during his absence from home.

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ONE NIGHT OUT.

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COLORADO TO CHICAGO.

On June 18th, the Rock Island will establish "One Night Out" train service, Denver and Colorado Springs to Chicago. Trains will leave Denver daily at 1:15 p. m., Colorado Springs at 1:30 p. m., arriving at Omaha at 8:00 a. m., Des Moines at 10:00 a. m., and Chicago at 7:00 p. m. Connections made at Omaha with connecting lines for Minneapolis and St. Paul. The equipment of this train will be up to date in every way, containing all modern improvements both for comfort and safety, and will consist of composite library car, sleeper, chair car and diner. The high class service of this "One Night Out" Rock Island train together with the exceedingly low rates to the East in effect on that road beginning June 20th, will insure a most liberal patronage.

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