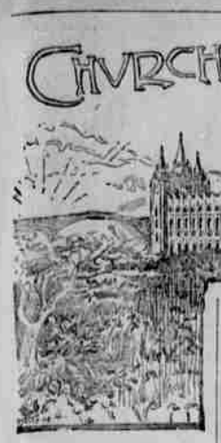
CHURCH INTELLIGENCE



MISSION FIELDS.

IN THE POCATELLO STAKE.

Marsh Valley, a Country Enjoying Temporal and Spiritual Blessings.

Pocatello, Idaho, Jan. 29, 1899.

To the Editor:

Having been called to labor as a missionary in the Pocatello Stake the writer thought I write you a brief account of my labors, in connection with Elder Jedediah A. Freeman of Grantsville, Utah, and myself in Downey.

We left home on November 28th of last year and arrived safely home (thanks be to the Lord) without any accident or even the slightest mishap to either of us in this place. After a few days stay we again boarded the train, this time for Marsh valley, our field of labor.

This valley is about thirty miles in length by six or eight in width, and is located between the northern part of Cache valley, called Bear valley, on the south, and the Portneuf river on the north, and lies about thirty miles southeast of Pocatello.

Marsh valley was called because of the marshy ground, from one half to one and a quarter miles in width, running through it, which is now drained by a ditch 12 feet in depth, and 12 feet in the great river Bonneville flo called by them that once a large inland sea covered the whole basin of the west, including Utah and Great Salt Lake, which then reached far into Oregon and Idaho. The lands remarkable for their high water mark above Salt Lake City, prove beyond doubt that the great Bonneville sometime must have been a much larger body of water than at present. Along the sides of this ancient sea, be seen the inscriptions and drawings of the savages, one in particular worthy of mention is the painting of a wide stream, on which are the canoes either in their canoes. This is at least proof evidence that the Bonneville sorcerer of today was once a mighty stream—an arm of the Snake river—emptied its way to the Great Salt Lake. Here is a copy of some of the inscriptions taken from the lava rocks on the banks

Marsh Valley, being well elevated, is bleak in cold the winters are severe and long. The winter we have has good sleighing since the arrival of Mormons and over two feet of snow in some of the valley. It is well it is so, as there was but little irrigation carried on as yet, nearly every every every farm and the pays. Lots year as much as possible, the handful wheat were raised to an acre of wheat and the average was about twenty bushels to an acre.

People that are looking for a home in this night do well to come to Marsh valley. It is hard to locate on a good farm, but not impossible. Lots are being taken up every year.

I talked with one young man who is 21 yrs. he came here three years ago with nothing. He now has one hundred and sixty acres of good land, a team and other improvements on it, and he is still, while a couple of months at school, he is sure to succeed fine. last year I raised twenty-three hundred bushels of wheat without a drop of water.

This valley was first settled in the 60's by a few hardy pioneers from Utah who came with a wife, little stakes and fought the other enemies when occasion required it. These pioneers laboring in the first stakes, helped to build the church and today are generally wealthy in hay, cattle and sheep. Thousands of head of cattle are sold yearly and year along the marsh and there are thousands of sheep and cattle to be fed this winter.

We stayed two days with T. Woodbury eight miles of over forty, who treated us as kindly as possible. He has over thousand sheep, and such beauties! full-blood cotswold and merino with size a horse and a fleece of long hair. Another gentleman staying there one night, when asked if he had a thousand cows said, "they are not as pretty as those of Mormons." We also stayed with Mr. Jones Nichols who treated us fine. He is a little man and has for the purpose of holding through his home which he is selling. Another man told me his ranch was worth about a thousand dollars of hay each year. These are exceptions, of course, but it shows that there are some good farms here. The many of the people are poor, but all seem to have plenty to eat and wear. Good wheat is worth from 60c, and a more hospitable people cannot be found. We have stayed at the rich man's table as well as the poor.

The people of Marsh Valley are living in the hope of having an abundance of water before many years. I am told an irrigation company has been organized by our own people, for the purpose of taking Bear river out of bed, then running it into the Portneuf in Downey, and there take it out again. Thence the mountain's side to Marsh Valley, extending on the south to Tyhee, making the ditch in all about five hundred miles in length.

McAMMON, DEMPSEY AND POCATELLO.

McAmmon in the north and of the valley is a railroad junction of no small importance. Here the lines part for the west to Boise, Baltimore and Granger, the other waiting to Cajuel Pass, Lines also go to Butte and Helena, Montana, and Portland to the coast, via Huntington and Baker City, Oregon. Here for the first time we saw the pretty Portneuf river, rolling rapidly down the canyon from the east. This stream is said to be the best for milling purposes in Idaho and here at McAmmon Mr. Rothkes has a fine flour mill, mill water power. Mr. Rothkes is capacity of barrels per day, and cost about $40,000. A switch track is laid to the door and the flour is sent to many parts of the country.

To see the lovely natural falls at the mill is well worth the visit.

Dempsey, nine miles east of McAmmon, with the river and railroad running through the mountains covered with grass and timber, almost overshadowing the place, and its productive soil, make it a pleasant and healthy place to live. Here on the bank of the river is located one of those fine hot springs, so beneficial to invalids, and peculiarly to those suffering from rheumatism. It seems the water has the power of driving the disease from the system. People come by thousands from far and near to spend a few days in the pure mountain air and bathe in the spring. Some having been cramped up with rheumatism, unable to walk, have in a few days been able to walk without any assistance. Some have been entirely cured. From the way our companion jumped out before he had well in, we thought he was a fool, but he proved the contrary, it seemed to do him good. Fourteen miles north of Downey is Inkom, a place of some importance, and the remainder of the Elders returned to their various fields of labor, with a reserved determination to be more faithful and more diligent in calling on the kingdom of God.

Yours truly,
GIDEON ANDERSON,
Marion, N. Y.

Virginia Conference.

Hewlett, Hanover Co., Va.,
Jan. 26, 1899.

To the Editor:

As no time in the past has the Gospel been so favorably received by the people, Virginians are naturally kind and hospitable, about 1 in a thousand, and have been led to receive the Elders and listen to the testimony we bear. In counties where we have been it was difficult for an Elder to obtain a night's lodging, we are now invited to the houses of some of the most influential citizens. Friends contend with each other in their efforts to make us feel at home, while we are in their midst, and to surely opening the way for all to hear the Gospel.

We meet some opposition, but it is mostly of an intelligent kind. Occasionally ministers (or many falsehoods are circulated) will come out and attack the character of the Elders, but such we only prove to be an advertisement. Truth we are in, and the character of the Elders, as shown in their daily conduct stands out in contradistinction to these false accusations. The persecution early started, the distinctly felt, it not retarding our work to any extent.

We are not laboring in the tide water section of the State and have been very successful in distributing our literature, the pair of Elders for four months using exclusively tracts and pamphlets. During the past year we have baptized 1,101 souls, and 25,475 tracts were distributed. There are in the conference 400 members, many of whom are from the United States. Our branches, five in number, are in a thriving condition.

Our twenty-one Elders are all in good health and we anxiously await the time when our numbers will be increased that we may make more positive calls for our Elders to come and preach. May the Lord preserve His Church during the year.

Your brother,
JOHN E. GRIFFIN,
President Virginia Conference.

In Texas.

Oakwood, Tex., Jan. 26, 1899.

To the Editor:

In looking over the "News," we are very much interested in the letters written by the Elders in their various fields of labor. We have been in the missionary work in the state of Texas fourteen months, and we can realize the bitterness of prejudice have been broken down to some extent. Last winter it was very frequently the case that some would refuse to take a tract from us as we were distributing them among the people, and sometimes we were forbidden to some doors of their entire. We do not mean to say that all of the people are like this, for we make a great many friends, but there were a few who let their prejudice carry them away to the extent that they would not even condescend to converse with us. Yet in nearly every case they will willing to receive a tract, and we are led to believe that they read them.

Since our conference in November, we have been laboring in Anderson county, and having completed our labors there we were assigned to this place in Leon county, where we commenced our labors about one week ago, in the local assembly we enjoyed the testimony around, visiting the people, we came to a man's house by the name of Mr. Wright, who is making his home known to him, he insisted that we should remain at his house that night. We willingly gave him our blessing. At the time appointed for meeting, we had a very attentive congregation, the same which we had in Anderson. This was but Friday evening, and as the minister had a meeting appointed for Saturday night, we concluded to stay and attend. We accepted the invitation. On entering the house, the gentleman told us that he had expected that before time, they would give the meeting over into our hands. We did so, and had before them, some of the principles of the Gospel.

The "News" is always read with much interest. Our address will be Centerville, Leon Co., Texas.

We are respectfully yours,
DAVID DYAN,
ALBERT S. NEWMAN.

The Montana Mission.

Bridger, Mont., Jan. 27, 1899.

To the Editor:

The Billings conference convened at Fort Benton on Jan. 21, 1899, at 10 a. m., being the first held in this part of the vineyard.

The meeting present on the stand Elders Wm. Hill, of N. W. States mission; Elder G. H. Carver, of Gallatin conference; Elder H. E. Jackson, conference president, and also traveling elders.

The sermons rendered by the Brother Sunday school were to its credit, showing they were active in the work of the Master.

The traveling Elders spoke of the excellent treatment received in their labors among the saints.

At 2 p. m. the house was fairly well filled and Elder Carver addressed the congregation, which was followed by Elder Hill.

He spoke of the different dispensations which the Gospel had been in the earth, and the revelations of God to man.

Elder Jackson testified to the truth of the Gospel.

In the evening Elder Hill took the entire time speaking to a crowded hall, and he referred to Adam. The faith which Pade exhorted the people to contend for was the Gospel of Jesus Christ, the same which the Elders of Israel are preaching to the world.

A noticeable feature during the conference was the marked interest and good attention of the people assembled together.

Our Priesthood meeting was held on Monday, Jan. 23. Although some opposition had been met, each district was favorably reported by the travelling Elders.

Elders Hill and Carver encouraged the Saints to faithfulness in the performance of duty.

Some journals reported the conference to be in a flourishing condition, considering its age.

Since Feb. 1, 1898, forty-six had been baptized and one branch and three Sunday schools organized. There were also many warm friends who assisted the Elders.

At 4 o'clock the Elders surrounded a table spread with the luxuries of life, prepared especially for them by the sisters of the branch.

The usual social in the evening and a general handshake was enjoyed. All felt they had received a spiritual feast, and left for their respective fields of labor in the Gospel.

The Elders were appointed to labor as follows:

M. J. Nielson and C. W. Cole, in Carbon co., address, Bridger, Mont. This is also the address of Conference President H. E. Jackson.

A. M. Hammond and H. E. Baird, Yellowstone county, address, Billings, Mont. H. J. Morris and J. T. Wood, Park and Sweet Grass counties, address, Big Timber, Mont. Elders J. H. Grant and Orson Owens, recently arrived, to Gallatin conference, and A. E. Boggie to the Butte conference.

H. E. JACKSON,
President Billings Conference.
A. M. HAMMOND,
Clerk.

Gospel Work in Nebraska.

Greenwood, Neb., Jan. 30, 1899.

To the Editor:

We change our address from Greenwood to Plattsmouth, Neb. We have always done something in this place and held a good many meetings, mostly at residences of private families, with some success. Some have applied and investigating the principles of the Gospel and seem to be interested in this "new teaching." Of course there will be evil talk about here as everywhere, but there gradually succeeds to the truths of the Gospel.

Since the election of Elder B. H. Roberts to Congress, ministers and religious journals have been quite busy carrying on their crusade against the Saints. It seems that this part of the world is in turmoil.

There are some people here who call themselves "Christians," but judging from the spirit and rules and other teachings they have received from those who ought to know better, we are sorry for them. Some of them are very sincere, other ignorant, and others take in the understanding of the truth.

There are many good honest souls in this country, sincere, and when they hear the teachings of the Gospel of Christ, by the Elders of Israel, they are amazed, and in many cases they are investigating.

We are enjoying our labors and feel to bless the name of the Lord, inasmuch as we were counted worthy to come out in this last dispensation and represent His Gospel to those who are yet in darkness.

Our address: Neve is a welcome friend, and a splendid antidote to the slaves of a non-"Mormon" short from Utah.

We are your brethren,
MARTIN CHRISTENSON JR.,
HENRY W. VALENTINE.

STAKE CONFERENCES.

Bingham Stake Conference.

Iona, Idaho, Dec. 28, 1898.

To the Editor:

The quarterly conference of the Bingham Stake was held at Lewisville on the 24th and 25th of Dec., 1898, at 10 a. m., Sunday morning, Elder James E. Stevens in the chair.

There were present of the Council of Apostles, Elders John Henry Smith and Anthon H. Lund; of the Stake presidency; members of the High Council; Bishops of wards, and other leading brethren of the Stake; also quite a few sisters from Relief Society.

A report of the condition of the Stake was then given by Elder James H. Steele, who expressed himself as pleased that he could make so favorable a report.

The missionaries of the Y. M. M. I. A. gave a report of their labors and added some valuable instructions to the young men.

Elder Joseph Jones, a returned missionary, gave a short report of his labors.

Elder John Henry Smith occupied the remainder of the session. He touched upon the necessity of young men becoming acquainted with the principles of the Gospel, and the duties of a missionary. He was not ashamed to be called, as better than as some in the Young Men's Mutual Improvement Association, and pleased to see so many present.

Sunday afternoon—After the preliminary meeting, the sacrament was administered by Bishop Alonzo K. Corbett and Jos. Y. Paulsen.

Testimony was given by Elder Byles, who testified to the truth of the report made by Elder Steele. The speaker expressed himself as being glad to be counted worthy to be one in the midst with the greatest respect.

Elder J. J. Price, a Y. M. M. I. A. missionary, occupied a short time. He said he had enjoyed his labors very much amongst the Saints.

The remainder of the session was occupied by Elder Anthon H. Lund. The speaker said he felt like the man at the fourth chapter of Hosea, and desired to some extent upon this prophecy. He concluded his report of his labors in the Holy Land.

The choir sang an anthem, and benediction was pronounced by Elder H. F. Jardine.

Morning—After the usual opening exercises, the Sacrament was administered by Elder Byles, assistant by Elders Porter, another Y. M. M. I. A. missionary, accompanied by Elder Jones, who gave the young men some very good advice.

The remaining part of the session was occupied by Elder Lund, who spoke powerfully on the Word of Wisdom.

Afternoon session—After the opening exercises, the General and local authorities were presented and unanimously sustained as sustaining the home missionaries. The larger part of the session was occupied by Elder John Henry Smith, who spoke upon the subject of education and the great necessity of parents giving their children an education, and under the greatest circumstances would permit, so that they may become fitted for the battle of life.

Elder Anthon H. Lund made a few remarks as the needle and compass pointing the way to each ward. He gave an outline of how they should be conducted.

Elder Steele made the closing remarks and thanked all who had contributed to the success of the conference.

The Relief Society conference was held on Saturday, and was enjoyable throughout.

Conference adjourned for three months.

H. L. HANSEN,
Stake Clerk.

The "verge of a lazy and sluggish condition" and then you have "liliness" and "languor" and "ennui" as you well say—in

LIVER
HOSTETTER'S BITTERS
cures up the liver, clears up the complexion and makes you as you well say—in

MORMONS IN DENVER

The Work of the Latter-day Saints Progressing.

SUCCESS OF THE ELDERS.

As Noted by One of the Most Influential Journals of the Capital of Colorado.

[Denver Republican.]

While Denver clubs are discussing and denouncing Mormonism, as shown in the case of Congressman-elect Roberts of Utah, the followers of the "Mormon" Church in Denver are making a vigorous campaign in the efforts to obtain converts to the faith.

The disciples of the Church of Jesus Christ of Latter-day Saints have opened headquarters in the McPhee building, and Apostle John W. Taylor of Utah has installed H. S. Ensign as general head of the Colorado mission. Four Elders are now at work in Denver, making calls from house to house, and spreading "Mormon" literature and using all the eloquence at their command in the endeavor to make converts. Throughout the state forty Elders are scattered, carrying on the same work, and at the Denver office it is said that more applications have been made for the "Mormon" faith are being obtained in spite of the agitation on the grounds of polygamy, than ever before. Map in nearly every city and village in the entire country.

The Elders who are endeavoring to make converts in Denver, according to the statement of Mr. Ensign at the new office of the Colorado mission, are A. W. Peterson, William McLeod, J. R. Fabrandez and Charles Johnson. It is claimed that the Mormon home association is so successful that in the country where other missionaries may be accepted and the Elders have been harrangued in the interests of "Mormonism," much after the fashion of the Salvation Army and Volunteers of America.

MAY HAVE STREET MEETINGS.

"Why should we not preach in the streets as the Salvation Army?" asked an elder in a public meeting recently held in the Mormon home. "We need not be afraid of ridicule, we are used to that, and we can stand it. We have Christian spirit." The idea of open air meetings is not entirely to the Salvation Army and the Mormon Church, however, it is claimed. In England, in the north, one can get almost any kind of a crowd for an open air meeting, and there is no reason why this should not be the case in America.

The Mormon home association, also has made such a push for recognition in Denver and throughout Colorado, as the Salvation Army has made of association, that dated under Brigham Young in Utah. The leaders of the Church, when questioned as to the cause