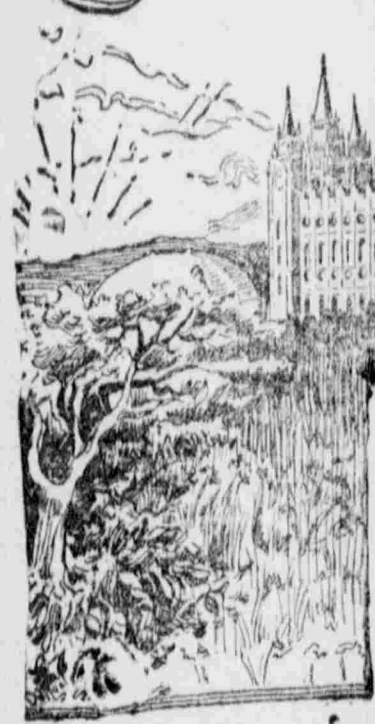


CHURCH INTELLIGENCE



THE MARQUESAS ISLANDS.

Natives Receive the Elders With Great Hospitality.

Traditions of the People—Evidence of Their Origin—Many Religions Confusing.

Elders Eli Holton and James S. Jones, in a letter dated Tahiti, Nukuhiva, Marquesas Islands, March 13, briefly touch upon the difficulties of learning the native tongue, and then continue:

For a considerable time we have enjoyed the association of the natives, in endeavoring to instruct them in the principles of the Gospel. For six weeks we journeyed among these heathen savages, so-called, preaching the Gospel of Christ. That they have not been taught it, is self-evident, for they know it not, and it left for a short period to themselves, would fulfill the true meaning of those words, "heathen savages," to the very letter, which at present lives only in jest. We met with being steeped in the superstitions of their progenitors, "Christianity" has weighed lightly upon their souls. Even today they tell us that certain curses and death come upon those who break taboos, and so displease by last gods; notwithstanding the dominant gods has prevailed here for more than a half century. The natives call their god Tiki whom they believe is one of power and still exists, in which they are quite likely correct if we could but trace their origin to say the meridian of time, which, as we believe, would bring us to the appearance of our Savior upon this hemisphere. For they tell us "Tiki was once a man who afterwards ascended to heaven."

I will here mention the results of an exploration by a professor of the Berkeley University of California. The explorer, accompanied by an American of long residence here, found an earlier building, leaving small squares of earth. The gentleman expressed himself as feeling at home, stating that he had seen similar structures. Taking his bearings from a pocket magnet he was about scratching up the dirt in one of these holes. He soon uncovered a human skull. This, said he, was similar to what was found in North America, particularly in Vancouver.

This was related to the writer by our friend Mr. H. Nichols, who was an eye-witness to the above incident. As far as I know now, this may be the result, or like them, of others upon surrounding groups. These natives tell of their ancestors as having come from a beautiful place, where the people who had merit a good reward they returned to "Hawaii," or, if the opposite is the case, they go to "Havallie," the bad place.

The people are now in an unsettled state spiritually. They hear of so many ways to gain an end. It is our work to lead them to obtain for themselves a testimony whether the word is of God or of man. We feel encouraged by these six tales with about four thousand souls.

THE ELDERS IN HUNGARY.

The Gospel Brought Before the High Authorities.

Baptism of Many Souls—Then the Missionaries are Banished from the Land of Kossuth.

Elder H. M. Lau sends us this interesting account of the work in Hungary. His letter is dated Oderberg, April 2:

Having spent a few months in the far distant Hungary, as a messenger of life and salvation, in company with Elder Michael Markov, and having been greatly blessed of the Lord during my short sojourn there, I take the opportunity of writing you a few lines. Bro. Markov has already written you an account of our work in the beginning. We had at that time baptized but nine, and had previously been informed by the city authorities that our doctrine must be investigated by the ministry in Budapest, to ascertain whether or not it would be consistent with the laws of the land to preach it, but we were allowed to continue our work, that of distributing tracts and canvassing. After having baptized so many, we desired very much to hold a meeting and accordingly went to the city magistrate to register the same, but were forbidden, on the ground that no answer to our petition had been received from the ministry.

Bro. Markov and I discussed the matter, and concluded it would be best for one to go to Budapest and speak with the authorities personally, for we had already waited three months. I took the evening train and arrived

IN INDIAN TERRITORY.

The Elders Said to Meet With Much Success in the Field.

The subjoined report is dated Silo, Chickasaw Nation, 1. T., April 6, and is signed by Elders H. D. Holt and Geo. J. Neville:

We are now in the southern part of Indian Territory. The people, as a rule, treat us well and the Elders are having great success in this part of the Lord's vineyard. We have some few scattered Saints here in different parts and a number of investigators. The work of the Lord is growing, for the people are beginning to see, that the old fairy tales that have been told so long about the "Mormon" people are false. We have much success in selling books, especially the Book of Mormon. We had the pleasure, the other day, to visit the ruins of what is known as old Ft. Washita. This fort was built in the early '90s, and kept for protection against Indians. The most noted incident in its history is that here is where the flower of the American army was quartered, when General Sidney Johnson left. The number of the notable ones are those of General Wm. G. Belknap, who died in 1857, and General William Cooper.

On the 19th another brother was baptized; others were also prepared, but because of the weather and the water being frozen, we were obliged to wait. In the meantime we held our Bible class and singing practice; also met with the Saints in the Sunday afternoon meeting and partook of the Sacrament. The Lord and rejoiced that the Lord saw fit to give us so much liberty, and that He had so abundantly blessed and preserved us.

On the 8th of March, the weather had so improved that we were able to baptize in the river. The snow and ice had disappeared and the evening was a perfect one. We all felt that the Lord acknowledged us as His children, and looked with pleasure upon us. The people whom we baptized was an hour and a half's walk from Josephstadt, in a small lake by the Bega river. There we led nine others into the waters of baptism. Our little branch had now in a few minutes grown to twelve. The number had doubled itself, and we felt to give all honor and praise to God for His tender mercies to us. We continued our labors as before, being assisted by the Saints in finding new friends, until March 23, when we were again notified to appear before the city magistrate, and there informed that the ministry in Budapest had reached a conclusion, viz. that we were to be banished at once. They allowed us only twenty-four hours to leave. We were again notified to leave for more time, and were finally allowed three days, during which time we baptized twelve more, making in all a total of thirty-one.

On hearing that we were to be banished, we so overcome with grief, that we were hardly able to console them. They clung to us like little children to a mother. We feel to say, God bless and strengthen them, that they may never be parted from us. We had learned to love them so dearly. They are the true brothers and sisters of whom Christ spoke, Matt. 23: 8-10.

We ordained two of the members, both experienced and elderly men, to Elders. We feel that the Lord has chosen them for this calling, that the Saints may be built up in their faith and go on to perfection. We are now in Oderberg, awaiting the arrival of Elder Schultze, who has telegraphed us that he will meet us here today. We will then be appointed a new field of labor.

We thank you many times for the "News," which we receive regularly and which is always anxiously awaited by us.

FROM DISTANT NORWAY.

Progress of the Work in the Frederikstad Branch.

The Elders Find Some Friends, but Also Much Opposition Among the People.

The following report is dated Frederikstad, Norway, April 3, and signed by Elders Ole E. Olsen and Wilford E. Andersen:

We have been laboring here in this branch since last fall conference. Three of us were laboring here until the 6th of last February, when Elder Michael Johnson was released to return home. Brother Wilford E. Andersen, of Salem, Idaho, has presided since that time. We have many good friends here. We meet opposition, too. The old stories, that are told in other places, are being told here, and many have put so much faith in these tales that they will not believe us when we tell them how things really are. But it takes a little of the kind of treatment to cause them to realize the sweet. Of late we have met with more opposition than ever before, while we have been traveling in the smaller towns or country settlements. We find a great deal of hatred shown towards us, and it is a usual occurrence to be driven out of people's houses. We find members of the state church very much divided in opinion as to the correctness of their doctrines. A great many do not believe in infant baptism and confirmation. Yet they do not think enough of their own exaltation to investigate any other doctrine than that which they already have, although they can see that it is contradictory in itself and is not in accordance with the doctrine that was taught by our Savior.

We have in this branch quite a number of Saints. Some are trying to do their very best in living as Latter-day Saints. When I was sitting here writing this afternoon, an officer of the Salvation Army came in and wanted to sell us some tracts. This brought on a conversation. We questioned him on what he desired to teach. Those who have faith in the Salvation Army, we have met with more opposition than ever before, while we have been traveling in the smaller towns or country settlements. We find a great deal of hatred shown towards us, and it is a usual occurrence to be driven out of people's houses. We find members of the state church very much divided in opinion as to the correctness of their doctrines. A great many do not believe in infant baptism and confirmation. Yet they do not think enough of their own exaltation to investigate any other doctrine than that which they already have, although they can see that it is contradictory in itself and is not in accordance with the doctrine that was taught by our Savior.

a great favor if they would but write a few lines to them, and thus help to allay a great deal of prejudice that now exists among the people. Many are of the absurd opinion that when they once get into Utah, they are not allowed to write to their friends or relatives over here. Our conference convenes on the 4th and 5th of May at Christiania, and we hope to have a time of rejoicing.

THE LONDON CONFERENCE.

Elders Lyman and Naisbitt Make a Farewell Visit.

Meetings Well Attended—An Enjoyable Concert—The Gospel Preached in the Streets.

Sister L. D. Alder favors the "News" with the following report of the London conference, and the progress of the work at Stratford:

The London conference held in Clerkenwell Town on Sunday, March 31, 1901, is over, and it was the largest I have ever attended in England. The mission hall was packed for the morning session, though the rain poured steadily down. The thought that we who were gathered together here on this occasion would never all meet again on earth, caused a feeling of solemnity to fill our hearts. The presidency return to Zion shortly, and a number of Elders and sisters will ere long receive an honorable release from their missionary labors, and will likewise begin their homeward journey. The feeling of apprehension, that it will not be for us, this change soon will not be for us, we love the cause we have represented, and our brothers and sisters, who like us, are far away from their loved ones, in the missionary field. This field we can see opening and widening for faithful diligent workers, who shall in like manner search among the nations for God's people. O, if we could only find more. But this day of glancing only brings a few occasionally to gladden the hearts of the laborers. But a few were added to the Church by baptism, after the afternoon meeting.

Each meeting increased in numbers. The rain clouds rolled away, and the glad sun shone out in warmth and brightness. The London conference was held in the concert hall. In the evening it was filled, more than four hundred being present.

This was the farewell visit of Presidents Lyman and Naisbitt, to the London conference. Grand and glorious are the truths which they so ably advocated. Clear to the understanding of even a little child, one can but think, yet hidden away from those who are content in their own wisdom. Burned words of testimony, eloquent with the conviction of the Spirit, fell on the large assembly. Words by which all must stand or fall, on the day of judgment, then the conference opened. Each speaker has now, for the cause of truth, and added his or her testimony of the restoration of the Gospel in our day. Prophecies have been uttered that are long will be fulfilled in the eyes of all the people. Elder Naisbitt, the chief of Elder Toot, the quarter, "Be Still," was beautifully rendered. Yes, heart be still! God reigns and rules; have you sought in vain for some stray lambs, lost in the mountains, perishing with hunger and cold? "Come, come," and have they not come? Are your extended arms heavy, waiting to enfold them and carry them to safety as did the shepherds of old? Is your heart heavy, that you cannot bound heart, now far, yet will they not come to the fold? Then heart be still! The Good Shepherd will not be responsible, but some day will gather His own. "O, my Father," was feelingly and earnestly uttered by Sister Naisbitt, and this season of Gospel love was ended. But it will ever live in memory, and whenever mention is made of the London conference, the scene will rise to view the old faces and who labor under the old faces. Have you called pleadingly, "Come, come," and have they not come? Are your extended arms heavy, waiting to enfold them and carry them to safety as did the shepherds of old? Is your heart heavy, that you cannot bound heart, now far, yet will they not come to the fold? Then heart be still! The Good Shepherd will not be responsible, but some day will gather His own. 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