CHURCH INTELLIGENCE

MISSION FIELDS.

IN THE STATE OF MISSISSIPPI.

Signs and Wonders Follow the Believers—Prospects of a Prosperous Year.

Jackson, Miss., Jan. 21, 1899.

To the Editor:

In the latter part of September, 1897, I received a letter from Box B, Salt Lake City, and on the 8th day of December, 1897, I bid my wife, children and friends a fond farewell. With a prayer for God to be with us until we meet again, I left my home in Sugar Saxe, Idaho, for the Southern States.

On December 10th, I was ordained a seventy and set apart for a mission to the Southern states by Elder Joseph Toronto. Upon arriving at Chattanooga, Tenn., I was assigned to the Mississippi conference.

In company with H. L. Doney, from Idaho, and four Elders bound for the Louisiana conference, I left Chattanooga on December 22nd. On the following morning I met one of my companions on the train, which was a fulfillment of a promise made me by a Patriarch five years before. This youth was of a branch of the family we had not heard of for fifteen years.

I commenced my labor in Madison county, but the first three weeks it rained almost continuously.

On January 15th and 16th we held conference in Jackson. Elders P. M. Lyman, Cowley and President Kimball preached the Gospel to the people, but only a few availed themselves of the privilege of hearing God's messengers. I was then assigned to Lowndes county with Elder A. H. Lowe. We spent the time until March 10, in Columbus, the aristocratic city of Mississippi. We made many friends both in and out of the city. On April 9th I commenced traveling with Elder C. A. Parrish, and on the 20th was selected by Elder T. R. Cordle as a companion. From then until November 1st I traveled in thirty counties, laboring with the Elders, holding protracted meetings and branch conferences with the Saints. The Lord has greatly blessed me in all my labors.

My great desire on leaving home was to find my father's relatives, my mother has been greater than I ever anticipated. I have been miraculously led to people's houses to spend the night, and during the evening found that they were near relatives. I have seen the hand of the Lord made manifest many times in these ways. We have seen immediate healing of the sick in numerous cases; scourges on those who turn on from their shores because they have left the Church (?) to the ground; ministers fighting as have fallen dead in their pulpits; others have been cursed with a lingering sickness for blasphemies. Well, there is one case of healing a child that was born blind, but claims do not convert people, nothing short of the same as darkened in their unbelief, that has not for one who even have a religious desire, except those they think A will add them to their unholy association.

During October I was quarantined in New Orleans, and had a case of yellow fever, however, it was very light and soon over. Not so with Elders Cordle and Kent. They had a severe case and had to wait on them that I came to Jackson on December 21st. As soon as the quarantine was raised, they were beginning to improve and in less than a month after they were at work and have now completely recovered.

When Elder Rich visited our conference in July last, he advised us to establish headquarters somewhere where we could have an office, at which all the conference work could be attended to and we would be kept in close touch with each other and with the presidency. Accordingly we established an office in Jackson, and we find it is an excellent and economical move, for everything moves so much shorter than in the old way. I have been doing the office work since November 1st and working some in the city in connection with Elder A. H. Porter my companion.

The thing I have learned from experience and we are sorry to know it is the case. That in this, one of the closing years of the nineteenth century, there should be places in the broad land of liberty where free speech is not allowed, and the officers of the law will refuse any protection to Americans citizens, even when no charge is made against them, and such violence was shown that there are many good, honest people, who are longing for the Gospel and have never had an opportunity of hearing it. We know that the Gospel is true, and that it is the only Gospel whereby mankind can be saved in the Kingdom of God.

The Latter-day Saint Elders first came into this county in January 1887, and labored about ten months, baptizing fifteen and making several converts. I was one among the first that was baptized, being converted during the summer of 1887. I was baptized by Elder Wiley Nebeker of Randolph, Utah. My father was baptized in the same year, and my youngest sister in April, 1890. The Elders were called out of the county in December, 1887, and there were no Elders near us, with the exception of a short visit from Elder Nebeker, until August, 1895, when we were again visited by Elder E. J. Butterfield, of Utah, and Elder D. H. Jones of Arizona.

We were also visited by Elders H. P. Randall and Robinson; Elders Geo. and Haslam, whose sermons and Gospel conversations gladdened our hearts.

Your sister in the cause we love,

EMMA D. BRAZELL.

An Aged Saint.

To the Editor:

The work of the Lord is quietly progressing here; prejudice is being allayed and many people are beginning to investigate the truths of the everlasting Gospel.

The name of Brother Samuel and Sister Sarah Norman will be remembered by many Elders who in past years labored in Northern Ohio and Indiana, for the kindness they received at the hands of these good people and others of their family. Brother Samuel Norman's mother, Sister Deborah Norman, or "Grandma," as she is called, has reached the advanced age of 91 years. On the 3rd inst. (that being her birthday,) her descendants met to celebrate the day. It was my good fortune to be present with them, and a time of rejoicing we had, long to be remembered. At one o'clock p. m. we were all seated at a table, groaning under its load of good things. There were the aged grandma, and her great grandchildren all able to help themselves, looking bright and happy, rosy into possession.

Grandma Norman is enjoying good health, and is quite hearty for one so old. She bears a strong testimony to the truth of the Gospel, and the hope and desire of her life is that all of her relatives will yet accept it. She is ever ready to talk of her experiences when she first accepted the Gospel, and her memory is remarkably good for her age.

She first heard the message in Leicestershire, England, her native home, and was soon ready for baptism, which was performed at that place by Elder John Cooper, on May 8th, 1854. She and her husband left their native land in 1857 for America. Grandma showed me a Testament that she kept as a treasure. It was presented to her by Cornelia Dunford, of the ship "Tuscarora," when they landed in this continent, he being the captain of the ship they came across the ocean in. It was never the privilege of Grandma Norman to gather with the Saints. Her home has been in Ohio most of the time since coming to America.

There was a space of thirty years, during which she did not see an Elder of the faith she had joined, after coming here, but during all that time she remained true and faithful to her religion.

The "News" is a welcome visitor and we greatly enjoy reading it.

Your brother,

F. W. PARSEY.

A LETTER FROM WISCONSIN.

Observations of Interest to the Missionary Field—Progress of the Work.

Racine, Wis., Jan. 18, 1899.

To the Editor:

In reading the Deseret News I see the heading, "Utah Legislature." The clear voice of President Nebeker rings in my ears, "Senate, come to order. Secretary call the roll." I almost fancy myself in the hall again. May the Lord inspire the Utah Legislature with the spirit of union and the blessing of wisdom.

On the evening of Sept. 8th, 1898, after the formal services of our tabernacle, President Wilford Woodruff, in company with four other Elders, left our "lovely Deseret" to fill a mission in the Northern States. A pleasant ride of two nights and one day brought us to Omaha. A visit of eight hours in the Exposition revealed to us more than many days of travel in the world or weeks of hard study. This was my second trip across the great plains. The first was made in 1851, when I was between five and ten months old, carried in my mother's arms. I am unable to contrast the two trips fully, but imagining a second experiencing the other, I am deeply impressed with both, and the first is not of less importance. Too high an estimate will never be placed on the fathers and mothers who crossed this trackless plain in ox and handcart companies.

Sunday, Sept. 11th, found us at the headquarters of the Northern States mission, 141 Le Moyne street, Chicago. We attended meeting in the afternoon, and the next two days took in the sights of the city.

My field of labor was in the Wisconsin conference. After visiting around Fond du Lac for a month, I settled down for a winter's work in Racine with Elder H. M. Lyon for a companion. I have made no mention of the extensive cornfields and fine hardwood groves, all of which are subjects of great interest. The many orchards of farmers and woodmen cause to my mind while viewing these as I travel on cars and on foot.

In preaching the Gospel, but few public meetings are held by us. It is by distributing tracts and conversing at the door that the greater part of our time is spent; also visiting the public schools and giving tracts and cards of the different manufacturing institutions, passing tracts to the laborers carries no small avenue of presenting the plan of salvation to the people.

The Roberts congressional question opens the way for a great many talks; not on this question alone, but on others too.

I feel deeply indebted to the authorities and the Saints in my Sunpete home for the privilege I have had in both learning and practicing the Gospel, in part, among them, and also to the servants of God for calling me to this glorious work.

No paper is more welcome than the Deseret News. Surely the Lord knows how to encourage His people.

J. P. ALLRED.

From Michigan.

Seventeen months today, I parted from friends at Hyrum, Cache Co., Utah. After a ten days' stay in Salt Lake City, I bid my mountain home farewell.

After passing over the dreary plains of Wyoming, the weary eye is rested while viewing the extensive hay fields of Iowa.

Just forty-seven hours passed from the time I left Salt Lake City till I landed in Chicago. During a sixteen days' stay there my eyes feasted on the sights of that city.

Elder Samuel and myself were sent to Michigan conference. Our coming swelled the number of Elders to eight. I have had five different companions since arriving here and I have worked in three counties. Many warm friends have been made—and I was going to say, some enemies; but that is not the case, for those who are now our enemies have always been such.

Michigan is comparatively a new field. As Elders have not labored here for nearly a score of years till about two years ago. Most people are prejudiced against us at first, owing to so many false reports about our people. But on hearing the pure principles of Christ's Gospel tonight the walls of prejudice give way in the blessed sunlight of truth. It is astonishing to see how quickly those who were seemingly our enemies become our true friends on hearing the Gospel preached by us. People often say, "Can it be that those 'Mormons' have the truth, when we have heard so much evil spoken against them?" Such remarks remind me of what the Romans said to Paul, Acts 28: 22.

Work here is much more encouraging than it was a year ago. A few have been added to the fold of Christ of late and many more are sincerely investigating the truth of the restored Gospel.

Fourteen Elders are now laboring in this conference.

We can truly say: "The harvest is great but the laborers are few."

The "News" is read with interest by us Elders.

ALVIN ALLEN,

341 Pleasant, Mich., Jan. 11, 1899.

The Cherokee Conference.

To the Editor:

The past year has been one of the most unhealthful periods in the history of Indian Territory. This perhaps is due to the overflows and frequent rains, that visited the South during the spring and summer, which were caught up with incident malarial disease. But those who see the power of God displayed to everything most satisfactory, chance to His chastening hand, be ready, "God moves in a mysterious way."

Though being touched with the finger of God's indignation some have been humbled and threads made to their hearts whereby seeds of eternal life are sown.

Prejudice, superstition and hatred have vanished; giving place to a spirit of kindness, investigation, and in acceptance of the truth, constituting a noble bulwark of faith.

Although disease has been prevalent, the Elders and Saints have enjoyed comparatively good health, for which our hearts are swelled with joy and thanksgiving, as also for the prevailing prospects before us.

Our conference was held at Mountain Dale, Dec. 4-7-8. Elder Wm. W. Jack and Elder Peterson of the Arkansas conference were welcomed by all, and their ready instructions found lodging in the hearts of Elders, Saints and others. A pleasant feast was enjoyed by all. The Elders are laboring in Choctaw Nation during the winter season. There is a united phalanx of twelve traveling Elders and one local Elder in this conference. The following are their names and addresses: President William R. Palmer and R. Dalton, A. P. Stevens and J. W. Fuller, E. Lorrell and Hooper, S. D. Chase and Rose A. Kirby and C. Tait and your correspondent.

J. W. ANDERSON,

H. P. HAMILSON,

Box 82, St. John, Kansas.

STAKE CONFERENCES.

Emery Stake.

The Emery Stake conference was held at Huntington, Jan. 6th and 8th, 1899. There were present Elders F. M. Lyman and Anthon H. Lund of the Council of the Apostles, the Bishop and all the Bishops except one, and nearly all the Stake officers. At all the meetings the attendance was good. The Saints evinced a lively interest and gave excellent singing during the entire conference.

The reports of the Stake presidency and Bishops were very satisfactory.

Elder F. M. Lyman spoke of the prosperity of Emery county (now it was first organized and Elder Larsen asked to be released as president. An excellent work had been performed by the presidency. But now Elder Larsen had seen fit to hand in his resignation, owing to ill health. Brothers Orange Peay and Wm. Howard have performed their parts ably as the counselors to Elder Larsen.

Elder Larsen, after being released, was ordained a patriarch, Brother Reuben O. Miller of Price was unanimously sustained as president of Emery Stake, to fill the vacancy caused by Elder Larsen's resignation. He chose as his counselors Brother John H. Page, as first and Alvy Smith as second counselors, both young men and residing at Price. They were also sustained unanimously. The best of spirit prevailed, and good counsels were given and sound doctrine preached, and a most excellent conference was held.

D. T. THOMANDER, Clerk.

Tooele Stake.

The conference of the Tooele Stake of Zion met in the Grantsville meeting house on Saturday and Sunday, Jan. 21 and 22, 1899.

There were present, Elders Francis M. Lyman and Abraham O. Woodruff of the Council of Apostles; Hugh S. Gowans and Chas. L. Anderson of the Stake presidency; Bishops, or representatives, from each ward, and officers of the leading brethren of the Stake. The meetings on Saturday were poorly attended, but on Sunday the house was filled to overflowing.

Saturday, 10 a. m.—After the opening exercises, Elder Gowans reviewed the labors of the Stake presidency for the past three months, and the present condition of the Stake. He said he felt to report the condition as good, while there may be and are exceptions, the Saints are generally living their religion.

Elders O. E. Barrus, A. J. Stosky and T. J. Stevens reported their labors as home missionaries for 1898.

Elder Francis M. Lyman occupied the remaining time of the meeting, speaking of his labors in the community the past year. He said he was always pleased when a year had passed, he could look back and say that he had done something good and had been faithful to the Lord and His Priesthood. The Lord has blessed this people. In the providence of God it is so arranged that all have something to do, and they are responsible for the life given them, and should we fail in the purpose of our Creator, we will be held accountable, and be judged according to the opportunities we have had. It is no more imperative for an Apostle to do his duty than it is for any other person who is ordained to the Priesthood.

Saturday, 2 p. m.—The Bishops or some representatives reported their respective wards, all saying that improvement was with the people. An abundant harvest has been the reward of the labors of the people, and all feel to rejoice in the blessings from the Lord, and to remember Him in their tithes and offerings.

Elders Amos Rasmussen of Fairview, Sanpete county, Richard Fry of Morgan, Morgan county, Levi Pearson of Oakley, Summit county, and Robert Duke of Heber City, Wasatch county, spoke of their labors in the interest of Mutual Improvement. They had been generally well received by the people and by the young men among whom they were sent to labor. The young men, the speakers said, might be classified in three grades—the faithful, energetic worker, the backsliders or careless, and the indifferent and neglectful, the last two named are the class we have to labor most with. Our labors have been full of joy and satisfaction.

Elder Owen Woodruff occupied the remaining time of the meeting, speaking of the holding power of the Priesthood through the anointing with oil, the laying on of the hands of the Elders, and the power of faith. The Elders sometimes be sent for to shake the dust from their feet, because their words are rejected by the world but as long as the Lord does not reject the people, it is our duty to preach the Gospel of salvation to them. Patience is a virtue that should be manifest by the Elders both at home and abroad.

Sunday, 10 a. m.—Elder Chas. L. Anderson referred to the large attendance this morning and exhorted the Saints to show humility in order laboring to any elder as missionaries.

Elder Francis M. Lyman opened his remarks by speaking on the necessity of the Saints pondering the conference meetings on Saturdays as well as Sundays.

At the Sunday school, he continued, a splendid program was gone through. A good work is being done in the sunday school organizations. Our children should be taught the sacredness of the Sacrament, and so all should partake of this ordinance in righteousness before the Lord.

He closed his remarks with the statement that the time allotted to man in this probation is the most important in his existence. Therefore, all should conduct themselves properly before the Lord.

Sunday 2 p. m.—The Sacrament was administered by the conference. Superintendent A. O. Johnson reported the Sunday schools of the Stake.

Father John W. Clark was ordained a Patriarch under the hands of Elders Lyman and Woodruff, and Patriarch Brunson, Elder Lyman being mouth.

Apostle Lyman presented the general Church and Stake authorities, all of whom were sustained by the unanimous vote of the conference.

Elder Woodruff occupied the remaining time of the meeting. Speaking of the generations the Saints have passed through, and referring to the conditions of the world today and the attitude of the world.

The exercises closing rendered by the choir and the good reports by the Bishops and others, corresponded to the good council by the brethren all combined to make the conference one to be long remembered.

The closing was an anthem, "Heart of peace, O Lord." Benediction was pronounced by Elder Lyman, and the conference adjourned for three months, to meet at Tooele.

THOMAS WILLIAMS,

Clerk of Conference.

J. W. TAYLOR,

Clerk and Recorder.

RETURNED MISSIONARIES

Elder Samuel E. Taylor of Payson, Utah county, has labored as a missionary in Virginia the last two years. He was set apart on July 14, 1896, and left for his field of labor on the same day. He returned to this city on Jan. 25, this year, after an enjoyable and successful ministry.

Among the Elders recently returned from his missionary field is Elder J. Irving of Provo. He was set apart on May 25, 1896, and left this city the following day. He was called home from the South Alabama conference over which he presided since July 1, 1898. Elder Irving says there are now 1,200 Saints in that conference and the Gospel truths are being extensively investigated. He brought home with him the body of the little child of Elder Elias Kimball, that was called away from this sphere of action a little over a year ago. Elder Irving returned to this city on Jan. 24, this year, and says he has enjoyed his missionary labors very much.

Elder Moses H. Jorgensen of Logan, Cache county, arrived in this city on Jan. 24, after an absence of more than two years in the missionary field. He was set apart on the 14th of December, 1896, and labored eighteen months in North Alabama. The remainder of the time he spent in the Georgia conference, which he assisted in opening up to the proclamation of the Gospel. Elder Jorgensen says he has enjoyed good health during his absence and his efforts have been crowned with success.

THE CRETAN FLAG.

The four powers have agreed upon the color and design of the Cretan flag. The ground of the flag will be blue, traversed by two diagonal white bands, bearing a St. Andrew's cross. The upper quarter next to the staff will consist of a red field bearing a white five-pointed star. The red square will be the symbol of the sultan's suzerainty, the cross of the protectorate. The flag will be submitted for approval to the sultan and the Cretans, and is not likely to be modified.—Ex.

INFORMATION WANTED.

The following named persons, their heirs, or successors, will learn something to their advantage by communicating with the undersigned. Any one knowing the address of either of them, will confer a favor by forwarding the same to my office.

Lars Mortensen.
Clara Smith.
Wm. Arrowsmith.
John Christofferson.
S. C. Sorensen.
Ole N. Johnson.
Briggs Kingsford.
William Anderson.
Samuel Webber.
Joseph Keller.
Emanuel Petersen.
E. J. Meyer.
M. S. Crandall.
Jens Johanson.
W. L. Webster.
Jurgen J. Johansen.
H. Hippstedt.

HORACE G. WHITNEY,

Secretary and Treasurer,

Utah Sugar Co.

REMOVAL.

The office of the Utah Sugar Company has been removed from the Home Fire Insurance Company's building at 26 Main street to the Deseret News building, corner of Main and South Temple.

HORACE G. WHITNEY,

Secretary and Treasurer.

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by which the fibres of metal are separated and one other is bent in a quick with the finger-nail. The end of a nail can be easily distinguished by the rough edge along the whole near the point.

Putnam Nails

are exclusively Hot-Forged and Hammer-Pointed, precisely like the old-fashioned hand-made nail. This process welds a particle of iron closely together into a compact form nail that cannot split, Sliver or Break and is

Absolutely Safe.

Examine the nails in your smith's shoeing box. If their edges are smooth fair-faced, they are Cold-Rolled. If Hot-Forged Putnams. If their edges show a ridge or seam, they are Cold-Rolled of the whole inner surface, and are Dangerous.

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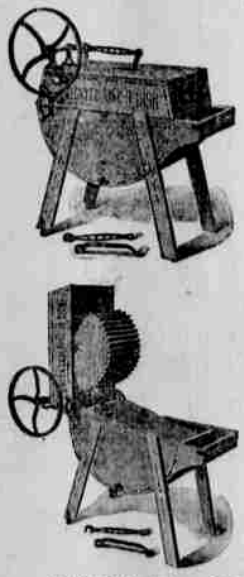

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