

# CHURCH INTELLIGENCE



## THE MISSIONARY FIELDS

In Georgia.  
Columbus, Ga.

To the Editor:

We have now completed the work for the present in this portion of God's vineyard. The work began in this city October last, and from that time until the present, we have been engaged in preaching the Gospel of the kingdom. We were advised and that wisely, by our conference president, not to hurry over the city and in much success. We have distributed from fifteen to twenty tracts per day except Saturdays and Sundays which were reserved for other necessary duties. We have also been able to hold meetings averaging about one per day, obtaining places to preach in all parts of the city, except the one portion where live the "Wise, the mighty and the noble" who depend upon their blood as being a sufficient guide, until the "Mormon" Elder appears, when they abandon the former position and resort to the encyclopedia for a last stand.

Early in the spring we had succeeded in stirring up much interest, so much so that we were enabled to preach to crowded houses, and after an enthusiastic meeting on the night of March 11th, Satan thought it time to break the monotony. Next morning (to our surprise) the houses in which we preached, as well as that of the neighbor, was in ashes. We also sustained the loss of a few articles. This in connection with threats of like calamities to other friends and investigators, placed a decided impediment on the way. Shortly before the conflagration, a minister making his regular visits to members of his church, came to the house where the fire afterwards occurred. Noticing an Oxford Bible lying on the table he asked "Whose Bible is this?" "It belongs to one of the 'Mormon' Elders," replied the lady. He scrutinized a few pages of it and remarked: "Well, there's a good deal of Scripture in it." "Yes, a right smart," said the lady.

At this point he began to vituperate and pour forth volleys after volleys, until losing control of his voice. In the excitement he forgot his umbrella, and when he returned to recover the missing article, the Elders were there, and as it is not customary for them to fear ministers, a conversation was indulged in which soon attracted many listeners. It was on the veranda facing the street, and several parties could be seen standing at quite a distance listening to the argument which soon grew to a high pitch. The minister misquoted Scripture and authors in order to accomplish his object, but the Elder was too well versed to submit to such that and would promptly call him down and quote it correctly for him giving chapter and verse.

One incident was really amusing. The subject of polygamy is never mentioned by the Elders, but never fails to be brought forth by our opponents. When the Elder called his attention to Abraham, Jacob, Gideon, David, Solomon and Moses and asked him what he thought about them, he replied: "I admit that in those days they had many wives, but Christ has done away with that. Did not Paul say in the Corinthian that Moses on account of the hardness of their hearts suffered them to take many wives, but from the beginning it was not so?"

The Elder quoted the passage for him and called his attention to private interpretations. The minister left in a rage and as he was closing the gate, the Elder told him to search the Scriptures, which I think he will before he meets another Elder.

We have been scourged in all the principal synagogues in this city, and they all have the same old story to tell, and they also succeed to a certain extent in shutting up the kingdom of God against many, but those who are determined will listen to our side regardless of popular clamor.

One minister told his congregation he had been in Salt Lake City, Utah, and that he could distinguish any "Mormon" from a gentile at a glance. He said the "Mormons" were a haggard, debauched and dissipated lot. I went to a Methodist church one Sunday morning where the minister preached a sermon from the articles of our faith. The first article he read as follows: "We believe in God the Eternal Father and in His Son Jesus Christ and in the Holy Ghost; that Adam is the only God and Eve is his first wife. And in like manner he placed his own construction on them, saying that was our Utah interpretation."

Many times in traveling we are ordered to leave the houses and "the head cannot say to the feet I have no need of thee."

The Spirit of the Lord has been with us continually, and we have been able by that spirit to lay hands on the sick and they have recovered. We are living at the hospitality of a Mr. A. Everidge who has kindly entertained us for several months. He is called a stumbling block because he failed to ally himself to any of the sectarian churches of this city, and now he is termed a prostrate for his kindness to the "Mormon" Elders. He expressed himself this way to me: "I always knew I was something that none of these folk here are, but I never really knew what that was, until a despised 'Mormon' Elder came and expressed exactly my religious views, and then I found I was a 'Mormon'."

H. P. HANSEN,  
J. A. SORENSON.

The Work Prospering.

Wallis Walla, Washington.

June 9, 1900.

To the Editor:

The glorious work of the Lord is prospering in this part of his vineyard. We still have the flag of truth in unfurled, and we are standing squarely on the foundation of reason and Scripture. We are declaring the divinity of Joseph's mission and the restoration of the Gospel of Christ.

As a result of our labors here, we have cleared away some of the rubbish, superstition and prejudice and opened the

way for a few of the people here, to investigate the claims of "Mormonism." For the last two months my labors have been confined to the city of Wallis Walla, visiting from house to house and offering a tract to them. I find the people generally speaking very intelligent. They live well, dress well and as a whole are very well to do, but many are worldly minded and irreligious. This city has been visited quite frequently by our Elders and thoroughly canvassed.

There are several reasons why the people of this beautiful city are so opposed to "Mormonism." One is that a set of apostates migrated from Montana and settled at the foot of the hills, nine miles east of this city. This peculiar sect was led by one Davis, who claims that his son was the Christ. Mr. Davis and followers all wore long hair and are referred to as the long-haired "Mormons." They expected to see great things transpire, when the lad grew to manhood. These people called themselves "Mormons," and when the name is mentioned to them now, it causes disrespect to come over them. Misrepresentation has also done much in prejudicing the minds of the people against us.

We have recently been honored by a visit from our esteemed president, Elder F. S. Brawley, and his brother Harry. The work of the Lord is progressing in this conference and some few are beginning to see the light. The Lord is adding to his earnest workers and are doing all in their power to promote the cause and establish the truth in this part.

I have had the pleasure of meeting with several of the advocates of the different creeds during the last twenty months. The contrast of their tenets as compared with our doctrine, causes the restored Gospel of Christ to shine forth as a bright light, and the world profess to have is swallowed up in total darkness.

The "News" is a welcome visitor and is greatly appreciated by the Elders of this conference, and is doing much to enlighten the minds of the people on the condition of affairs as they exist in Utah.

THOMAS PLATT.

Memorial Day Abroad.

Breachwood, Herts, England.

May 30, 1900.

To the Editor:

In this little village, far from home, decoration day was observed by a few missionaries from Zion.

Elders James Purdy and J. A. Leishman of Dunstable, and H. E. Davis, J. H. Crump, A. T. Hill and E. T. Shepherd of St. Albans, met at Luton.

The four or five miles stretch by the winding paths through the fields and meadows, and the picturesque country lanes, was not a formal one, for flowers had to be gathered, of which there were plenty, the whole country is a perfect flower garden now.

Along the hedge rows spruce to the beautiful mead and chestnut was gathered. These, intermingled with bluebells, buttercups, daisies, and many other kinds that would require a technical training in botany to name, made the simple token of respect to the fellow-laborers of the departed hero, who was taken away, not while fighting for fame and plaudits of man, but while preserving life and property, but while proclaiming: "On earth peace, good will toward men."

On the outskirts of this village is a little Baptist church, surrounded by a graveyard, and in a shady nook was to be seen a stone bearing the following inscription:

"In memory of Elder Edward William Street, missionary from Salt Lake City, Utah. Died April 12th, 1878, aged 26 years."

"In life we loved you, in death we have not forgotten you."

The weeds were cleared, and the flowers were laid upon the sod, and after lingering around the sacred spot for an hour or so, in subdued tones we sang that touching hymn:

"Rest on the weary soul,  
Rest on the aching head,  
Rest on the hillside, rest  
With the great uncounted dead."

At the churchyard gate the brethren bade farewell, and then the long, but pleasant march homeward.

Yours respectfully,  
E. T. SHEPHERD.

Austin Conference.

Austin Lexington Co., Texas.

June 5, 1900.

To the Editor:

The work of the Lord is prospering in this part of the vineyard. Many honest-hearted souls are accepting the truth.

This conference embraces the southwestern part of the State, many counties of which are thinly settled. We have also several counties of which the population is mostly German. A few of our young German Elders could be used to advantage here. I have been in the mission twelve months and can say I am truly enjoying my labors. I have seen the fruits thereof spring forth, and it gives me courage to press on in the work.

We all appreciate the "News." It is a great help to the Elders. Vurs truly yours,  
A. L. WESTOVER,  
Lee County, Texas.

In Norway.

Garvergaard, Fredrikshald, Norway.

May 24, 1900.

To the Editor:

While reading the "Church Intelligence" of your valuable paper, I was reminded that nothing had appeared in its columns from this part of the Lord's vineyard.

Elder H. Pedersen and myself have been laboring in this branch since last fall conference, and we have enjoyed ourselves very much in spreading the Gospel unto the people of the far north. Although the winter has been severe, we have succeeded in getting the Gospel before a great number of people by tracts and conversations.

On May 4th we left this branch for Christiania, to attend the spring conference, held there May 25th and 26th.

Saturday evening the first session of the conference commenced in which several of the traveling Elders and Elder James L. McMurrin bore their testimonies and explained some of the principles of the Gospel. Next day, Sunday, three meetings were held, the first of which was a testimony meeting. The afternoon and evening meetings were devoted to preaching the Gospel. Monday two Priesthood meetings were held in which reports were given.

This conference is in a good condition and prospects for the future are bright. I was assigned to labor in this branch again together with Brother A. F. Ahlander from Provø.

Tuesday afternoon Elder Jas. L. Mc-

Murrin and Andreas Petersen, also Parley P. Jensen, A. F. Ahlander and the writer, left for Dronning and held a special meeting with the people of that city. A large assemblage had gathered to hear the Gospel, and they were very attentive to what was said, and more so when Brother McMurrin spoke in English.

I have enjoyed myself very much in my labors during the last eighteen months, and have seen the power of God made manifest in our behalf on several occasions.

Your brother,  
NILS P. ANDERSEN.

In the Hands of a Mob.

Concord, Cabarrus Co., N. C.

June 8th, 1900.

To the Editor:

I have been in the missionary field for two weeks. I arrived in this county, (it being in the east Tennessee mission), on May 23, 1900. On arriving I was met by my partner, Joe Woolsey, at Concord; we then proceeded to the country where we have labored since. We have made many friends and we meet many enemies; but they will not meet us in argument on the Scriptures, but tell all sorts of stories about us and our belief. If "Christians" are to be judged by charity and love, I'm afraid there will be but few found here.

In some parts of this county ministers have turned members from churches because they entertained the servants of God. But the most striking feature to me was a mobbing that took place Sunday evening, June 3rd.

While Elder Woolsey and myself were being entertained by a Brother George H. Gorman, we were about to retire, after holding family services, we were interrupted by an armed mob, which rushed into the house. As Brother Gorman undertook to stop them, as they entered, he was thrown from the door and over high steps to the ground, receiving severe bruises about the head and limbs. Another rushed in and grabbed Elder Woolsey by the arm, but he was shaken off. Elder Woolsey then drew his revolver and fired at the mob, but the same one that tried Elder Woolsey pounced upon Brother Gorman's step-son, who was sitting in the chair, choking him until Sarah, his oldest sister, tried to interrupt the salient, when he fled. The same fellow who threw Brother Gorman out, rushed across the room, and seized me, and we both were struggling into the door nearby where I was standing. When he was struggling to get from my grasp, as we were in the door way the rest of the crowd arrived around the house. They all pounced upon me and dragged me away from the house. Some few lingered about the house firing their revolvers. When the mob got out into the timbered pasture they paused with me for a moment, to see if some of them could leave, to get Elder Woolsey, who had not yet discovered my absence, but was examining Gorman's wound. As word was passed, Elder Woolsey went round the house to see what had become of me, but was unable to discover just where I was, as he did not know whether I had fled, or was in the hands of the mob. He was struggling to get from the bullets were flying in all directions. Notwithstanding the danger, Brother Gorman took his ax, the only weapon he had, and proceeded to follow the mob, but upon persuasion of Elder Woolsey, my brother-in-law, and the children, he decided to remain, leaving me in the protecting hands of God. The mob, numbering a force of nine, began striking me, while I was held fast and powerless. When I regained my breath and courage, I reproved them by telling them of the cowardice they possessed. While the nine men were swinging their revolvers about my head, I felt that God would take care of me and protect me from their revolvers or bullets. For I had been sending a silent petition to my God all the while they were dragging me from the house shouting about and abusing me. When they began to see how cowardly I looked to them, as they did not know whether I was dead or not, they promised me they would not let another one hit me, if I would go peacefully with them to Rocky river, where we had to go, "for we must leave the county." Knowing I was powerless and under subjection to them, whatever they desired of me, I consented, although I rather disliked the four mile walk through the woods and without a friend. While we were stopping, some of those who could not find room to take hold of me, had gone back toward the house. It was an expedition I dreaded, as we again started out, when the shrieking cries came from the house: "Father, they'll kill you! they'll kill you! O my father!" intermingled with the charging of revolvers and the shouts of the mobbers: "Plenty of lead, boys; plenty of lead!" These were some of the sentences which struck upon my ears, as we journeyed through the thicket into the road.

At this time they had all caught up together, never leaving loose of my arms until we reached the bridge.

They were very angry at first and would hardly allow me to open my mouth, but they soon commenced asking me questions. After telling me they did not want us around there as they had the Bible and their preachers and we were not needed, they began to ask me regarding "Joe Smith." Of course, I had none to answer, so they answered their questions with great pleasure and it was not long until they allowed me to take the lead on the subject. In a few moments they were all listening to what I had to say. After I had explained a great many things to them, I asked them if I could sing a song. They seemed to be quite friendly now, but they told me it could not be allowed on a Sunday night. So again commenced asking them, until we reached our destination, on arriving at the center of the bridge, which is about 150 feet in length, we stopped a few moments. Here they let go my arms, and proceeded to hold an indignation meeting, in which they commanded me never to cross that bridge back into that county, for as sure as I did they would kill me; and they also told me to write to my partner as soon as possible, warning him of the same fate. Then thanking them I all for their kindness toward me, was going with me so far out of their way. I bade them good night. I started to cross the bridge bareheaded. But the leader of the mob pulled his old cap off and gave it to me.

Upon my reaching the other end of

Food will lay in the stomach undigested for days and then you wonder why you feel ill. Cleanse the bowels with the Bitter and you will not suffer from Belching, Heartburn or Bilelessness. It will strengthen your stomach.

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the bridge I could not help offering thanks to my Father for His protecting care over me while in the hands of enemies. Remembering their last words to me and feeling that I might not get word to Elder Woolsey in time to save his life, by writing to him, I proceeded to follow the mob and if possible warn Woolsey of his danger. I carried my revolver in my hand. I journeyed back down the road. On resuming my journey I was led along a different road to that which we came. I traveled through bushes, fields and forests. At length I arrived at the home of George Gorman. I found Brother Gorman armed with his ax. Learning that Elder Woolsey was not there, I decided to take my hat and grip and go to Mr. Hampton Howells, who is a great friend and protector of the "Mormon" Elders. Traveling one mile I reached Mr. Howells' at day light. Elder Woolsey arrived a few hours later safe and unhurt. He informed me that he had spent the night as a "standing guard" while I took the part of a traveling victim with scout.

WM. A. ADAMS.

New Ward Organized.

Richfield, June 12, 1900.

To the Editor:

The Stake presidency visited Wallisville last Sunday and organized a ward there. The new ward is to be known as Venice, and the officers are: J. C. Cowley, Bishop; Gottfried Bruger, first counselor; W. W. Buchanan, second counselor. The village and school district of Wallisville has hitherto been a part of the Glenwood ward. This change will be a spiritual benefit to the people of this ward, as in the past they have been laboring under religious disadvantages.

Last Sunday the Primary association of this ward occupied the time of the regular afternoon services at the tabernacle in going through their exercises. The Primary officers have come to the conclusion that if the parents will not visit the Primary association in its meetings, the association will visit the parents at their meetings. The exercises were well rendered and will awaken a new interest in Primary work.

Meeting Opposition.

Scranton, Williamsburg Co., S. C.

May 14, 1900.

To the Editor:

I left Salt Lake City on the night of October 19, 1899 and arrived at Chattanooga, Tenn., the evening of the 22nd. There I was assigned to South Carolina. I landed in the Northwestern part of the State, about noon, October 25th, and was met by Elder M. M. Norman, who was counselor to the president of the conference, and general superintendent of the school. He accompanied me to his home, where I remained until October 27th, 1900, traveling through seventeen counties, and meeting with the usual experiences of the Lord's servants.

Feb. 5, 1900 I was appointed to labor in the Southern States. I went on with Elder Geo. O. Curtis, who I labored till March 1, when I was called to labor in the city of Charleston in company with Elders Ray Meacham and Charles G. Anderson. I arrived in Charleston, March 4th. We labored through the authorities forbade us visiting the people under penalty of imprisonment. While we were there the newspapers of the city were kept teeming with falsehoods concerning us and the people we represented. Elder Meacham and I visited one of the reporters of the News and Courier, and succeeded in getting a few statements printed in our behalf. This, however, caused a Rev. Mr. Harley to write and publish a lengthy harangue in denunciation of "Mormonism," to which I wrote a reply which also appeared in the paper the day following. Again Mr. Harley sent in another long tirade against us, to which I also wrote a reply. This correspondence put many people to thinking. But we could not continue our labors in the city. On April 7th, I left Charleston and came into Berkeley county, from where I was assigned to labor in this (Williamsburg) county in company with Elder Andrew P. Adams, who came out from Salt Lake City when I did. We entered this county the 11th of April, and have been diligently working in the cause of truth. But few can see the true light when it is presented unto them.

O. R. MESERVY.

Austin, Texas, Conference.

San Sala, Co.

To the Editor:

I am traveling in the central part of Texas in the Austin, Texas, conference. This conference commences on the banks of the Brazos river and runs across the State, west, comprising a strip of country some counties in width. Ten years ago this was the cattle-raising belt of Texas, where the long-horned Texas steers roamed in freedom on the plains. But the country has been strung with wire fences; its pastures have been broken up and instead of waving prairies and fat cattle, cotton fields, where hundreds of women and girls are toiling in the torrid sun. The young Texas cowboy has laid aside his lasso and his bow. The people are as a rule poor. Three-fourths of them are tenants or renters of the land being mostly held by rich men who live in the cities.

There has been an unusual amount of rain in this part this year, and high water is the result, with much suffering. Crops are very poor and most of the wheat is ruined on account of the rains.

The work of the Lord is progressing very nicely in this part of the land, and many souls are being saved although they meet some opposition.

The "News" is ever a welcome visitor with us. It is doing much good in the mission fields.

We have just had the privilege of baptizing three persons. One sister has been a cripple for some time, and now testifies that she is fully restored, which causes us to rejoice.

Your brother,  
HENRY D. HOLT.

STAKE CONFERENCES.

Alberta Stake.

Cardston, Alberta, Canada.

May 30, 1900.

To the Editor:

The quarterly conference of the Alberta Stake of Zion was held at the Cardston meeting house, Sunday and Monday, May 27th and 28th. Elder Charles O. Card presided. On Sunday May 27th, there were present on the stand Elders Francis M. Lyman of the Council at Provø, Joseph H. McMurrin, of the First Council of Seventies; Patriarch George L. Farrell from Utah; Charles O. Card, Thomas Duce and Orson A. Woolley of the Stake presidency; Patriarch of Alberta Stake; and many others. The session was held at all the wards except one, and a fair attendance of the Saints of the Stake.

After the opening exercises, Elder C. O. Card made the opening remarks, and reported a population of about 2,500 souls in the Alberta Stake, eight wards being organized. Bishops Brandleigh of Stirling ward, Levi Harker of Magrath ward, Nels Hansen of Aetna ward and Josiah A. Hammer of Cardston ward, reported their wards in good condition. Elder Francis M. Lyman followed, giving general instructions upon different subjects.

2 p.m.—After the opening exercises, and administration of the Sacrament, Bishop M. D. Duce of Cardston ward reported that ward favorably, stating that the different organizations and associations were in fair working order.

Elder James S. Parker reported Mountain View ward favorably.

Elder Joseph W. McMurrin followed, showing the necessity of the Saints so living, as to be guided by the inspiration of the Spirit, and the necessity of due diligence in every good word and work pertaining to the building up of Zion.

Elder F. M. Lyman followed, giving instructions in regard to conducting conference; referred to the good feelings manifested by those in power, in this land, to us as a people, and also in Mexico, exhorted the Saints to pray earnestly, and to be honest in all things.

On Monday, May 28th, after the opening services, Elder George L. Farrell addressed the conference, speaking of the labors of the Saints in building up new countries, and the necessity of keeping before us the obligations we are under unto the Lord for His blessings unto us.

Elder E. M. Lyman followed, speaking of the increase and prosperity of the work of the Lord. He called the attention of those in authority to the importance of keeping true and correct records; spoke of the duties of those called to the Apostleship, and instructed those in authority to keep hands upon no man suddenly, but to take due time and deliberation in this matter.

2 p.m.—After the opening services, the general authorities of the Church, and the local authorities of the Stake, were present, and sustained unanimously. Addresses were then given by Elders Sterling Williams, Thomas Duce and Orson A. Woolley, upon the duties and obligations of the Saints.

Bishop Daniel H. Caldwell was ordained a Patriarch by Elder F. M. Lyman.

Elder Joseph W. McMurrin next spoke of the blessings conferred upon the Saints, and exhorted all to faithfulness that the Lord might still continue to pour out His blessings upon us.

Elder F. M. Lyman followed, stating that the coming of our Lord and Savior, and the opening of the millennium, had been predicted, as being near at hand, and the servants of the Lord desire us to meet him. He predicted that the climate of this region would be modified; and those who would utilize the resources of the country would become wealthy. He counseled the people to establish cheese factories, and other industries.

On the evening of the 27th, a Priesthood meeting was held, in which Elder F. M. Lyman gave impressive and pointed instructions to those presiding over the different quorums and associations.

Elder Joseph W. McMurrin followed, stating that the organization of the One Hundred