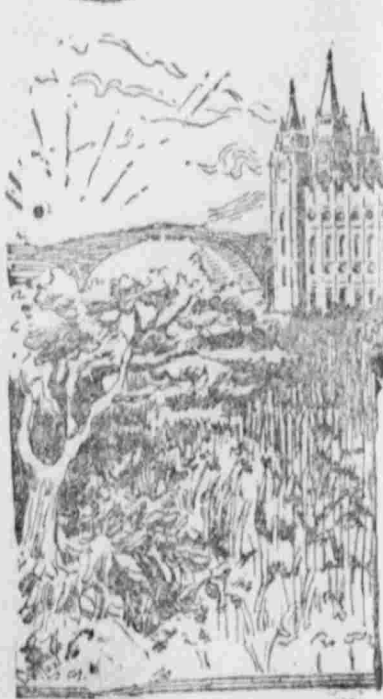


# CHURCH INTELLIGENCE



## MISSION IN KENTUCKY.

Villagers of the "Mormons" Not as Popular as Formerly.

Remarkable Manifestations of the Divine Power Accompanying the Testimony of Elders.

Barfoursville, Knox Co., Ky., Oct. 14, 1900.

To the Editor:

I left my home in Farmington, Utah, on Feb. 16, 1899, for a mission, to the South. I was assigned to labor in the East Kentucky conference. I labored in Clay county for the first year. Then I was sent to Virginia, where I labored till June 30th, when I was sent as a traveling Elder with L. H. Bastian. We visited the Elders of our part of Virginia.

While in Wise county, Virginia, we held some good meetings, selling books and making warm friends, and as usually the preachers were raging. While we were holding meetings we sold some books to a merchant and in a few days after we called on him and talked to him a while. We left, but had occasion to call again. On drawing near the store, I saw a large crowd gathered, and on my entering, the merchant cried out: "Here's a Mormon" to defend himself. He then told me what the preacher in the crowd had said. The preacher began to beg to be excused, but the merchant said: "You wait and let us hear from the 'Mormon,'" and the "Mormon" was heard from. We then went on down to the depot. While passing through the crowd, I saw a preacher to whom I had previously lent a Book of Mormon. He said he had just been talking to some of our Elders. We had to bear our testimony again. Finally two more preachers came. There was a crowd of about one hundred people gathered. Some were in favor of running us out, but others defended us. One man invited us to his home and told the hotel proprietor to take care of any of our Elders and charge it to him.

We then went on to fill our appointment in the next county. Some preachers had made an appointment for the purpose of exposing "Mormonism." A number of black falsehoods were told that day. The preachers talked from 2 till after 6 p. m., when the crowd was disgusted and wouldn't stand it any longer. We asked for the privilege of speaking, but were ordered out, when somebody grabbed one of the preachers and threw him out of the window. We invited the crowd to come out in the shade. They all did so except the three preachers and their wives. We sang: "Hail, the Mormons." Then a lawyer asked us to say a word for the flag. He spoke very plain for about fifteen minutes. Said he: "Even if the 'Mormons' are wrong, Christ never did kick a sinner out of Galilee."

Then we gave them the Gospel for a while. The crowd insisted on us preaching in their church that night, which we did. We had a full house. Thus we see the work of the Lord progressing. We were then sent through our conference to hold branch conferences. We have been blessed in our labors. We have seen the power of God made manifest many times. We have seen the lame leap for joy, the blind receive their sight, and the names and addresses of the ones that were made glad by the signs and blessings that were promised by our Savior to those that believe.

We are always glad to receive the "News" and peruse its pages after which we leave it with the people. We can see plainly the good it does in lowering the walls of prejudice.

Your brother in Christ,  
A. I. GROVER.

NEW ZEALAND MISSION.

How the Elders and Saints Enjoy Themselves in a Conference.

Papawai, N. Z., Sept. 25, 1900.—Papawai is the seat of government for the Maoris in New Zealand. It has its uppers and lower houses to which the various Maori delegates repair to discuss knotty governmental problems. These houses are liberally thrown open by the whole-souled chiefs for the discussion of spiritual as well as temporal affairs. It being our pleasure to occupy them for conference purposes on the 22nd and 23rd inst.

Extensive preparations had been made for this conference as it is in one of the most important localities in the island.

Invitations had been extended to outside friends and other churches, with a view of doing a placing truth by the side of error; that the testimonies of the Saints might be strengthened and that investigators by the contrast could see more clearly God's will concerning His children.

Every convenience obtainable was in evidence. The apartment was bright and clean, warm sleeping quarters were provided in fact, the Elders from Zion had the honor of sleeping in the upper house. The dining room was always a pleasant and profitable place to spend a half hour or so, and enjoy the courtesies bestowed. In fact, everything showed much forethought and consideration, even our faithful Deacons to which the various Maori delegates repair to discuss knotty governmental problems. These houses are liberally thrown open by the whole-souled chiefs for the discussion of spiritual as well as temporal affairs. It being our pleasure to occupy them for conference purposes on the 22nd and 23rd inst.

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## IT TOOK US YEARS

To build our big reputation on \$100 shoes for men.

It took us only a few months to build the biggest kind of a reputation on \$2.00 shoes for ladies.

Of course, we had our long experience with men's shoes to help us out.

And then being shoe-builders we knew how to judge of the merit of the hundreds of styles and makes that were submitted to us.

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SHOE BUILDERS, 124 Main St.

broad minded people are scarce in England now, therefore we appreciate them when we find them.

The harvest is over and the gleaming seems to be about completed.

Most of the people in this part treat us with contempt. Some will not listen to what we have to say; others will not take our tracts, but plan their door in our faces, and others will give us a tongue lashing, bringing up all the old stories which have been written about our people by evil minded men and women. After they have exhausted their vocabulary of Jarnum's sayings, they resort to their own and curse and swear and call us vile names. All we can do is to bear our testimonies to them. We are not allowed to speak upon the streets in this city, as other denominations are. This privilege being denied us, we cannot get the Gospel before the people as we would like to.

When Brother Pixton was here, he called upon his excellency, the mayor of Hartford to try and get the privilege of having meetings upon the streets, but the gentleman said he could not allow it, for we did not preach the kind of a doctrine, that the people like to hear; and that they had a religion of their own and did not want, or need any other.

Since I have been in this district I have witnessed two baptisms, performed by Brother James Howard, and we expect to have some more in the near future, if God so wills it.

The "News" is an ever welcome visitor, coming as it does every week. It is like one of our dearest friends from home.

A. D. CHALLIS.

LAID TO REST.

One of the Faithful Members of the Church in California.

Sacramento, Cal., Oct. 14, 1900.

To the Editor:

On the 8th day of September, 1900, Mary Garlick, mother of Jas and Edward Garlick, finished her earthly pilgrimage at the age of 66 years, 2 months and 5 days, after six months' illness, that was near and dear, and emigrated to Utah. Death came with but little warning as she had not been seriously ill, although she had been failing in health for some time. She was ready when the summons came. She left here on the 27th, for Salt Lake City, where she intended visiting her relatives and friends, thinking it would improve her health. But the change was too great, for upon reaching Salt Lake her condition grew worse, and upon her arrival she was unconscious. She was accompanied by her grandson and granddaughter, Eddie and Nelly Garlick. They were escorted to the home of Brother and Sister George of the 16th ward, where all was done that loving hands could do to revive her, but all to no purpose. Her sons at Sacramento, Cal., were at once notified of her condition, whereupon Jas. Garlick at once set out for Salt Lake in order to join his mother. She died, however, previous to his arrival, whereupon Jas. Garlick made all arrangements to have her embalmed and with the grandson and granddaughter above named, accompanied the remains back to Sacramento. At her home the funeral was conducted by the Elders of the Church, September 14th. Elder Nye delivered the funeral discourse.

Sister Garlick, with her husband, emigrated to the State of California in 1855, making their home at the city of Sacramento, where they have ever kept open doors to the Elders of the Church, and have been a power for good. She was born at Stockport, Eng., in 1824.

Yours truly,  
J. T. HOAGLAND.

A NOTABLE CONVERSION.

Light Breaks Forth in Answer to Earnest Prayers.

Southwest Virginia Conference, October 8, 1900.

To the Editor:

I was set apart on the 9th of October, 1897 to take a mission to the Eastern States. I left Salt Lake City on the evening of the 10th in company with Elders Porter and Forsythe. Landing in Brooklyn, N. Y., Elder Porter and myself were assigned to labor in the South West Virginia conference. We left New York together. From Washington we proceeded to our field of labor where I have labored ever since.

I have greatly enjoyed myself thus far, and have gained testimony upon testimony of the truth of the Gospel. While laboring in Wayne Co., West

Virginia, with W. G. Child as my companion, we were requested to call on a lady by the name of Mrs. Turman. Just across the Sandy river in Boyd county, Kentucky. When we called we were invited in and welcomed indeed. After dinner, during our conversation we found that Mrs. Turman had a testimony of the Gospel, and that she desired baptism. She had never heard more than one or two sermons preached by the "Mormon" Elders, and she had asked for a book to read. When asked by my companion who converted her she related the following:

"When I first saw 'Mormon' Elders I was so prejudiced I couldn't treat them right, and I declined to have them in my house. The next two that came I looked upon the same way, but my husband treated them kindly. I was so prejudiced I would not go in the room where they were talking but went off into another room. Before retiring for rest, a thought ran through my mind that I would like to know if those men were the servants of God, that I might treat them as such. This caused me to knock down by my bedside and offer up the desires of my heart in prayer to my heavenly Father, after which I retired for rest, and during the night I saw in a vision, a bright light appear in my room, in which I saw the Book of Mormon, and heard a voice saying: 'This is the right way, and these men are the servants of God.' This struck me very forcibly and caused me to think very seriously. The following night while wondering over what I had heard and seen the night before, I saw distinctly the hands of two men, convincing me without a doubt, that the Holy Spirit came upon the laying on of hands. This removed all doubt from me and from that time I have had love burning within my bosom for the Gospel."

This is a testimony that the Lord is not slack concerning His promises.

Since this conversation I was sent back into Wayne county with Companion Irvin Crittenden, and on the 1st of October called at Mr. Turman's and performed the ordinance of baptism by leading Sister Turman and her sister-in-law down into the water for the remission of their sins, after which we returned to Mr. Turman's and initiated them into the fold of Christ.

The work of the Lord is steadily rolling on in the South West Virginia conference.

The "News" is a welcome visitor, and its pages are eagerly scanned by the Elders and Saints. Yours respectfully,  
J. D. BOUNDY.

MISSIONARY EXPERIENCE.

Many Blessings Enjoyed by the Elders Who Preach the Gospel.

Council Bluffs, Ia., Oct. 15, 1900.

To the Editor:

I left my mountain home in the beautiful valley of Cache, Jan. 16, 1899, to labor in the defense of truth. I was sent to the Iowa conference. During my time here I have labored in various parts of the State and I have met a very intelligent class of people. I have tasted a little bitter that I might appreciate the sweet.

Shed after I came out, my companion and I were obliged, one evening, to sleep on a school house bench. The next morning my companion arose and began singing. "Why should we mourn or think our lot is hard? 'tis not so," etc. I told him I did not know that I could say "amen" to his song as the bench seemed much different from the feather bed at home. But I can now look back with joy and happiness even upon that experience. I know that one night I was a teacher and the Lord than I ever had before.

I also labored in the city of Ottumwa for a few months. We held street meetings and met with fair success. We were molested on two occasions, but the disturbers were silenced by discussion.

We were called out on various occasions to administer to the sick. One was a lady who had been confined to her bed for several months. We administered to her one evening and she arose the next morning and prepared breakfast for her husband and family. Since that time the family has joined the Church and are now in Utah.

About the latter part of last April, Elder James Blain of Sanpete county, was assigned to be my companion, and we were asked to go to Webster City and assist two Elder there. We had not been to work long when we found the adversary was also at work. The people were warned of the "Mormons" and of their soul destroying doctrine. We were refused the churches and it seemed as if no opening could be made. We continued our work, fasting and praying, and finally we made enough friends to organize a Sunday school. No sooner had the school been started than a cry of "Mormons" rang out from the neighboring door, so we were compelled to stop our school for a short time. We were called out in that city also to administer to a sick lady whom the people and friends had given up. We administered to her and she was almost instantly healed and on the 8th day of July she was baptized. A week or so later her husband and grandson followed. They had to be baptized in secret owing to the malice of the people, but it gave us renewed determination to press onward. We traveled the city and began retracting. One day while retracting I was led to a house and was met at the door by a young woman. In the course of our conversation she kindly asked me to come some afternoon when her husband would be home, as he would be during the forenoon and could not be with me. I had a peculiar feeling, I felt like I was not wanted and I often spoke of it to my companion. We went down according to promise and the young gentleman began arguing on baptism. It seemed queer, because he was a native born in baptism by immersion. He said afterwards he could not tell why he took up that subject. This same feeling continued with me as well as my companion. We did not go to the house again a few days, although "he" hadly asked us to come back. One day we went there again and they said: "If you only knew how we have been praying for you to return, you would have come back long ago. We talked to them on the Gospel and in a short time they set the day for baptism. Just before evening on the appointed day a heavy thunder shower came up and it looked very queer as we were obliged to postpone the baptism. I asked the Lord if it was His will that the ordinance be performed, to have us all meet at the river at the set hour. When the time came my companion and I went to the river and there we met the candidates ready for the water. I had the pleasure of baptizing both the husband and wife and today they are faithful Latter-day Saints.

Since the last conference I have been laboring in Council Bluffs with Elder Fred Crook as my companion, also Elder D. G. Waldman and his wife are here. We find many who had not the faith that we had, but are being won to the Church. We are holding quite

Elbow-grease

(with a little soap) used to be the thing to clean house with. Now-a-days it's Pearlina. Pearlina is easier and quicker and better than elbow-grease. One reason why millions of women prefer Pearlina, rather than anything else, in cleaning house, is that it saves the paint and woodwork. But the principal reason, of course, is that it saves so much work. Peddlers and some unscrupulous grocers will tell you "this is as good as" or "the same as Pearlina." IT'S FALSE—Pearlina is never peddled, if your grocer sends you an imitation, be honest—send it back.

Beware

ATTENTION HOUSEHOLDERS!

Is your home insured? Why not make an end of your worries about fire by taking out a policy in the Home Fire Insurance Company of Utah. It is a successful Utah institution and will give you safe protection to the amount of \$1,000, for about ONE CENT A DAY. Now is the danger time. "Insure to-day; tomorrow may be too late."

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TRUNK FACTORY.

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Dealer in and Repairer of Bicycles and Trunks.

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IMPORTANT ANNOUNCEMENT

THE PACIFIC LUMBER CO. beg to advise their friends and the general public that their main yard is now located at 223-5 West South Temple Street, Salt Lake City, Utah. We are carrying a complete stock of Lumber, Sash, Doors, Etc. Please give us a trial. We guarantee satisfaction and prompt delivery. Branch Yard at Sugar, Corner Eleventh East and Twelfth South. G. ERNEST ROMNEY, Manager.

REMEMBER THE PLACE The Nearest Lumber Yard to Main St. on South Temple St.

WESTERN DENTAL CO.

ROOMS 31-32 EAGLE BLK. 75 WEST SECOND SOUTH STREET.

FIRST DENT TO RIGHT. SECOND FLOOR.

BEST SET OF TEETH \$8.00.

WORK GUARANTEED FIRST CLASS. CROWN AND BRIDGE WORK SPECIALTY.

TEETH EXTRACTED POSITIVELY WITHOUT PAIN.

"VITALIZED AIR."

WM. BROADBENT, D.D.S., PROPRIETOR.

PURE BLOOD.

There is no health possible without pure blood, and with pure blood ease is possible. Purify and enrich this life-current, and good health will result. Hostetter's Stomach Bitters is the best medicine in the world to do this. It cures indigestion, Constipation, Liver, Weak Kidneys, and prevents Malaria, Fever and Ague. See that our Private Revenue Stamp covers the neck of the bottle.

Improves the Appetite and Induces Sleep.

Hostetter's Stomach Bitters

a missionary who preaches the Gospel without charge, but they also invite us to their homes to converse on the principles of religion, and open their school houses to us free of charge, and give us an audience larger, in most cases, than the local ministers have. The little town of Mangel, where we just finished a series of meetings, turned out well and the people were loath to see us leave. We find our greatest opposers in the clergy who should be our friends. But not so, they are they who shut the doors in our faces, even when we proclaim ourselves open to conversion to all truth.

We are now staying with the well known M. P. Felch, who owns the notorious "stone yard" from which Prof. O. C. Marsh gathered his wonderful collection of petrified animals, ranging from the shell fish up to the complete vertebrate animal eighty feet in length. This collection is now on exhibition in the Peabody museum, Boston, Mass.

A knowledge of these facts helps us much in presenting the Gospel to the people and more in particular that part of the Gospel which treats of the eternal progression of man, for which principles we have been very bitterly opposed by some. In the face of these geological facts which the gray and red sandstone boulders before our eyes, of the accurately written history recorded by the hills of nature, concerning the progress of things for ages before, which gives us reason to believe in progress here and hereafter—in the face of these things our opposers still say in substance that after a person has in this life reached a point where fanaticism will permit him to believe that he is sanctified, he has then reached the utmost round of the ladder of perfection and death is all that is required to admit him into the society of God the Father, and His Son Jesus Christ. Still this class of people are few. The people seem to be better grounded in the theology which they are taught, and their daily lives give it the lie.

This part of the East Colorado conference is in a good condition. In the nineteenth months that I have been laboring as a missionary my feet have been cast where "Mormon" Elders have never been before, many friends have seen the truth and some converts have been made. Wherever we go the mob hold services in that language. This safe and sound at the dock in Liverpool, this being her 526th trip. We were met at the docks by Brother McFarlane and company, who invited us to 42 Islington. There we were met by the president of the European mission, and at our meeting with the presidency, we received our appointments. I and Brother Frank Strong of Alpine, Utah, were appointed to labor in the Birmingham conference. We arrived in Birmingham on the 5th of February, and commenced our labors. After laboring there for about two weeks, I was appointed to labor in the Hereford district of the same conference, where we went on the 14th of February and commenced our labors, in connection with Brother James Howard, of Bountiful, Utah, and we enjoyed each other's society for some four months, when he was transferred to the New England district at our conference, which commenced on the 11th of June. Brother Seth Pixton and myself were then appointed to the Hereford district, we labored together for about three weeks, when he was called to go to Norway, and act as president on account of Brother Heber Austin being ill and having to return home. After Brother Pixton left, Elder Priby sent Brother Lester Drombay, to labor with me, and he until he appointed me a new companion. We had a time of rejoicing in endeavoring to explain the Gospel unto the people for about three weeks, when he was called to Worcester, his own district. When Brother Drombay left, Brother William Checketts, of Providence, Utah, and I were appointed to continue the good work.

Since my sojourn in this city, I, in connection with my companion, have worked zealously, trying to explain the principles of the Gospel. But the people of the city of Hereford are "religious," and they do as they are told by their ministers. If they do not they lose their positions, and in losing them they lose their bread and butter.

Hereford is rightly called the city of ministers.

In going from door to door teaching, we meet with different kinds of people. Some are kind, and will treat us with respect, and listen and talk upon the principles of life and salvation. When we find these we rejoice and thank God that they are able to find a few who are willing to prove things before they pass their judgment. These

LETTER FROM GREAT BRITAIN.

Trials and Triumphs of Some Elders that Field.

Hereford, England, Sept. 29, 1900.

To the Editor:

I left my home in Franklin, Idaho, Jan. 10, 1900. In company with twenty-five others, I left Salt Lake City on January 13th, for a mission to Great Britain. We had a very pleasant time, both by land and sea. The Atlantic was vast and grand body of water, and to those who are not sick, it is the pleasantest part of the journey. After being tossed about for thirteen days, the good old ship the Highland, arrived safe and sound at the dock in Liverpool, this being her 526th trip. We were met at the docks by Brother McFarlane and company, who invited us to 42 Islington. There we were met by the president of the European mission, and at our meeting with the presidency, we received our appointments. I and Brother Frank Strong of Alpine, Utah, were appointed to labor in the Birmingham conference. We arrived in Birmingham on the 5th of February, and commenced our labors. After laboring there for about two weeks, I was appointed to labor in the Hereford district of the same conference, where we went on the 14th of February and commenced our labors, in connection with Brother James Howard, of Bountiful, Utah, and we enjoyed each other's society for some four months, when he was transferred to the New England district at our conference, which commenced on the 11th of June. Brother Seth Pixton and myself were then appointed to the Hereford district, we labored together for about three weeks, when he was called to go to Norway, and act as president on account of Brother Heber Austin being ill and having to return home. After Brother Pixton left, Elder Priby sent Brother Lester Drombay, to labor with me, and he until he appointed me a new companion. We had a time of rejoicing in endeavoring to explain the Gospel unto the people for about three weeks, when he was called to Worcester, his own district. When Brother Drombay left, Brother William Checketts, of Providence, Utah, and I were appointed to continue the good work.

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