

CHURCH INTELLIGENCE



THE MISSIONARY FIELDS

In Indian Valley.

Nampa, Idaho, March 22, 1900.

To the Editor:

I have been permitted to labor as a traveling Elder of the Church of Jesus Christ of Latter-day Saints, in the Indian Valley, Idaho, and vicinity, which is located in the east central part of Washington county. It is about ten miles long and five miles wide, running almost north and south. It is about fifteen miles from a railroad. The climate is mild and healthy, not extremely warm in the summer, or cold in the winter. At times about two feet of snow spreads its robes of whiteness over the carpet of grass caused by the fall rains and the warm rays of the life-giving sun. The grass remains green all winter. When the snow disappears the range becomes the anxious stock of the valley settlers. During the snow season sleighs can be seen slipping down the mountain roads, loaded with house logs, barn timbers, poles, posts and large pine logs used for fuel. The air is generally still. There are no bleak winds, or howling blizzards. The snow is often seen standing on the post caps, until the sun rays force it from its resting place. The valley has a streak of clay, or Gumbo, through the center, which is not very productive, but the surrounding soil is black and loamy, requiring but very little water. Crops are almost sure without irrigation. Wheat, oats, barley, corn, rye, and vegetables can be raised in abundance. Water is obtained from a branch of the Weiser river, running through the valley. The mines in the upper country consume all surplus produce, providing a cash market for the fruit of the farmer's labor.

This region is especially adapted for cattle and sheep raising. The rolling hills and the high mountains look like a vast meadow of waving grass, supplying the stock with salubrious fodder nine months out of the year. Alfalfa and meadow grasses are raised successfully. Fruit of a hardy nature can be produced in abundance, with almost as much certainty as in Salt Lake Valley. The mountain region is crowned with beautiful timber. Water springs are frequently seen pouring forth their crystal streams through the ferns and grass beneath the lofty pines, that supply the settlers with all necessary timber for building purposes. During the warm season the waters often enjoy the coolness of the higher elevations among the wild fruits and the prairie chickens. In the spring time when the water is plentiful, the salmon wend their way up the little Weiser, to capture these provide interesting pastime for the residents. These fish weigh from seven to twenty pounds, sometimes causing their pursuers a hard struggle.

The work of the Lord is prospering in this locality. Last year a branch of the Church was organized, with a membership of about fifty, with George W. Rose as presiding Elder. He has labored with zeal and has been successful in the Gospel, by example and precept. Preparations are being made for the erection of a house of worship, which no doubt will be completed before the coming winter overtake the settling Saints. The Sabbath school, with Elder J. W. Baxter Sr. as superintendent, is well advanced. All connected with this important work are taking great interest, teaching and learning the revealed truths of the everlasting Gospel.

Prosperity is attending the efforts of the promoters of truth in this part of the Lord's vineyard. Advantages are good for home-seekers, quite a lot of land is untaken. Improved homes can be purchased reasonably.

The "News" is read with interest by the Saints, and welcomed as a friend. Your brother in this Gospel.

H. H. SEEGMILLER.

Richfield, Utah.

From Switzerland.

Neuchatel, Switzerland, Europe.

February 29, 1900.

To the Editor:

Upon my arrival in the city of Neuchatel, more than twenty months ago, I found myself in the capital of the Canton of Neuchatel, a city renowned for its pretty, popular education and high instruction. The religion is decidedly Protestant; yet, there is a large percentage of Catholics.

It was at the beginning of the revolution of the sixteenth century, that William Farel, one of the leading spirits of the religious revolution, entered the city of Neuchatel, where, with the aid of his contemporary, John Calvin, he struggled so long and successfully against the Roman Catholic church. Notwithstanding the avowed religious sentiments of the good people of Neuchatel at present, they seem to have no particular liking for the religious doctrine taught by the missionaries of the Latter-day Saints. It was not until a few months before my arrival, that two of our Elders, Arthur Fonde and George L. Graehl, undertook to reopen a mission at Neuchatel and establish the headquarters of the branch there. Nothing, however, was done by way of adding members, until May 23, 1898, when Elder Graehl and I baptized and confirmed one member of the Church. From that time until now, the branch has been growing, and with the aid of Elder Samuel Schivendani and O. S. Squires, we have had the privilege of baptizing others, from time to time. The conference is now established and reorganized, includes the city of Neuchatel, la Chaux-de-Fonds, le Val-de-Dessus, le Val-de-Dessous, le Val-de-Travers, and les Vignobles, as far as Yverdon in the Canton of Vaud.

The inhabitants of "La Suisse Romande," i. e., the French speaking districts, seem to be less susceptible to the true principles of Christianity as enunciated by the Testament than their compatriots, the German speaking class. And notwithstanding the fact that they seem to understand that man is a moral and intellectual being, as well as a physical one, "la vie mondaine," the pleasures of the physical being are ever foremost in their thoughts; hence it is comparatively rare when we find a person sincerely desiring the salvation of mind with the study of the opportunities here for amusements are so numerous, and

the objects of diversion so manifold, that the senses of seeing and tasting seem to receive an over-cultivation. Take for example the beautiful lakes, with the facilities for boating and midnight electric illuminations; the gigantic mountains, on the very summits of which the Grutli-Bund bonfires are kindled in commemoration of the formation of the Swiss Republic; the Alpine snows; the crystal, cascades dashing hundreds of feet into the gorges below; and lastly the beer-halls and cafes with sparkling wines, and exquisite strains of music; all these attractions are only Sunday allurement, which to the majority are more preferable than Church services.

The daily papers of Neuchatel have done their part to make us popular here, or, rather, unpopular, by giving us "send-offs." The authors of these articles, however, have in general been somewhat modest in their criticisms. When the Elders first established themselves at Neuchatel, the municipal authorities were very exacting, and demanded large sums as taxes; but upon considerable research of the municipal laws as well as the laws of the canton, and Sunday annoyances, we were able to prove that such exorbitant taxes could not be collected. The precedent is now established, and I think will be followed in the future, that one month after the arrival of a missionary in the city hall, and will only be compelled to pay a nominal sum as taxes, and at any time when necessary he will be permitted to withdraw his passport.

The pastors are vigilant in guarding their flocks. I have had them follow me up, when distributing Gospel tracts, salute me in the hallway, enter the residence where I had left tracts, and admonish the inmates to not read them. Upon my return next time, I have had the lady of the house meet me at the door, and inform me that she wished to receive no more tracts. When asked why, if they are not good, or if they contain something untrue, the answer would be: On the contrary, they are very good and interesting, but we are forbidden to read them. Oh, your husband forbids your reading them? "No, it is the pastor!"

Very respectfully,
D. B. RICHARDS.
Present address: 9 Via Bertola 9, al 3o piano, da C. Capello, Torino, Italy, Europe.

A Winters Work.

Scranton, Pa., March 26th, 1900.

To the Editor:

One of the difficulties that confront the missionary work during the winter months is the matter of keeping up interest and activity in all departments of the work. Heretofore, as a rule, the Elders of the East Pennsylvania conference, after the fall conference, have located in the larger cities, usually leaving active work in the departments of the work, and procuring board with private families. In these cities their labors would continue until good spring weather came. Their work would consist chiefly in visiting tracts and conversing with the people, and striving to arouse what interest they could in the Gospel. In the majority of cases the interest and activity which had been awakened among the Elders during the fall conference, continued the work in the country until about January, at which traveling became difficult, owing to the inclement weather, and city work was then pushed with zeal. The brethren became as active as in the country, in getting out tracts, disposing of books and holding as many meetings as possible, not neglecting any other chance to do good.

The winter has been quite mild, and although it is not over yet, we have word of some of the Elders already resuming the labors in the country.

The work at conference headquarters, Scranton, Pa., is moving along nicely. Meetings are held each Sunday in different parts of the city and some special lectures are given and quite a number of people turn out to hear us. In December last we were favored with a visit from Elder J. M. Whitaker, of the Eastern States mission (late returned home), who delivered three lectures in Co-operative hall, West Scranton, and one in Wilkesbarre, Pa. His labors were well attended to, and were very interesting. We also received a visit from Elder E. H. Snow, of the mission presidency, Eastern States, who lectured on the 11th inst. to a very appreciative audience on the subject, "Utah and Her People." These lectures, we noticed, aroused quite an interest among the people and did much good by way of placing the Latter-day Saints in their true light before the western people.

The gentlemen of the press are extending to us many privileges, and favors and we feel that quite an awakening is taking place in many ways. The little force of Elders in this conference are striving to make "improvement" their motto, and advancement, which is the very essence and genius of the Gospel, they are striving for.

Directly and indirectly the law of the Gospel is making its way among men. The Elders are scattering "freedom" by the way side both the oral and written word, and those truths which were delivered to Joseph the Prophet, are gradually vindicating themselves.

The "News" is truly the organ for the missionaries and it is received with joy and thankful hearts. Respectfully,
JOS. FINLINSON.

Fremont Stake.

Rexburg, Idaho, March 27, 1900.

To the Editor:

The quarterly conference of the Fremont Stake was held in Rexburg, March 25th and 26th. There were present on the stand, Elder John Henry Smith, of the Council of Apostles, and Elder Joseph W. McMurrin, of the First Council of Seventies; the Stake presidency, most of the High Councilors, Bishops of wards, and others. The attendance of people at all the meetings was good. The reports given showed the Stake, generally, to be in a good condition.

Among the subjects dwelt upon by the speakers were, the law of tithing, the benefits to be derived from missionary experience by young men, and the necessity of their preparing themselves for this work; also of the great amount of good being, and to be accomplished by our Church schools and religious classes, and our duty to our God, our parents and our fellow men.

Elder John Henry Smith urged the

In the European Mission.

[The Millennial Star.]

Arrivals.—The following named missionaries from Zion arrived in Liverpool per American line S. S. Belgeland, March 16, 1900: For the British Mission—C. N. Stillman, Mill Creek, Preston; R. L. Crooks, Ogden; W. J. Startup, Provo. For the Scandinavian Mission—C. H. Christensen, Price. For the Netherlands Mission—Joseph C. Platt, Salt Lake City.

The following ladies from Utah were with the company: Hagar Startup, Singleton, and Sarah Eggerson Cluff and her daughter Clara. Provo; and Dr. N. H. St. John, Richfield.

Sister Cluff, after visiting relatives in Denmark, will accompany her daughter Rebecca, where she is going to take a course in music. The others are on a visit to friends and relatives in England.

Releases and Appointments.—Elder Nels Nelson of the Irish conference is honorably released to return home at his pleasure after the 10th of March. Brother Nelson intends to visit Scandinavia in company with President McMurrian to visit relatives and search for genealogy.

The Elders for the British mission who arrived on the 18th inst., were appointed to labor in the conferences as follows: Preston D. Richards, Nottingham; R. L. Crooks, Scottish; W. J. Startup, Birmingham; Thos. C. Harding, Welsh; and Cyrus N. Stillman, Leeds.

South Texas Conference.

Point Blank, San Jacinto Co., Tex., March 19, 1900.

To the Editor:

Our conference convened on February 23rd, 24th and 25th, at Spring Hill, Montgomery county, Texas. Arrangements were made to hold our services in the "Christian Church," where the Elders of our conference met Elder William T. Jack, president of the Southwestern states mission, and Elder Cowley, on the morning of the 23rd at eleven o'clock. There were present at the meeting a number of Saints and friends, Elder Chas. W. Hansen, of our conference, presided. After making a few remarks he introduced Elder Jack, who occupied the rest of the time, Elder Cowley occupied the rest of the time, dwelling upon the first principles of the Gospel.

After meeting was dismissed a Priesthood meeting was held. All the Elders gave reports, and bore their testimonies to the truth of the Gospel. Elder Cowley then gave some valuable instructions. As Elder Chas. W. Hansen and his first assistant had been honorably released to return home, it was suggested that the vacancy be filled. Elder Jacob C. Jensen, of Brigham City, Utah, was then appointed president of our conference, with David R. Jensen, of St. George, Utah, and George C. Shipp of Draper, Utah, as his counselors. The meeting was then dismissed and a dinner was enjoyed, prepared by the Saints.

We all met again at 7:30 p. m. Elders James D. Reed, H. N. Polkman, C. C. Jensen, D. R. Forsha, and G. C. Shipp occupied the time, dwelling principally upon the first principles of the Gospel.

Next morning Elders A. North, H. L. Johnson, Clarence Dana, and J. A. Brooks occupied a portion of the time, bearing their testimonies. Elder Cowley then gave us a good discourse upon the necessity of Latter-day revelation, and the power of the Holy Spirit. Remarks were made by Elders J. M. Larsen, J. O. Decker, Samuel Shaw, J. L. Mangum, P. D. Huntsman and T. J. Rencher. Elder Jack gave the Saints some good instructions, touching upon the Word of Wisdom and the law of tithing.

At the evening meeting Elder Hall of the St. John conference, and his counselor, Elder Kimball, occupied most of the time. Hyrum O. Pack made a few closing remarks.

On Sunday morning Elder Chas. W. Hansen spoke of the restoration of the Gospel. Elder Cowley delivered a sermon, and the various fields of labor. A night Elder Jack, Elder Cowley and several of the Elders went to the city of Willis, and held a meeting in the Opera house. The rest of the Elders remained at Spring Hill, where they held their meetings.

Next morning Elder Jack, Elder Cowley, Elder Hall and Kimball left for the Lone Star conference. Elder Cowley's visit was highly appreciated by the Saints, and people of this conference, as it greatly assisted them in their labors in allaying prejudice and causing people to investigate.

The "News" is a welcome visitor, and is anxiously looked for and read by the Elders and Saints of this conference. Ever praying for the advancement of the cause of truth we remain your brethren,
JACOB C. JENSEN,
DAVID R. FORSHA,
GEO. C. SHIPP.

In Oregon.

La Grande, Oregon, March 26, 1900.

To the Editor:

Elder F. S. Bramwell, president of the Northern States mission, arrived here about ten days ago.

A number of Utah and Idaho farmers immigrated to this valley last week, with a view of growing sugar beets for the Oregon Sugar company, consisting of Elders Salsbury, Ben. Cooper and J. Murray, all of Wellsville, Cache county, Utah; O. O. Crockett of Preston, Idaho; James Adams of Logan, Utah; N. F. Newes of Salt Lake City, and R. C. Gledhill of Jackfoot, Idaho. Some of the above have purchased farms, and others will lease land for an indefinite time, and all are very much satisfied with the country. The farmers are progressing very rapidly with their crops, taking advantage of the beautiful weather we have had for the last three weeks. Hundreds of acres have already been planted to wheat this spring.

The health of the Latter-day Saints in this valley is good, and all appear to be well satisfied with climate and country.

We have a Sunday school organized here with a membership of perhaps twenty earnest workers, which has been running now for almost one year.

but the Saints are scattered in different localities throughout the valley and towns and this prevents many from attending meetings and Sunday school. Considerable rain fell today, which will be a blessing to the country. Very respectfully yours,
J. H. LEISHMAN.

In Arkansas.

To the Editor:

Mr. Jones, a little settlement nestled among the timber-covered hills of the Boston mountains, was chosen as our place for holding conference. The word from our mission president to the effect that this pleasing gathering of Elders and Saints belonging to the Western Arkansas conference would take place on the 17th and 18th of March in the above-named settlement, was received with pleasure.

Added interest was manifested upon learning that Elder Wm. T. Jack and Elder M. F. Cowley, of the Council of Apostles, would be present.

Wet weather, enlarged streams and rough roads are not considered obstacles to prevent a "Mormon" Elder from being at his conference.

The first meeting of the series was held on the evening of the 17th. Elder E. C. Call was the first speaker. He was followed by Elder Jos. W. Webb. The theme of both speakers was the restoration of the Gospel.

At 11 a. m. the following day our conference again convened and a review of the first principles of the Gospel was given by Elders L. C. Leavitt and Albert Bacon.

Our visitors who were somewhat belated on account of the long, tedious ride over rough mountain roads, arrived in time to take part in the evening meeting. After pening exercises Elder Thomas L. Chader made a few introductory remarks. Elder Larson then introduced Elder Cowley, of the Council of Apostles, from the time he began to speak the close of his sermon, the people seemed to be afraid to draw a deep breath lest they should lose a word. They are, indeed, eager to listen to the word of an inspired Apostle. Elder Cowley referred to the misrepresentations at scandalous rumors that had been idly now being spread about the Latter-day Saints.

He presented the facts relating to the Mountain Meadow massacre, as most of the emigrant train was made up in this State.

At 9:30 o'clock on the morning of the 18th Priesthood meeting was held. A favorable report was given concerning the work that had been done since our last conference. Elder Larson and all the Elders present. After Elder Jack had spoken the Elders in his pleasing way upon their duty as ambassadors of Christ, he gave to Jos. A. Larson, Walter L. Durrant, John L. Parre, Albert Bacon and Thomas M. Chandler, an honorable release to return home. These men were received by our departing brethren with joy, and yet with sorrow, for they had been faithful in the work and were now about to return home to enjoy the pleasures of home, from the thoughts of leaving many friends that had been made in this mission field.

At the closing meeting that was held at 7 p. m., Elder Jack occupied the time, and the subject of the evening was the law of tithing, and the law of the priesthood.

He referred to a prediction made about two years ago, an editor, to the effect that the day of hell would come upon the Latter-day Saints.

Elder Cowley then gave us some valuable instructions. As Elder Chas. W. Hansen and his first assistant had been honorably released to return home, it was suggested that the vacancy be filled. Elder Jacob C. Jensen, of Brigham City, Utah, was then appointed president of our conference, with David R. Jensen, of St. George, Utah, and George C. Shipp of Draper, Utah, as his counselors. The meeting was then dismissed and a dinner was enjoyed, prepared by the Saints.

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ALL want to be well, to feel the glow of health; not merely not to be weak, but to be strong; not merely to have life, but to have abundant life.

That's Natural

YOU are one of the all. But you work hard and tire easily. You get up early and go to bed late. You eat too fast, or have little appetite to eat at all. You are a slave to the gods Hurry and Worry.

That's Unfortunate

EXTREME depression sets in. Your head feels heavy, your memory fails you. You are sensitive to light, yet nervous in the dark. You fidget and twist; are tired, but cannot sleep; waking dreams become a nightmare to you. You are hungry, yet no food seems to agree with you.

That's Nervous Prostration

REGARD your condition as serious. Don't trifle with it. If you can afford it, go to a good doctor. If you can't afford it, get the best medicine that will meet your case. Even if you go to a doctor, the chances are that he will prescribe rest, fresh air, and a tonic that reads in Latin very much like "Ayer's Sarsaparilla" reads in English,—a medicine long established, strong, yet harmless, powerful, yet pure, not made just to sell, but made to cure just your particular case.

That's Sensible

SEEK the best. Trust neither to neighbors, newspaper hearsay, nor talk. The Sarsaparilla that for sixty years has been curing just such cases as yours should be good enough for you to try.

That's AYERS

It is the one and only Sarsaparilla put up under the direction and supervision of a graduate pharmacist, a graduate chemist, and a graduate doctor, all three working together to produce the best.

the principles of the Gospel to the world.

Elder Teasdale occupied the remaining time with an excellent discourse on the principles of love for truth and righteousness.

A meeting of the officers of the Relief Society and Young Ladies' Improvement association was held after the close of the meeting.

At 9 a. m. Sunday, a special conference of the Sunday school was held; presided over by Superintendent G. T. Munford and assistants. The Stake conference was held on the 17th of October, 1897. Brother McEllan has visited many parts of Colorado. He presided over the Western Colorado conference from February, 1899, to September, the same year, when he was called to succeed Elder Horace Ensign as aid to the president of the mission. He states that he has enjoyed the best of health during his absence, and that the mission is in a prosperous condition.

A VETERAN GONE.

Elder Jacob Johannes Martinus

Bohn, one of the most conspicuous characters connected with the history of the Scandinavian mission, departed this life at his residence in Murray, South Cottonwood ward, Wednesday, March 14th, 1900, after a short illness, nearly 77 years old.

Deceased was born in the city of Aalborg, Denmark, April 27, 1823. Born of religious parents he was from his earliest youth trained in a pure life and raised in the fear of God. In answer to fasting and prayer, his father, who was a most remarkable man, received a direct revelation in which the true condition of the religious world was made known to him. Soon after that, in conversation with one of his neighbors, he remarked: "My wife will soon give birth to twins; one will be a daughter, whom the Lord will soon call hence; but the other will be a son, who shall live to see God's heavenly kingdom established upon the earth, and his name shall be Johannes (John); he shall preach the Gospel of Christ and bring many souls into the kingdom of God."

All this was literally fulfilled. The twins were born as predicted; the little baby girl died; but the son, who was our departed brother, became the first fruit of the preaching of the Gospel, as restored through the Prophet Joseph, in the city of Randers, where Brother Bohn was baptized by Elder Christian Christiansen, Oct. 28, 1851. Previous to that he had been a devout member of the Baptist church.

Soon after his baptism Brother Bohn was ordained to the Priesthood and sent out to preach the Gospel as a local missionary. Thus he became the pioneer missionary in many of the towns and villages of Jutland, Denmark, which afterwards yielded glorious fruits to the Church. While engaged in this labor the spirit of poetry came upon him in a remarkable degree. Under the inspiration of the Almighty his lofty mind and thankful heart created verse after verse, explanatory of the truths of heaven and praises to the Almighty for the restoration of the true Gospel. And soon afterwards these poetical effusions were gathered together, prepared for the press and became the first Latter-day Saint hymn book published in the Danish-Norwegian language. Indeed, Brother Bohn became the Wm. W. Phelps of the Scandinavian mission. The late Judge Phelps was the first member of the Church to write poetry for the Saints of the latter day in the American language. Elder Bohn was the first to write "Songs of Zion" in far off Denmark. There is scarcely a Scandinavian Saint of mature years in the whole Church of the latter day who does not have the sacred hymns composed by John M. Bohn, and many of us have sung them since our earliest recollections.