

# CHURCH INTELLIGENCE



## THE MISSIONARY FIELDS

### ELDERS WERE HONORED.

#### Sunday School Workers Given a Most Welcome Reception.

Bishop J. C. Sharp and wife of this city, who recently returned home from San Francisco and other Pacific coast cities, bring with them the news of an exceedingly pleasant social event given at San Jose on the evening of Jan. 19th, in honor of the "Mormon" Sunday school workers of that place.

The most unique feature of the function was the fact that it was given by a Mr. and Mrs. Bailey, both non-Mormons. The "Mormon" Sunday school at San Jose is not large, nor is the Church membership great, but the four young Elders who are preaching the Gospel in that city are vigilant, earnest and well respected. They are: Elders Haines, Bowman, Tolman and Sharp, the last named being a son of Mr. and Mrs. John C. Sharp. The first named—Elder Haines—is president and has the hearty support of his three associates. They are practically strangers in that section, but they have made a good many friends and are holding meetings and Sunday school regularly.

At the reception in their honor, their friends and the neighbors of Mr. and Mrs. Bailey participated in large numbers. The handsome Bailey residence was made glad for the occasion and the hand of good fellowship was heartily extended to those present. The hospitality was in all respects of the most genuine character and will be long remembered by Mr. and Mrs. Sharp, whose good fortune it was to be present. A most pleasing program, consisting of speeches, songs, music, and graphophone selections, followed by refreshments, was carried out to the delight and benefit of all concerned.

### Religion Classes.

St. Johns, Ariz., Feb. 2, 1900.

To the Editor: Religion Class Stake conference of the St. Johns Stake was held at St. Johns, Ariz., Monday, Jan. 29th, 1900. Conference opened at the St. Johns meeting house at 10 a. m. Stake Superintendent John Rulley presiding.

There were on the stage Elders Heber J. Grant and Rudger Clawson, of the Council of Apostles; Elder Jonathan G. Kimball, of the first council of Seventies; Elder Karl G. Mauser, general superintendent of Church schools, besides the Stake presidency, High Councilors and Bishops. The house was filled to overflowing.

Instructors of religion class pupils, each representing one of the various steps of religion class work, occupied reserved seats in front of the congregation. Singing and prayer at the opening by the whole congregation were conducted according to religion class methods, the exercises evidently making a deep impression upon all present.

The four exercises of the various steps reflected much credit upon the instructors and pupils, especially the singing, testimony-bearing and concert recitation of the testimony of the three witnesses to the authenticity of the Book of Mormon elicited much favorable comment.

Between the steps reports were made by several ward superintendents of religion classes.

The brethren from Salt Lake City expressed their gratification at the success of the religion class movement in the St. Johns Stake.

After the meeting the instructors and pupils of religion classes, followed by the whole congregation, shook hands with the brethren on the stand.

### BLANCHIE BARRID.

Secretary.

### In Wales.

Cardiff, Wales, Jan. 26, 1900.

To the Editor: Having been released from my labors as traveling Elder in the Welsh conference, I left Cardiff on the 23rd of January and took train for the place where my forefathers have lived and died for ages past. I passed through Swansea, Llanelly, Carmarthen, Pender, and Llanybydder—names that, no doubt, are familiar to many a Cambrian that reads your valuable paper.

For two weeks I and companion visited among the good people of Cardigan, searching for genealogy in the towns of Lampeter, Cribin, Newcourt and Talygarreg. At the latter place we told the people we would like to have the privilege of preaching our doctrine in their chapels. To our surprise one of the deacons of the Unitarian chapel went around and got the consent of the laity, number of about one hundred and forty. They sang their own hymns for us, and in return we gave them the Gospel as believed in by the Latter-day Saints. We read them our articles of faith, and they were surprised that we believed in such doctrines. Their ministers who were present said the Saints were the best-mannered people they had met, with regard to the plan of salvation. Those people treated us with great respect, and it is a pleasure to sometimes meet with people so free from prejudice as to open their chapels for the despised "Mormons." We found the Unitarians in that locality superior to most people in religious toleration, and we were afraid to give a hearing to any one that comes along. They are very liberal in their religious views, although most of them do not believe in the divinity of Christ.

Most of the people in these parts

are investigating, but most of the people are afraid of us.

Well, we have been blessed in our labors, and hope to do a good work in this part of the Lord's vineyard.

The "News" is always a welcome visitor.

We remain your co-workers in the cause of truth.

JAMES H. HOLLAND,  
WILLIAM GOULD.

### The Birmingham Conference.

320 Albert Road, Handsworth, Birmingham, Jan. 22, 1900.

To the Editor:

Solomon has said, "As cold waters to a thirsty soul, so is good news from a far country." We reaffirm this sentiment, and feel that the "News" is a welcome visitor, a friend and indeed a blessing unto us in our labors. We are always anxious for its arrival. It sends encouragement to our young Elders; it satisfies our eagerness with its fertile pages, and seems to very materially lessen our distance from home, by supplying us with the current events. With mutual voice we say, God bless and prosper the defender of truth, "The Deseret News."

Our semi-annual conference was held on the 14th inst. The presidency of the European mission was in attendance, as also Sisters Inez Knight and J. Clara Holbrook, women missionaries from Utah. A large audience was in attendance and the holding fast to that strongly manifest throughout the meetings.

The general authorities of the Church and the presidency of the European mission were present and sustained unanimously. Thomas Ash was sustained as president of the Birmingham conference, and M. S. Leaver as clerk, with the traveling Elders to labor in the conference as follows: Birmingham district, M. S. Leaver, E. T. Lloyd, D. N. White, M. B. Shipp and Geo. Perkins; Handsworth district, J. J. Daynes Jr. and E. E. Jenkins; Dudley district, James B. Hunter, Louis H. Carver and George Coombs; Northampton district, John W. Watt, P. G. Droubay, D. H. Robinson and James Cooper; Hereford district, James Howard and Seth Pickett; Wolverhampton district, Wm. H. Beazer, Wm. J. Cox and Wm. H. Griffin; Stafford district, N. G. Clark and C. R. Pugh; Warwick district, Wm. Smith and Thomas Ford.

The following statistical report for the past seven months, ending December 31, 1899, was read: Number of branches, 51; missionaries, 22; Local Priesthood—Elders, 29; Priests, 8; Teachers, 11; Deacons, 5; members, 369; total officers and members, 353; children under eight years of age, 66; total number of souls, 419; Baptized, 15; Emigrated over eight years of age, 2; under eight years of age, 1; died, 12; Strangers' houses visited—in tracing, 8,827; by invitation, 693; Gospel conversations, 3,585; Tracts distributed, 34,355; Books distributed, 343; Meetings held—in-door, 59; out-door, 108; New subscribers for Star, 11.

Elder Nelsbitt spoke upon the significance of the Sacrament to Latter-day Saints, the responsibility involved in the sustaining of officers, and the influence of God's Spirit upon mankind.

The choir rendered an anthem, "Benediction was pronounced by Elder Geo. Ruff.

2:30 p.m. Singing. Prayer by Elder H. S. Sings.

Sister Inez Knight spoke upon the evidences of the divinity of Joseph Smith's mission, and bore a strong testimony to the message he brought forth.

Elder McMurrin delivered a comprehensive discourse upon the restoration from the faith and the universality of the apostasy, showing the necessity of the restoration.

Elder Geo. Ruff bore a strong testimony to the truthfulness of the Gospel, and to the high morality of the Saints.

The choir rendered an anthem, "Benediction by Elder Ash.

6:30 p.m. Singing. Prayer by Elder Ash.

Sister J. Clara Holbrook spoke upon the responsibility and duties of the Saints in following the light which has already been revealed.

Elder Lyman delivered a discourse upon the object of sending out lady missionaries, and the fruits of the Gospel as exemplified in the communities of the Latter-day Saints.

Elder Hinkley spoke of the word of God, God by which mankind must be judged.

The choir rendered an anthem, and the benediction was pronounced by Elder Nelsbitt.

A Priesthood meeting was held at the same place on Monday at 10:30 a.m., at which the Elders gave very favorable reports and read some timely and valuable instructions from the presidency.

In the evening the Saints met in social capacity and enjoyed a very interesting program, which was well rendered.

Our conference headquarters' address has been changed from 320 Summer Lane, Birmingham, to 230 Albert Road, Handsworth, Birmingham. Your brother in the cause of Truth,

President THOMAS ASH.

### Enemies Became Friends.

The following is an extract of a letter from Elder Parley P. Jensen to his father, Elder Andrew Jensen, of this city. The letter is dated Drammen, Norway, Jan. 18, 1900.

I never felt better in my life in body or spirit. I am thoroughly enjoying my missionary labors and feel that the good Father is greatly blessing me in work of the Lord here in Drammen.

I can truthfully say it is progressing very nicely. I will relate a little incident that may be worthy of mention in order to show what our experience sometimes is.

The "Mormon" state, who in each case was enabled to prove and make plain that while perhaps "Mormonism" was not "Christian" doctrine, when defined or measured by the popular, orthodox definition, yet was in perfect harmony with Bible teaching.

The aunt, after having pursued that fruitless course for some length of time, concluded that no conversion could be accomplished in that way. However, she was not dismayed, "for," said she, "even though 'Mormonism' is Biblical, yet for a member of any respectable family to be a 'Mormon' is beyond toleration. I must dissuade her from being a 'Mormon.' Our sister was then confronted by those who are learned in

the Scriptures, and they tried to show her the error of her ways. But in spite of their much learning and knowledge they succeeded no better than the aunt in converting her from her faith. By this time her aunt fairly saw that some entirely new method must be adopted, and she therefore inaugurated a most interesting and successful plan. She forced her niece to come to home, not allowing her any liberty that might enable her to visit the "Mormon" meetings. All the friends of the family, who were acquainted with the dreadful history of "Mormonism," were invited to call at the house, and with all the emotion they possessed, they related the horrible tales of blood that are alleged to be connected with the "Mormons." Just one of the stories of destroying angels, the Mountain Meadows affair, etc. But this mode of warfare proved just as ineffectual as the first.

One day, however, we Elders were visiting at the home of a friend when our young sister also happened to call at the same place. Of course we gave her all the encouragement we could, and assured her that all would be for the best. When her aunt learned that her niece really had come and conversed with the Elders, notwithstanding all her precaution, a climax was reached. The storm burst forth in a power that was worthy a better cause. The old lady accused her niece of having met the Elders by appointment, though the meeting was purely accidental. Her niece, however, replied that should she ever care to see the Elders she would verily ask them to come to her home. The aunt retorted: "Yes, you try it; and I will show them the door so quick that you will be astonished." Just one week from the day the aunt made that statement, not one "Mormon" Elder, but four spent the afternoon and evening at the home of that lady, by special invitation. We were not only received kindly but were treated splendidly. We had an excellent dinner there, and spent the afternoon in conversation about the Gospel and other subjects. When evening came we prepared to take our departure, but the kind aunt insisted that we should remain for the evening meal.

We did so, but imagine our total surprise when our hosts insisted on us accepting of a public service in her home that night. She said she would attend to the inviting of the neighbors. True to our custom we accepted her kind offer with thanks.

That evening we had a good meeting, many people were present; amongst them many of our pronounced enemies. But the Lord blessed us and we were able to bear our testimonies to them. They all listened with marked attention, and I need not state that, when we came with the intention of arousing a discussion, or a quarrel with us, at the close of the service, quietly took his departure, saying only, he wished there had been more of us to hear us.

I will close by saying we are quite content to visit "our aunt," and we have held and are still holding meetings in her house and many of the neighbors have willingly opened their doors to us.

We are therefore holding quite a number of cottage meetings in that district, and it looks quite promising for the spread of the true Gospel.

Stake Conferences.

### Woodruff Stake.

Woodruff, Utah, Feb. 6, 1900.

The regular quarterly conference of the Woodruff Stake convened at Evanston on Saturday and Sunday, Feb. 3rd and 4th.

Elder John M. Baxter presided. There were present on the stand, Elder James Sharp, member of the Church board of education; the Stake presidency; members of the High Council and Bishops of the various wards.

Elder John M. Baxter reported the Stake in a good condition, and that the people were enjoying the Spirit of God. He also reported a marked increase in the payment of tithes during the past year, notwithstanding the partial failure of the crops with frost last season.

The Bishops' reports were very encouraging, showing that the people were trying to keep the commandments of God, especially in the law of tithing. Many people who had not paid tithing for years, were now paying a full tithe.

Elder James Sharp testified that "the Spirit of God like a fire is burning," also speaking of the unity that should exist in our family circles.

Elders McCloud and Jessie M. Cannon, Colorado missionaries, bearing in the State of Wyoming, bore strong testimonies to the truth of the Gospel.

The Church and Stake authorities were presented and unanimously sustained. The Stake superintendent of Sunday schools was sustained on account of other duties, and George A. Peart, of Randolph, was called and set apart to fill that position, with George Easton, of Almy, as his first assistant.

Elder Rulon S. Wells, of the First Council of Seventies, being present on Sunday, addressed the Saints upon the first principles of the Gospel and the atonement of Christ. He also gave the young people some good and timely advice upon the principle of marriage.

Elder James Sharp addressed the Saints upon our existence here.

The opera house of Evanston, where the conference was held, was filled to overflowing.

A feature of the conference was a concert Saturday evening in the opera house, given by the ward choirs, which was a grand success. T. J. TINGEY, Stake Clerk.

### RETURNED MISSIONARIES

Elder Seth S. Green, of Pima, Ariz., has returned from New Zealand. He was set apart on the 15th of October, 1898, and on arrival in New Zealand was appointed to labor in the Hauraki district. He says he enjoyed his labors greatly and received many a testimony to the truth of the Gospel. Until the last five or six months he enjoyed good health, but then on account of sickness he was released to return home. The work of the Lord here is progressing in New Zealand and some good persons are being led into the waters of baptism each month. He returned home on the 15th of January in company with Elder A. T. Butterfield.

Elder E. J. Marston, of Kaysville, Davis county, was set apart on the 13th of January, 1897, for missionary work in South Carolina and Georgia. He returned home from that part of the field on the 23rd of this month, and reports that he had good health and met with fair success as a missionary. The conference is in a good condition.

Elder O. W. Warner, of Moab, Grand county, was set apart on the 3rd of January last to labor as a missionary in California. On his arrival in the field, he took sick and it was deemed best to release him to return home, with the hope that the mountain air would restore to him health and strength. He returned to this city on the 23rd of this month.

Elder J. H. Moss, of the Twenty-first ward, this city, was set apart on the 19th of April, 1898, to labor as a missionary in the Southern States. He visited Tennessee and Ohio, and enjoyed good health, and he is progressing well. He became sick, however, and was released to return home, arriving here on the 27th of January last.

Elder Ed. H. Davis, of Malad, Oneida Co., Ida., who was set apart on the 13th of October, 1897, for a mission to the Eastern Colorado conference, returned after a successful mission, on the 5th of this month. He reports that he enjoyed good health, and that the mission is quite prosperous.

Elder Joseph P. Emery, of the Sixteenth ward, Salt Lake City, returned on the 5th of this month from a mission to the Southern States, for which he

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