

CHURCH INTELLIGENCE



THE MISSIONARY FIELDS

PARIS OF AMERICA.
The Impressions of a Missionary of the City of New Orleans.

New Orleans, La., March 3, 1900.

To the Editor:

On January 27th and 28th the Elders of the Georgia conference met in Macon, Ga., and held conference. Elder Rich was with us, as was Elder Rencher, of the Georgia conference.

There were two meetings on the 27th and three on the 28th, and they were well attended.

Elder Rich spoke in his usual forcible manner, and gave the Elders and public men excellent instructions.

At the conference Elder Rich desired that Elder Eilifsen and I go to the city of New Orleans to labor. New Orleans is in the Mississippi conference.

We left Macon on the 5th of February and went to Columbus, Ga., where we were detained for two weeks on account of heavy rains and high waters.

We spent the time profitably, though, in spreading the Gospel in that city. There are some Saints in Columbus, and by certain treatment we royally, brother and sister, are the names.

Leaving Columbus on the 22nd ult., I traveled alone. The streets are very narrow and badly kept. Some of them are paved with blocks of wood turned upside down.

Leaving Mobile on the 24th of February, we traveled over the L. & N., where we were very level, marshy country for 129 miles to New Orleans. We had an excellent view of the Gulf of Mexico on our journey.

We arrived in New Orleans at 7:40 a. m. on the 24th ult., and got off the train at the levee of the Mississippi river.

It is quite odd to see how the houses are built in this city. The Creoles are of French and partly Spanish and partly French, and no one else is a Creole at all.

The houses are built straight out to the sidewalks and the steps are on the sidewalk. The family congregates in the pleasant evenings.

The porches upstairs project out over the sidewalks, and it is peculiar to see, on the way, the whole washing hung out to dry upon these porches, or swinging over the sidewalk on a wire tied to a telegraph pole.

Many of these old Creole families are very strict, and do not mingle with the Americans.

Canal street divides the town. Americans being on the south side of the street. Many of the Creoles have never been south of Canal street.

The Catholic church here and as usual, are very strict and devout in their form of religion.

Oh! but the amount of wickedness existing here. I am shocked to see so much, and being carried on in open daylight, as well as in the dark and it goes unchecked.

And the street peddlers; they all have a license to pay, but there are hundreds of them with every conceivable article to sell and carrying almost any kind of a maneuver to attract attention.

I saw a man tonight with his mustache waxed so, and twisted to such a peak, that he could find articles on his face as I could find him on sale.

He also got into a box on his back and tried to attract attention in that way, and I believe he succeeded. He was just as clumsy as I would be in the act of lying on my back with feet and legs twisted together, it was comical, sure.

I also visited the great noted "French market," where everything imaginable is sold, and the mixture of languages of the stand keepers is amusing indeed. The Creoles speak the "Gumbo French" as it is termed here, i. e., a mixture of English, Spanish and French.

On one side of the market you are offered "banane cheapie," or "orange cheapie for playcuney." (See). Again you are offered some yards of calico for so many "recalins" (a bit) 12 1/2c.

The conference is, as far as I can learn, getting along well. All the Elders are well. The headquarters is in Baton Rouge now, i. e., of the mission conference.

There are some Saints here in New Orleans, and many of them in the conference.

The "News" comes regularly and is always a welcome visitor.

Your brother in the Gospel,
JOHN T. BARRETT.

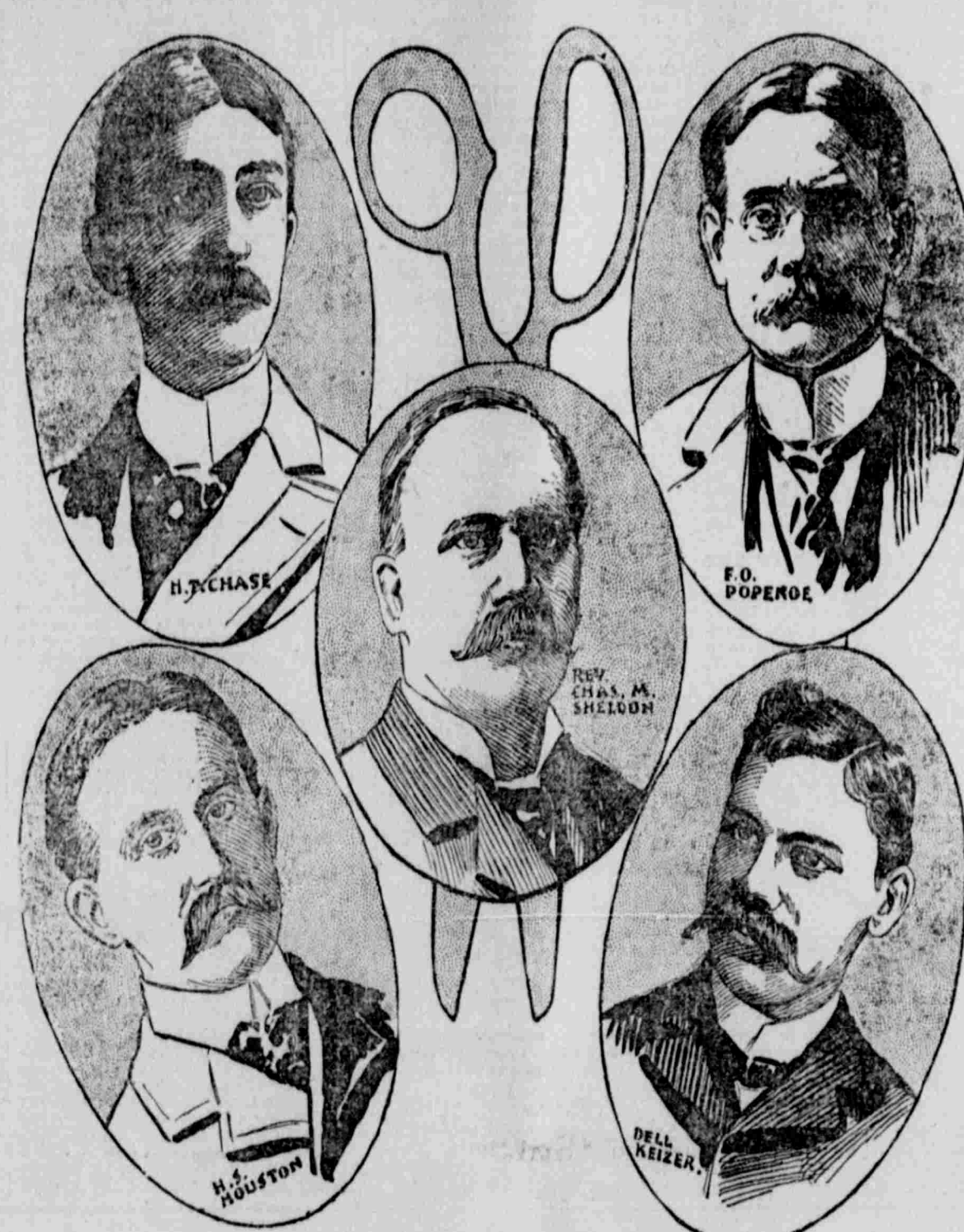
South Western States Mission.
Austin, Texas, Conference,
Lexington, Lee County, Va.,
February 21, 1900.

To the Editor:
The "News" is a welcome visitor, and "mid the scenes of confusion through which the missionaries' pathways lead" it brings encouragement, hope, and sympathy. Some one has said, "Old men for counsel and young men for war." We young men, indeed, appreciate the advice and counsel of venerable gentlemen who have grown old in the work of the Lord. God bless the "defender of Truth—the Deseret News."

Our semi-annual conference was held on the 18th and 19th inst. We must acknowledge the hands of the Lord in the early arrival of all of the Elders, but two, and the beautiful weather with which we were favored.

The beautiful Sabbath morning was

made more pleasant and agreeable by the appearance again of our esteemed president, Wm. T. Jack, and Elder Matthias F. Cowley, of the Council of Apostles, also Elder Calvin Hall and Thos. Kimball, presidency of the St. John, Kansas, conference. Two Priesthood meetings were held, in which, after the Elders had given in their reports, there were hundreds who went to the Kimball, presidency of the St. John, Kansas, conference. Two Priesthood meetings were held, in which, after the Elders had given in their reports, there were hundreds who went to the Kimball, presidency of the St. John, Kansas, conference.



THE REV. CHARLES M. SHELDON AND HIS ASSISTANTS ON THE TOPEKA CAPITAL.

During his experiment with the Topeka Capital the Rev. Charles M. Sheldon is editor in chief, Harold T. Chase managing editor, Herbert S. Houston manager of the editor and Dell Keizer business manager. Frederick O. Pope, one of the owners of The Capital, has long been a warm friend of Mr. Sheldon, and to him is due the credit of making the suggestion, which was adopted by Mr. Sheldon, of running The Capital for six days as a model Christian daily newspaper, such as the famous clergyman described in "His Steps."

Elder Jack enjoyed the Spirit of the Lord; he spoke of the fall and atonement. He explained the belief of the Latter-day Saints, that this earth would be our heaven, and the everlasting abode of those who had died without law would have the opportunity of hearing and accepting the Gospel in the spirit world as taught in the Old and New Testament; how the Gospel was restored in this dispensation in fulfillment of the prophecies of John, Malachi, Isaiah, Jeremiah, Ezekiel and others, with all the gifts, powers and blessings that were enjoyed in the apostolic dispensation.

Elder Matthias F. Cowley spoke of the authority of the Holy Priesthood, the need of the proper officers in the Church; the necessity of new revelation in order to fulfill the prophecies of the Scripture, which, said he, could never be fulfilled without direct revelation; the divinity of the labors of the Prophet Joseph Smith; the condition of the people of the Latter-day Saints; the Lord's mission, miracles, honesty, chastity, virtue, industry, obedience, faith etc. He related the persecution through which the Saints had been called to pass, which, said he, had developed a faith that could not be surpassed by any other class of people, creed, sect, or denomination, in the whole world.

The speaker said: "We expect to meet you at the judgment bar of God and you will confess that you heard us this day bear testimony that God has spoken in this dispensation; that Joseph Smith was a true Prophet sent of God; that the work that God established through him is divine; that Lorenzo Snow is revealing revelation today for the guidance of the people of God as Moses did in delivering the children of Israel from Egyptian bondage."

Elders Hall and Kimball addressed the meeting, and pointed out what it takes to constitute a kingdom and the blessings that may be received through obedience to the laws and commandments of God. After meeting the ordinance of baptism was performed with those who expressed a desire to unite with the true fold of Christ.

On Tuesday morning, after a hearty hand-shake the Elders returned to their respective fields of labor, feeling that they had received counsel and instruction that would be an everlasting benefit.

Elder Francis A. Wadsworth, of Idaho Falls, was released to return home, he having spent over twenty months in Texas. Ever praying for the spread of truth, I remain your brother,
JAMES A. DUKE.

In Norway.

Trondhjem, Norway, Feb. 16, 1900.

To the Editor:

Just one year ago today I parted from home in the little town of Pocatello, Idaho. I arrived in Salt Lake City the morning of the 17th, and was sent apart to perform a mission to Scandinavia. In company with Elder John Pearson I arrived at Copenhagen, Denmark, on the 16th of March. My father and mother were among the first to receive the Gospel in Denmark. When I came to Copenhagen I had the pleasure of meeting my oldest sister, whom I had not seen for over thirty years. We are the only two living of my father's family. It was a meeting of joy and thanks to our heavenly Father for his blessing. I remained here only five days. I was appointed to

labor in Norway. I first labored in the Drammen branch. On May 6th we attended conference at Christiania. Elder Platte D. Lyman, president of the European mission, and Andreas Peterson, president of the Scandinavian mission, were there. At the conference it was thought best to divide Norway into three conferences, Christiania, Bergen, and Trondhjem. I was appointed president of the Trondhjem conference. Six brethren were appointed to go and labor with me in this conference, and I must say that they have been faithful in the performance of their labors. We have five branches, all in good working order. We held our first conference the 8th and 10th of September, 1899. Elder Andreas Peterson was here and we had a good time. There are not many Saints in this conference, but we hope and pray that the Lord will bless our labors.
N. P. NIELSON.

In Chicago.
Chicago, Ill., March 2, 1900.

To the Editor:

During the past month the Elders have been somewhat retarded in their labors by the inclemency of the weather, but we are in hopes that the severest part of the winter is over, and that in the future, circumstances may be more favorable for the disseminating of the Gospel truths.

There are, at present, in this city

become interested in the Gospel, with some of her friends, would be present. But things had run smoothly as long as the "Evil One" could stand it, and on the day on which the meeting should take place in the evening, a lady neighbor, belonging to the "Reorganized" church, appeared on the scene, as through some means she had learned that our Elders were to hold a meeting there that evening, and she took the trouble to inform our friends that we were "impostors," who had come out here to deceive the people, and that the church of which she was a member was the true church, and that our Elders were here to preach polygamy only, to the people.

It was a great shock to our friend, as she told us afterwards, to think that she had been thus deceived by our Elders, and she had went over it and was nearly heart-broken. She had looked upon them as men of God. When the above named Elders, in connection with Elder William Lester, came in the evening to fill the appointment, she treated them a little cool, and the Elders could tell as soon as they entered the house that something was wrong, from the spirit which made itself felt.

The "Josephite" lady was present and their meeting was not held, but the Elders conversed with those present on the differences in the two churches, and the lady of the "Reorganized" church

nine months' labor in this place I was transferred to the Gothenburg conference, to Vestervik's branch on the island of Oeland, where I first saw the light of day. I found that my friends were now my enemies, and my own relatives turned out to be against me. This island has 40,000 inhabitants. Our missionaries have tried to open up there, but have been driven out. I labored there five months under persecution, and two souls were added to the Church. This nearly cost me my life. After laboring here five months I attended conference in Gothenburg. There I had the pleasure of meeting the president over the Scandinavian mission, Elder Andreas Peterson. I also had the pleasure to meet Brother C. Forsberg, president over Gothenburg conference, who I never met before.

The Saints have just rented a new hall in Gothenburg. It is an honor to the Church. It is the finest one in Scandinavia. I am now appointed to labor in Jonkoping, and this part of the Lord's vineyard, where we are two of us for the present time—the writer and Elder Carl Larson from Sandy, Salt Lake county.

The "News" is a welcome visitor to Sweden. When the "News" comes everything has to be laid aside. I remain your brother in the Gospel,
GUSTAF JOHNSON.

Resolutions Against the Truth.

Bridgeport, Ala., March 3, 1900.

To the Editor:

Having been called to join the armies of Israel and wield the sword of the Spirit in the defense of truth, I responded, and on April 1, 1899, gave the parting hand to friends at my home in Thatcher, Arizona, and took my departure for the Southern States.

Arriving at Chattanooga, I was assigned to labor in the Chattanooga conference with David H. Elton as my companion.

My first five months were spent in Franklin county, Tennessee, during which time many interesting incidents occurred, characteristic of missionary life in which the influence of Satan as well as the power of the Lord were made manifest.

At one time Elder C. C. Toyn and myself were ruthlessly attacked by a mob of cowardly miscreants who hurled stones through the windows at us, while we were preaching.

No serious damage was done, however, except to the windows, which were badly shattered, and when they had exhausted their supply of ammunition they took to their heels—to use an old expression, and we proceeded with our meeting.

In September, I was transferred to Jackson county, Alabama, where I have labored ever since.

The first important event which transpired after our entrance into Jackson county was an attempt on the part of the municipal authorities of Bridgeport to expel us from the county.

The attempt must have sometimes fruitless, however, as we are still here, and our chances for remaining are very favorable at present.

We are being bitterly opposed lately by a religious sect calling themselves "Christians," who are using every available means to excite public sentiment against us. The following resolutions which were adopted at their conference in October, 98, and which were printed with the minutes of that conference and widely distributed through the country, will explain the situation here, and give the readers of the "News," especially those at home, an idea of the recalcitrant opposition accorded the humble "Mormon" Elders. The argument contained in these resolutions is a fair sample of that generally used throughout the country by our enemies in their attempts to overthrow "Mormonism." Here are the resolutions:

"Whereas, Among the many evils and heresies with which the Christian has to contend and overcome, modern Mormonism is by no means the least, and 'Whereas, Since the election of B. H. Roberts, (who is known to be living with at least three wives), to the Congress of the United States, and whose title to his seat is now being contested, they have augmented their forces and redoubled efforts to infuse their baneful doctrines and poisonous practices into our country, and to influence legislation so as to seat said Roberts who hails from Utah, the hot-bed of Mormonism,"

"Therefore be it
"Resolved, That we solemnly advise the churches of the Tennessee River Association that we regard their so-called missionaries in the light of other religious tramps, only a thousand miles from dangerous, and by the demoralizing influence they exert, they forfeit all claim to religious recognition and to Christian hospitality, and under no circumstances should they be allowed the use of our houses of worship in which to hold their services of mock worship."

"Resolved, further, That we advise the members of the several churches that they religiously guard against their intrusion or right in the family circle, thus giving them no opportunity to sow seeds of their damnable heresies and pernicious practices in their sacred homes where their very presence is a demoralizing and demoralizing influence."

I will just say that this outburst of malicious fury on the part of our enemies is really productive of more good than harm to the cause. The more reasonable and sober-thinking classes of people readily perceive that the spirit manifested in the above is entirely foreign to Christianity, and this has a tendency to create in them a desire to hear our side of the story.

On the 14th day of February last I accepted the invitation of an Advent minister to a friendly discussion of the question "What shall we do to be saved?" before the public. The discussion lasted two evenings and resulted very satisfactorily. The meetings were well attended and I believe that much good was done.

The Elders in this part of the vineyard are enjoying good health, and their fruits indicate a lively interest in their work.

We feel that the armor of the Lord is being put on, and having the breastplate of righteousness, our feet shod with a preparation of the Gospel of peace and our loins girt about with truth; we wield the sword of the Spirit by which, and taking the shield of faith, we are enabled to ward off the fiery darts of the wicked.

The "News" is an ever-welcome visitor, as through its columns we are made acquainted with the topics of the time, both religious and political.

Your brother in Christ,
R. W. SMITH.

North Texas Conference.

Cobb, Texas, March 5, 1900.

To the Editor:

The North Texas conference convened at Cobb, Texas, on the 3rd and 4th inst. There were present Elder M. F. Cowley, of the Council of Apostles; Elder Wm. T. Jack, Elder Thos. Kimball and Calvin Hall from St. Johns, Kansas, and the following Elders from North Texas: Wm. N. Hodges, Frank S. Leavitt, John Larson, Alexander M. Brown, and Thos. Chas. G. Bond, Franklin Clark, David Brinkerhoff, George Brown, George Hammond and James G. Duffin; also many Saints and friends.

The subjects of faith, repentance, baptism, the Holy Ghost, authority, organization of the Church, revelation, apostasy and restoration were treated in a kind manner, and the Spirit of the Lord was poured out in the richest abundance.

Seldom has it been our lot to listen to such clear and powerful arguments on the divinity of the great latter-day prophet, as were those presented by Elders Cowley and Jack. By their strong testimony, the Saints were strengthened,

the Elders stimulated and impressions favorable to the truth were made upon the minds of many visitors.

A very pleasing feature of the conference was the last meeting, at which many of the Saints bore a strong testimony to the divine mission of the Prophet Joseph Smith.

Priesthood meetings were held at which much valuable instruction was given to the brethren.

Elders Wm. N. Hodges, president of the conference, and John Larson, were released to return home. They have filled good and faithful missions.

Elder James G. Duffin was appointed to preside in the conference, with Elders Frank S. Leavitt and John Cotton as assistants.

Our thanks are due Brother and Sister Leavitt and Sister Leavitt for their kind hospitality during conference.

Letters addressed to any of the Elders at Cobb, Kaufman Co., Texas, will find them.

Your brother in the Gospel covenant
JAMES G. DUFFIN.

Children as Gospel Messengers.

Salehvala, Savali, Samoa, Feb. 8, 1900. —Preaching the Gospel with school children may seem to some a simple way of spreading the Gospel of truth. So it seemed to a good many of the Elders five weeks ago, but it has been different to the successful way of reaching the hearts of the people and awakening them to the realization that there is something besides the pleasures of this world to live for. It is a well demonstrated fact, if you desire to reach the hearts of the people, you may do it by first winning the affections of their children.

A tour of the island with part of our school children, had been thought upon and talked about for some time by our president, Brother C. S. Warrick, and others. It was decided that directly after the holidays would be the best time for the school children to go on a tour of the island, and were in good condition for the trip.

According to arrangement we began our journey on the morning of the third day of January. Our party was composed of Brother S. Warrick, myself, Timalo, a native Elder, and twelve boys. Through the able efforts of Brother and Sister Songhurst, two of our number here, these boys have been taught to play some of our hymns, and a number of appropriate songs, some from our Sunday school music book, and others of an entertaining nature.

We were five weeks in making a complete tour of the island. During that time we held twenty-five meetings and seventeen concerts. Our custom was to hold a short religious meeting and explain in the simplest possible manner among them and then proceed with our program. Our concerts consisted of music by the boys, speeches and readings by the boys, everything being done in English.

Wherever we went we were given the Tale Tale Malo, the largest house in the village, to hold our meetings in, and the best pigs, chickens, fish, taro and breadfruit were provided for us to eat, and the best of bananas and beds were given us at night.

Our house was full to overflowing every night, often the congregation numbering from two hundred and fifty to three hundred people. Wherever we went we were the center of attraction and the people hung upon our words and praised the actions and ability of our boys as though instead of our being human beings, they were the gods of the island. As they term us, we were something superior to those who have been laboring among them for years.

We realized that it was not merely our preaching, conversation or actions that caused this feeling to exist towards us, but the Spirit of God working upon their inmost souls and bearing witness unto them that the words we uttered and the actions we performed in the land were not guided by the power of man, but by that gentle but all powerful influence, the Spirit of Him who rules all things. This has been the greatest awakening of the people on this island since Father Mamono came as they term us, we were something superior to those who have been laboring among them for years.

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