

## MISCELLANEOUS.

## AMONG THE CHEROKEES.

MANARD, Indian Territory,

February 3, 1897.

The old Cherokee conference is not out-done yet. We number seventy Saints, have one branch of twenty members, one Sunday school, two meeting houses and a large variety of people. Our conference proper convened in our Manard meeting house, January 23rd, but in consequence of the scattered condition of our members and friends it was necessary to hold meetings at other places. Elder Joseph J. Richardson is our president and we have seven Elders besides, Harper W. Noble, William A. Turner, Henry H. White, F. M. Stewart, George W. Wilcox, Loui C. Woolley and myself. Elder Woolley arrived in company with Elder Andrew Kimball and party, including Secretary John M. Knight and Samuel Kirkman. Coming in from Arkansas over the Missouri Pacific railroad, they stopped off at Vian and from there they proceeded north eight miles to Blackgum. In this immediate neighborhood we have six families in the Church, one a Cherokee and property owner, the remainder white people, and of a good type too. A branch and Sunday school were organized and a general good time participated in by Elders, Saints and the many friends who came in to listen to the preaching, the music and singing and conversation with our visitors. All were entertained kindly by Brother Perdue, our Cherokee, and the other Saints. In consequence of a storm coming up, some of our meetings were held at Brothers' Perdue and Elton's homes, mostly of the Saints. Crossing the country ahead of our visiting brethren, we obtained "Auntie" Hicks' big mule team and met them at Fort Gibson, and by 8:30 p. m. all were comfortably situated.

Manard assumes a business-like appearance of late. We have a corn grinding mill and a lunch stand in connection with the old postoffice. Our Cherokee Manard home has been so thoroughly changed that had it not have been for the location, the always interesting landscape and many familiar landmarks, our visitors would have almost needed an introduction. The old home has been thoroughly renovated, papered and decorated, and painted inside and out, additional rooms made and even more room for the entertainment of the servants of the Lord.

The brush being cleared away, our meeting house on the prairie near by, shows up to advantage and attracts the attention of all passers by. Our old, tried and true friends, William H. and Ann E. Hendricks, are the same today as ever, always make us welcome, so much like our homes that on leaving our friends again when our meetings are over, we feel almost as though we were leaving home.

Our conference is now laid off in districts, and we are instructed to go immediately to our particular field or subdivision and there thoroughly canvass the field, calling on every family, making our business to see that every one who will, may have the opportunities of the Gospel, either by tracts, books, fire-side Gospel conversations or meetings held. We travel without purse or scrip.

We go out unincumbered, having nothing with us now in the mission but what we stand up in, excepting a change of underwear and our small valises. Since we adopted this order, we have had better success. Reports are coming in regularly, so we are informed by our president and secretary, to that effect. Not only are our Elders being entertained as formerly by our many friends, but sometimes are putting up at hotels and having money given them. Yesterday secretary Knight opened a letter from two of our Elders, Copening and Atkinson, of Arkansas, containing seventy-five cents with instructions to add it to the mission fund, saying it was given to them to pay hotel fare, and as the two dollar house would not take pay and they had everything they needed, they sent it in. The Elders are learning that when they carry money the way is closed up before them and their money is of no use. The Elders take kindly to the present order and leave conference full of good instructions, with a determination to carry them out.

DANIEL T. HAWKLEY,  
Secretary Cherokee Conference.

## PLEASANT GREEN WARD.

RITER, Utah, February 13th, 1897.  
—Believing that many of our neighbors, in rural life will be interested in our progress as a ward in this Salt Lake Stake of Zion, I take pleasure in jotting a few items of retrospective and passing events.

Fifteen winters scarcely have passed and been crowned with grassy and floral spring, since the houses and families here could all be counted on the fingers of our presiding Elder; but few or no trees then helped to guard the burning rays of summer's burning sun in our little oasis, or feed the native grasshopper.

A log house ten by twelve, served as our public meeting house, and was seldom crowded.

At the present writing, we boast of about seventy-five houses and families, and children! I will not undertake to count them—no less than two families, have fifteen and sixteen respectively in their families; grandchildren of the late Abraham Coon, who is well and favorably known. We now take pride in stating that we are known as producing grain in quality and quantity, that will average with any of our neighbors, and lucern that cannot be excelled. Our orchards are second to none. Some have many acres in choicest fruit, S. G. Spencer is in the lead in this pursuit.

And today, talk about a house to meet in, en masse, we have one about eighteen by thirty-six feet, and it will not begin to accommodate our "family fruit"—children.

We also feel honored to mention the fact that we have twelve missionaries now in the field, with three but recently returned—the late president of the Northern States mission being one of the latter.

The Bishop, H. T. Spencer, and people of the ward are awakening to the reality of the fact that we need a new meeting house, and by a unanimous vote of the entire ward, H. T. Spencer, Daniel Jacobs, Peter Le

Chemiant, Levi Wolstenholme, and S. G. Spencer, have been sustained as an apportioning (allotting donors) and building committee. The Bishop is chairman and S. G. Spencer, secretary, and treasurer of said committee. Accordingly, such allotments have been made, and cheerfully accepted by the people; and a house thirty by sixty, with a rear building about eighteen by twenty, heated by steam, is calculated upon and designed to be erected this spring and summer, success to its accomplishment.

You will bear with us if we are egotistic of our ward organizations, when we claim they are "second to none," in rural districts. Especially do we mention our Relief Society and Primary association. The latter gave a most pleasant and successful entertainment yesterday. The officers, Sisters Fannie Brown, Sarah Coon and Minnie Coon, are possessed of those higher types of gentle, womanly persuasion and kindness and contrition that few mortals possess, which makes their success sure, and unbounded. There was not a blunder made of note, by the fifty or more who constituted and rendered the programme. Daniel G. Spencer (twelve years old) opened, and George Le Chemiant (twelve years old) pronounced the benediction of the morning services, which began at 10 o'clock and closed at 12:30 noon.

At 2 p. m. the little "olive branches" met and enjoyed the exhlilarations of the dance, following David's counsel, thus praising the Lord.

Nearly every child present sent and received during the festivities one or more valentines, which helped to impress the memory of the day and to gladden the pure little hearts.

The evening, until the midnight hour, was enjoyed by those who have germinated from the Juvenile bud to the rosy flower of youth.

No entertainment or recreation given in Pleasant Green, has exceeded this one in refinement and success. Long live our Primary association.

May Pleasant Green and her sister wards continue to grow, prosper and flourish until we shall be part of the city, our worthy, capital—(Salt Lake City,) and thus fulfill the prophecy of the Prophet Brigham Young, that all the prairie west of the Jordan river, to the mountains, would become a great city.

AN OBSERVER.

## MAN'S CHANCES AFTER DEATH.

HANNIBAL, Missouri, Feb. 8th, 1897.  
—Among the many fallacies (that are today almost universally) taught throughout the world is that a death-bed repentance or profession of belief on the Lord Jesus Christ even at the last moment, without having complied with any of the ordinances of the Gospel, will insure for such person a place in the mansions of glory, while an honest man who leaves this earth without making a confession and professing a belief in the Savior of mankind is consigned to a never ending hell.

Oh consistency thy name is not modern Christianity without inspired Apostles and Prophets; and without these and the manifestations of the Spirit which ever characterized the Saints of God, you will be "drifted about by every wind of doctrine," and instead of accepting the Gospel of Christ you