

keeping the Indians where they belong. However they are here, nearly 400 of them, with their horses and sheep, and they are very defiant towards the citizens, as shown a few days ago when the cowboys, as they are commonly called, undertook to compel them to leave a part of the country where they are particularly interested; of course they left that part all right but moved to that part of the country known as the Posmon range and we have them to our sorrow but are helpless in the matter. Think of twenty families in Bluff with not more than four or five old grey-headed fathers at home at a time for weeks; Verdure, forty-five miles north, three families four men at home sometimes; Monticello, six miles north, twenty-four families, not more than an average of ten men at home scarcely at any time. These towns, with a few stores and ranchers east of us, are all the people to combat with all these difficulties; and to cap the climax the Utes have invited the Navajos to come and live with them and share the little grass that is left. This is true Indian charity and character, but entirely at our expense and discomfort. But we are helpless, unless the officials take hold of this matter. If a cowboy or any other party should make a break, one foolish move, we would be helpless. I will not tell you all about the weeping of women, the nightless sleeps and so forth; it looks too much like thirty or forty years ago in Sanpete and Sevier counties. The Indians will not leave unless officially notified from Washington.

We ask all good citizens of Utah, and the Indian Rights association, to see that we get our rights without the shedding of blood. The Indians say they are ready to fight, but want the whites to make the first blow. Our people's hearts are full of prayer for their deliverance and our sympathies are for the poor Indians, as we know they have no grass and hard times. The Navajos say one more year will finish their crops and sheep. They say "God is either deaf or He has moved a long way off—what is the matter?" David Root, a Ute Indian, said after pleading earnestly for peace and the privilege to stay: "Good Indian go to Jesus, white man go to Jesus all same." I suppose our sympathies run according to our several interests. Some are complaining, some are blessing—and so it goes. I think we will, however, soon get rid of the Navajos, as we have a very proficient agent over them, but the Utes, in connection with their agent, are positively subject to no law, except the law of supply and demand on the general government.

Respectfully,
C. L. CHRISTENSEN,
Indian Interpreter.

KANAB STAKE CONFERENCES.

The Kanab Stake quarterly conference was held in Orderville, December 1st and 2nd, 1894. There were present of the local authorities, the Kanab Stake presidency, half of the members of the High Council and Bishops from all of the wards. Our conference was very well attended. The speakers were endowed with a goodly portion of the Spirit of the Lord

and were led to speak on the things that mostly concern us at present, spiritually as well as temporally. The reports from the Bishops showed that the various organizations were in fair running order generally, that the older portion of the people were endeavoring to conform to the word of God in obeying the Word of Wisdom, but that the younger portion seem to have an inclination to disregard the counsel given, and that such evils as profanity, use of tobacco, card playing, etc., were increasing, which was much to be regretted, and was painful to their parents. It was stated by one of the speakers that Kanab Stake paid a few cents more tithing per capita than any other Stake, but the tithing Stake clerk had made estimates, which showed that if this Stake should decrease in the observance of this law for the next seven years as it had in the past four years, tithing in this Stake would be a thing of the past. It was also estimated that if 3½ cents had been paid by each person on Fast day it would have supplied the demand to support the poor in this Stake; as it was, only ¾ of 1 cent to the person had been paid on an average, during the year of 1893. Again, it was estimated that if the amount of means that it took for tea, coffee and tobacco had been given for the benefit of the poor, it would have supplied the demand.

Many good and timely instructions were given. The general and local authorities were unanimously sustained. The various organizations held their conferences as usual. And, to take it all through, we had a very good and enjoyable time during conference.

It has been reported to me that cattle are still dying on the range because of no food, and should a hard winter come, not many cattle would be able to live unless brought up and fed at home. It is hoped that whatever shall be, may be for the best.

F. L. PORTER,
Stake Clerk.

A HOME MISSIONARY'S REPORT.

Dear Brother:—The last report of my labors as a home missionary concluded with a visit to the Saints in the Emery Stake of Zion. Since then I have visited Cache, Box Elder, Weber and Davis Stakes of Zion, by direction of the First Presidency of the Church. Words fail me to express the gratitude of my heart for the great kindness shown me by the Presidents of Stakes, Bishops of wards, the local authorities generally and the people. I have been greatly blessed of the Lord in all my labors, and to him I give thanksgiving, praise, honor and glory; and to all the Priesthood and the people I tender my sincere thanks for their kind attention to me in my travels among them. I visited all the wards in the Stakes named, the Presidents of the different Stakes, and the Bishops of the several wards, with few exceptions, arranging beforehand when I would meet with the people. In places where there were a considerable number of Scandinavians special meetings were held for their benefit, in addition to the regular meetings. Some of the people not being able to attend the meetings, I went to their homes and

ministered the word of God to them there. The Saints everywhere listened with great attention to the teachings and instructions of the Spirit of the Lord through me, His humble servant. Nearly all the meetings were largely attended and a good spirit prevailed.

For a short time before the last general election (Nov. 6th) political gatherings hindered me somewhat in my labors. These meetings for a time seemed to engage the attention of some people, and to have the preference over meetings of a spiritual nature during the week days.

In my journeyings I met many of my old time friends, brethren and sisters in the Gospel, and I rejoiced very much on finding they had remained true and faithful, and had kept pace with the upward and onward progress of the work of God. I had formed the most pleasant acquaintance with them upwards of thirty years ago in Europe. It was a happy meeting on seeing each other again after so many years, especially in knowing they had kept the faith, and still had the determination to serve the Lord to the end, and thereby enjoy the reward of the faithful in the life to come. The meeting of our brethren and sisters after the lapse of many years and the great joy it affords in this life on learning they are true and faithful to God and each other give us the hope, that the joy on meeting friends behind the veil will be complete.

The calling whereunto I have been called, viz; to labor as a home missionary among the Saints of God here in these valleys, I esteem as the greatest honor ever conferred upon me, and I will endeavor to prize it as I have done in my humble way, and give the Lord all the honor and glory for whatever little good I may be able to accomplish. The great joy and satisfaction afforded in preaching the principles of the Gospel at home cannot be expressed any more than a faithful Elder could tell how he rejoiced while preaching the Gospel in power to the people of the world to the convincing them that what he thought is the word of God.

I have received permission to return home and visit my family for a few days during the holiday season, and immediately on the ushering in of the new year, now close at hand, I will resume my labors again.

Ever praying that each and all of us may be possessed of power sufficient to live our religion as we should do, and be Latter-day Saints not in name only, but in word and deed.

Your Brother in the Gospel,
PETER C. CHRISTENSEN.
SALT LAKE CITY, Dec. 11, 1894.

SAN JUAN STAKE CONFERENCE.

The quarterly conference of the San Juan Stake of Zion was held at Monticello, San Juan county, Utah, on the 28th, 24th and 25th of November, 1894. Present on the stand of the Stake presidency, William Halls and Platte D. Lyman (President F. A. Hammond being detained at home through sickness), Bishops and visiting brethren from other wards of the Stake.

Elder William Halls welcomed the Saints and trusted we would be well