

calves in the spring, while milking Aunt's fat cows. Inside the inclosure around the house is a variety of trees, native of this climate, such as the elm, cedar, maple and walnut.

Climbing the front steps we will now see what's inside. To the left and passing through the door we are welcomed into the apartment of our friends. The room is papered and decorated with various pictures. Among the furniture is an organ which generally furnishes an accompaniment to the songs of the Elders. Their pictures taken in groups and otherwise adorn the instrument, showing the appreciation our Aunt has for her boys. By the fire-place sits our good old "Uncle" William H. Hendricks and near by Auntie, Sister A. E. Hendricks, and Henry, a Shawnee, an adopted boy of our friends, constituting her family. Just across the hall is the Elders' room, furnished with beds and other conveniences of comfort, while standing over the cheerful fireplace is the native walnut mantelpiece, on which many articles, books, etc., are found, showing that men of mental culture dwell here. The kitchen must not be forgotten. A huge range, and a long table with lumber benches around it are about the only furniture. Many a meal has been enjoyed around that hospitable board.

As to the meeting house: Two years ago in January the Elders and Saints met on a selected spot of ground about three hundred yards south from here, where they assembled in a circle and unitedly dedicated to the Lord the spot where now stands the Manard meeting house.

In the course of the dedicatory prayer we asked God's blessings upon this people, the land and the work of God in this country, which has made rapid strides ever since. Plans drawn and all arrangements made—the work was left in the hands of Presiding Elder Rawlins, who, aided by the Elders, went to work, and Oct. 16, 1892, the best log house in the Cherokee nation was dedicated to the Lord. The building is about 16 x 30, with three twelve-light windows on either side, a door in the western gable end, the ceiling half circle, is celled with nicely grained lumber well oiled; the side walls, pulpit and benches are white; the stand is a little elevated; the floor is clean enough for a table top, and everything shows the workmanship of men of culture and refinement, so clean and neat that it becomes a barrier to men who are accustomed to spitting on floors of meeting houses. It may keep some away, but the refining influence has a tendency to teach them better. As yet we have been successful in maintaining proper respect for our sacred little edifice. The meeting house, and groves of timber surrounding it, the farm, the orchard and garden, the stock and poultry, the house and yard, and every spot of land around our Indian home seem blessed and hallowed by a sacred influence arising from the blessings of God through the labors and prayers of His servants.

A word about our Christmas day at Manard: The characteristic good-heartedness of our friends was exemplified on this day by the welcome extended to the many friends of the Elders and their kinsfolk. Between

twenty-five and thirty persons feasted at their hospitable board, where the turkey (which for some time past has been fattened for the occasion) with other meats and delicacies abundant, making as sumptuous a repast as a king would care to sit down to. After dinner all assembled in the front room where appropriate Christmas services were held, songs or Christmas carols were sung by the Elders, and I had the privilege of relating the life of Christ from the manger to His ascension, and in conclusion showed that He had been to earth again, and had commenced the "restitution of all things spoken of by the mouths of all of the holy Prophets since the world began," showing that a work was being done by the Latter-day Saints preparatory to His second coming and ushering in of the Millennium.

ANDREW KIMBALL.

MANARD, Dec. 26, 1893.

CONFERENCE AT MANARD.

Editor Deseret News.—Since the 19th of December, the Elders and Saints of Manard, Indian Territory have been favored with a visit from President Andrew Kimball. Saturday morning the Elders met in Priesthood meeting, Elder Ephraim Jeppson was sustained as presiding Elder in this field. In the afternoon the Saints assembled in special conference, the first part of the meeting was occupied by the young Elders speaking on the fundamental principles of the Gospel, after which Elder Kimball spoke on the divine authenticity of the Book of Mormon, setting forth in plainness his proofs, from the Bible. At the evening service presiding Elder R. M. Harper spoke on the principles of salvation for the dead. Elder Kimball then continued on the subjects of the restoration and apostasy.

Sunday morning, the young ladies bore their testimonies and spoke on the various organizations existing in the Church and the benefits derived therefrom. Elder Harper spoke on the atonement. In conclusion Brother Kimball showed conclusively that the Lamanites were of the house of Israel, and that Zion was established in the tops of the mountains.

Elder Kimball occupied the time during the Sacrament meeting in the afternoon, giving general instructions to the Saints. Meeting continued in the evening in which we received some more valuable instructions from our president. In fulfillment of a dream given to Elder Kimball while in Oklahoma he had the privilege of baptizing a Cherokee lady at Manard.

All the meetings were well attended and a spirit of interest manifested with an increasing desire for more. We held a meeting each evening in which Brother Kimball put the young Elders through a course of training. The health of all the Elders and Saints is good, the weather is beautiful, no snow or rain, yard cleaning is in fashion, all would think spring had come. Brother Kimball has gone into the southern part of this nation and among the Choctaws.

Respectfully,
D. W. COOLBEAR,
Clerk.

Manard, Indian Territory, December 27, 1893.

CHURCH THEOLOGY CLASS.

The class was opened with prayer by Elder Bywater. After the consideration of several incidental questions and a review of the previous lesson, Dr. Jas. E. Talmage proceeded with his lecture. Finishing the subject matter of Leaflet No. 10, the last subdivision, "Bestowal of the Holy Ghost," was discussed. This ceremony was performed by the laying on of hands, as stated in the Fourth Article of Faith. It was so practiced among the former-day Saints, for we read in the Scriptures, "When these Apostles had laid their hands on them, they received the Holy Ghost." Christ also performed the ceremony in this manner, when he appeared to the Nephites on this continent. In the Church of Christ this ordinance is the same today, confirmation being associated with it. It is declared unto the candidate that he is now a member of the Church, which is not done in the ordinance of baptism. The authority to bestow the Holy Ghost through the laying on of hands belongs to the Melchisedek Priesthood, spiritual gifts being promised to those who receive and honor this Comforter. Moroni, the last of the Nephite prophets, after enumerating and explaining many of the gifts spoken of says: "And all these gifts come by the Spirit of Christ, and they come unto every man severally, according as he will."

Closely connected with the first principles and ordinances of the Gospel is the Sacrament, provided as it is for those who, by complying with the same, have become members of Christ's Church. The word sacrament has a specific and general application. Some religious denominations recognize two, some seven, some any number of sacraments. To the Latter-day Saints the Sacrament means only one ordinance, viz: the Lord's Supper. The institution of the Sacrament at the feast of Passover can only be connected with that feast, inasmuch as the sacrifice offered on those occasions was not only in commemoration but considered a type of the coming sacrifice of Messiah. One was an annual feast, the other was to be partaken of often. After His resurrection Christ also established the Sacrament among the Nephites.

In order to be a fit partaker of the sacrament, some preparation is needed. Paul Says: "Wherefore whosoever shall eat this bread and drink this cup of the Lord unworthily, shall be guilty of the body and blood of the Lord—he eateth and drinketh damnation to himself." We ought to make reconciliation of any wrong done and partake with "clean hands." The priests who administer the sacrament are commanded that no one except worthy members of the Church, shall be permitted to eat or drink. Among other denominations this is also observed in some way; "communion" being only given to members of good standing.

Benediction was pronounced by Bishop Preston.

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