

vinced him that they were not looking so much for the Gospel, but their main object seemed to be to have an earthly kingdom restored unto them. Still, he believed there were many Jews who would be found ready to receive the Gospel, and his belief also was that in time many of the Mahomedans would likewise. The labors of the missionaries up to now had been chiefly among the Armenians; they had likewise labored among the Greeks.

The speaker related various interesting incidents in the course of his travels, and concluded by reciting a few lines in the Turkish language.

The congregation joined with the choir in singing the hymn:

We thank Thee, O God, for a Prophet,
To guide us in these latter days.

Benediction was pronounced by Counselor Charles W. Penrose.

INDIAN TERRITORY MISSION.

We left Manard Tuesday, January 12, at noon. At Fort Gibson, while waiting for the train, we visited the United States cemetery, where hundreds of the Union soldiers now sleep.

Taking train here, we soon arrived at Bragg's Station, where an old friend, a prominent and influential gentleman, made us welcome. He is an "infidel," but seemed highly pleased to meet two of his "Mormon" friends. In this section the doors were closed against the Elders. A prominent but bigoted, self-righteous man assumed the responsibility of preventing the preaching of the Gospel here. Since that time our infidel friend has become equally prominent, if not more so. He is postmaster, notary public and a successful merchant. Fortunately he owns a meeting house, which he opens to the Elders and proffers assistance in holding meetings there.

Opposite Webber Falls we met friends and prospective members among the Cherokees. Illinois is the Iron Mountain railroad station near here, which has, in a few years, sprung up to be quite a town. On the left is a hotel, stores and other buildings, while on the right is an acre of ground covered with cotton bales, this being a cotton-growing district. A ride of three-quarters of a mile takes us to Arkansas river. The ferry boat being frozen in the ice, we were put over by a Cherokee boy on a skiff. The river is fully a quarter of a mile wide here. Awaiting on the other shore with a team, was our friend and brother, S. G. Mabry, who had come twenty miles to take us to his home, which is the southern headquarters of the Elders, a drive of five miles over the river bottoms, amid extensive farms of from one to four hundred acres, where among the lofty dead trees and stumps corn grows to an unusual height, and cotton is as high as a man's head. Acres and acres of the latter is still unpicked. After leaving the bottoms for two or three miles, and crossing the Dirty river we pass over the rolling hills and through the hollows, among the scrubby timbers. We now come to the vast prairie, the monotony of which is only broken here and there by a little rise of the

ground and a small stream along which grows trees. To the left, as far as the eye can reach, is a skirt of timber bordering the Arkansas river. To the right, and reaching to the south, is a hill covered with a forest, at the foot of which runs the M. K. & T. R. R. from St. Louis to Texas.

Having crossed the prairie and neared our southern home on the Canadian river (the boundary line between the Cherokee and Choctaw nations) we are again among the rolling hills and timber. For five miles we pass through a grove of oaks, ash, elm, hickory, walnut and the famous sycamore tree, wild plums, coffee bean, persimmons, wild cherry and sassafras trees, katoba, black locust, honey locust, white, soft and sugar maple, buck-eye, pecan, box elder, dog-wood, cedar and the beautiful linden.

Here the grape vines and honey-suckles climb the trees. Following the limbs out they have become separate from the trunk a hundred feet high, and hang like the ropes and rigging of a ship. In the summer time these woods assume a grand appearance. As the sun was just hiding behind the western horizon, we arrived at our "Indian home." On a little elevation, rising from the Canadian bottom, is a two-roomed log-house, connected by an open entry. A chimney is placed at the outer end of each room, and the doors open into the hall. Around the house is an orchard, and, reaching out for half a mile, is a productive farm.

Eight years ago, while Apostle Teasdale and Elder Dalton were in the Cherokee nation, the latter had a dream. Later on while Elder Felt accompanied Elder Dalton, they were strongly impressed to follow out the impressions received through the dream, which was to the effect that "a person had appeared to Brother Dalton, clothed in white, who, waving his hand to the south repeated three times, 'Go over the river, go over the river, go over the river; they are now waiting for you.'"

In the spring of 1884 they crossed the Arkansas river, and found in this neighborhood a fulfillment of the dream. The Queen and leader of the party, a Cherokee lady, was our dear friend and sister Sally Mabry, Brother Seborn Mabry, her husband, a white man from Georgia, and his father's household followed. And since the day S. G. Mabry opened his doors to the Elders he has been greatly blessed. Aunt Sally, as we call her, has wisely accepted suggestions and assistance from the Utah boys, and provides fruit and vegetables to eat instead of so much hog meat.

The Elders had come home from their various fields, the Cherokee, Choctaw and Chickasaw nations, to meet us at our appointed time and place. Elders Rawlins and Stott remained at Manard, where they are busily engaged making preparations to build a meeting house. We left them well and happy, full of zeal, enjoying the spirit of their missions.

Elder Merrill, presiding Elder here, who has been in the field a considerable time, is so much of a Cherokee that he has a genuine Indian expression and movement. The Cherokee's take kindly to him. The Indian looks to old men for council. Elder Merrill

is growing a beard to give an appearance of age to his aspect. Elder Allen is the same good natured, rugged fellow, full of life, vigor and health, the same as we knew him in Coveville, Utah. Elder Nichols has only changed for the better. He looks fine and fat. He and Elder Peters were quite tired, having just walked forty miles over rough stony roads to reach here in time for our glad meeting. Elder Woodbury is also in excellent condition. Elder Peters is just as happy as when surrounded by a roomful of merry school children at home. He looks about the same as when on Three Mile Creek, Box Elder county, except that he has had one of his ears frozen, causing the injured member to look a little abnormal. Elder Labrum is in fine condition. Uncle Sebe and Aunt Sally, little Johnny and Ethel are always happy and are cheered when the boys return from their trips.

For some time we have abandoned the Cherokee field. Recently a new interest has been awakened. Our old friends were afraid we would not return again, and have been writing letters of inquiry about the "Mormon" Elders and want them to come out and stay all winter, and not wait till spring. Many want us to call, and others avow themselves ready for baptism when the warm weather comes, they being afraid of cold water in the winter.

The Choctaws furnish money. They are kind friends, quite a number of investigations and several members. The Chickasaw nation, an entirely new place of labor, promises well to become a faithful field. Ex-Governor Harris' family, prominent and well-to-do Chickasaws, have opened their doors and hearts to the gospel. Unlike the cold reception of the gospel among the Cherokees received by its pioneers, there is warm welcome from the people thus far. The Elders who will continue their labors in that section of the country, will, in all probability, write you concerning the people; the country and the mission as the work develops.

M. W. DALTON,

ANDREW KIMBALL.

BRIARTOWN, Cherokee Nation, I. T.

SUPPLEMENTARY.

Editor Deseret News:

As a supplement to the above, a brief account of our pleasant time together, may be of interest to some of your readers.

The evening following the arrival of President Kimball and Elder Dalton, and the return of the Elders from their various fields of labor, we had a very pleasant meeting together.

There were present, besides the two above mentioned, Elders F. F. Merrill (Fillmore), H. H. Allen (Coveville), F. B. Woodbury (Salt Lake City), Geo. Labrum (Meadow), Leslie Nichols and P. H. Peters (Brigham), S. G. Mabry (local Elder). President Kimball felt that the time had arrived when a more complete organization should exist. Heretofore there was a Presiding Elder only. A complete organization was then effected. F. F. Merrill, who had been acting as Presiding Elder, was unanimously sustained in that position; P. H. Peters, secretary; H. M. Rawlins, assistant secretary and treasurer, and placed in charge of the erection of a meeting house in the Cherokee Nation.