

of hands for the gift of the Holy Ghost; because, I suppose, people see it is in accordance with holy writ, and they had concluded that our doctrine was antagonistic to the Bible. While they see these are the "fundamental principles of the doctrine of Christ," they are of the opinion that they can leave off one or two of them and still enter at the "strait gate."

As a rule we are treated well wherever we are taken in, but on account of prejudice we are sometimes refused admittance. It is wonderful, to the human eye, how, after entering a neighborhood and giving out an appointment, the evil one will do his work. An example that came under my own observation will illustrate. We entered a certain village, obtained the unanimous consent of the five trustees for the use of the church, gave out an appointment for religious services, and returned to headquarters very much elated by our success. We thought the evil one would not do much until we had held one meeting, at least. But this was the human conception of it. We returned at the appointed time to fulfil our appointment, but imagine our surprise when we found the church locked against us. The people were terribly agitated. Some said we believed in one thing, others in something else; and in this way they made us out unfit to use the church, or any thing else, in fact. Although the building was locked, Providence had ruled that the people should have the privilege of hearing the Gospel. There was a school house near by, which was opened to our use, and we went in and had a very good meeting, all paying strict attention. By request we gave out an appointment for the corresponding Sunday of the next month. Before leaving we visited several families, all of whom said the doctrine was scriptural. We also called on a local preacher, who had not attended our meeting, and conversed with him a large portion of the day. He read one of our tracts, said as far as he could see, the doctrine harmonized with the Bible; expressed his delight in our having met; gave us a hearty invitation to call on him again; offered an excuse for not attending our services, and an apology for his probable non-attendance at our next—he had an appointment for the same hour. He appeared very honest in what he said, fair in his views, and sincere in his convictions.

On our return to fulfil the appointment we called at the preacher's place first. No one was at home, but, on our turning around, we saw some boys coming. We conversed with them a few minutes, when the preacher's wife came home, and said: "What are you fellows doing here?" We told her we had returned to hold service, according to our word and in response to an invitation from her husband, and had called here with the expectation of finding him at home. She told us her husband had said he wouldn't keep us if we returned; that we had put the whole neighborhood in an uproar, etc. We told her if they didn't want to entertain us we would go elsewhere, and withdrew. We were taken in by one who had read the Book of Mormon some, and on the following morning (Sunday) a bundle of withes was found

at the door, bearing a notice of which the following is a copy:

"We an organized band of white caps do notif yo mormons by these bundle of withs you had better git out from here and not come back or these withs will be wore out un you go at once Remember P. S. Givour no harboring."

Givour was the man with whom we stopped. We considered there were too many good citizens in the neighborhood to allow anything of the kind threatened, and so held our meeting undisturbed. Many who had heard us and had become acquainted with us were our friends, but the reproach it brought upon them from the others was more than some of them could well bear. Those who "love the praise of men more than the praise of God" seldom provide for our want.

We left the village peaceably, and have not had occasion to return since. We feel well in our labor, and to say with Paul, we are "not ashamed of the Gospel of Christ." We strive to live as Peter said: "Having a good conscience, that, whereas they speak evil of you, as of evil doers, they may be ashamed that falsely accuse your good conversation in Christ. Yet if any man suffer as a Christian, let him not be ashamed, but let him glorify God on their behalf."

Yours in the cause of truth,
D. A. KROGUE.

OH, WHAT A WAR!

BLUFF, San Juan Co., Utah, May 5th, 1893.—As many startling stories are afloat in relation to Navajo depredations I have no doubt that our friends back in Utah are anxious to know the facts. Some Colorado papers contained an account of some killing done near this place. This is entirely false. We are on the best of terms with our neighbors, the Indians.

After the San Juan gold boom was over it left some bad men in this and other parts of our otherwise quiet country. A couple of young men were doing quite a flourishing business trading the people's stock to the Navajos for ponies. The culprits claimed they owned 200 head of cattle on this range. The Indians questioned them very closely about ownership but being fully assured that things were all right they, the Indians, traded for in the neighborhood of sixty head. But as the trading progressed, the Indians became apprehensive, owing to the reckless manner in which they disposed of the cattle, sometimes giving ten head of cattle for one small \$35 mule. Some friendly Indian reported the facts and the men were promptly arrested and brought before a justice of the peace where they waived examination and they are now in Provo awaiting the action of the grand jury, hoping that the Indians will not appear against them, for the Indians when summoned to appear here as witnesses told such a plain, straightforward story that it is no wonder the white rustlers waived examination. One particular witness was anxious on his own account as he had traded them a pony for a cow and the latter was either drowned or she ran back and her new owner in his Indian way wanted his pay. It was quite laughable. Another one who talks pretty good

English broke out in a strain of wrath and profaned quite fluently, calling one of the prisoners all manner of bad names. He was the one who acted as interpreter in the trading and had sold them a mule for ten head of cattle, giving a small blanket to boot.

The people have got back nearly fifty head of their cattle, the Indians having shown quite a willingness to help bring them back. However some drowned and some got in quicksand, and both parties will lose considerably through this unlawful transaction. It is to be hoped after all this trouble and expense to the county that the thieves will not be turned loose as some have been before from these parts. Frontier life is the most exposed to lawlessness in San Juan county of any part of Utah, and it ought to receive the proper help from law-abiding citizens; and while it is not impossible to have some trouble with Indians on our borders, it is probable that other elements are at work and these are dangerous characteristics, for they not alone steal but they are willing at all times to excite the Indians to commit themselves, so that it may be possible to get them wiped out. The Indians understand this, however, pretty well. If white men will quit spending their time gambling with the Indians, quit selling them liquor, and let their squaws alone, I will vouch for the safety of all men so far as Indians are concerned.

I suppose it is correct about one man being killed near Farmington on the San Juan River. I do not know the cause; the agent has taken the matter in hand. Another "gentleman" who got into trouble with the Navajos became too familiar with a squaw, who seems to have not been quite true to her marriage vows. Her husband arrived and interfered and the "gentleman" took a shot at the aggrieved husband, trying to frighten him. It failed, and the "gentleman" had to part with \$200; he felt quite happy to get off at that modest request with his life spared.

There is another boom a-shrewing. It no doubt will be intended for Colorado. Let our friends in Utah rest quiet and stay at home. The hard times now hanging over us will pass over all right if we study economy and let speculation alone. If anything rich should turn up you have your friends who can inform you correctly and you can then come and get your chunk. Newspaper gossip is cheap and a paper that can produce news 600 miles away with 100 miles to the nearest telegraph office of things that happen or rather don't happen, I hope will not excite our fathers and mothers, sisters and brothers in Utah into thinking we were all liable to be killed.

C. L. CHRISTENSEN,
Interpreter.

LETTER FROM OHIO.

COLUMBUS, Ohio, April 29, 1893.—The historical and patriotic bell which tolled out liberty to a devoted people who were destined to form one of the most glorious governments on the face of the globe, entered the union depot of this city last evening, en route to Chicago, and was viewed by a multitude of people. The occasion