

## MISCELLANEOUS.

Written for this Paper.

## INDIAN TERRITORY MISSION.

FROM ST. JOHN, Kansas to Manard.

April 23rd, 1896.

Just listen to us for a few moments, dear brother: We want to whisper gently to you of some sunny hours and balmy days among our many friends. Our happy home of late has been the cosy little city of St. John. It is strictly prohibition, and we sing the temperance praises; so free from the wine bibber, so exempt from the youth who carries an air of fallen humanity and pretended manhood with him. Cigarette smoking, and drunkenness there, are a rarity, and theft almost unknown.

Over one month ago Elder John J. Gallacher and I left, tearing ourselves away from friends and neighbors, for the purpose of opening new fields in the "strip" and deseminatng Gospel among worthy souls. At Pratt Center, we said farewell to our Pinafore friends. It was on the Sabbath, April 12th, as strangers in a strange land, 'mid smiles and tears, we bid them all good bye, and as the rain had fallen in torrents during the night, our parting was truly sad—for the wind kept up a continual moan, while black and threatening clouds passed over head, frequently darkening the sun, and whispering in their wayward course, "the Heavens are telling the glory of God!" Does the skeptic say the black cloud does not bespeak God's glory? It may be; but remember that inspiring truth; "Every cloud has a silver lining." This is true in temporal affairs, it is doubly so in spiritual. At times one seems gloomy and sad. He contemplates the future. Evil creeps upon him. He stoops to sin, and with the setting sun he lays his weary head upon his pillow for repose, but no rest is given him. The day time is dark to him, and night time black and sullen, for his head is bowed 'neath the load of evil doing. The morn comes. Day breaks upon him, and his moral senses are aroused to the fact that his dreams have depicted real life. Temperance ensues, and a providential hand reaches after that soul; rescue is assured and he awakes once more to find the darkness dispelled, and our Father guiding His Gospel ship aright, while men bow in submission to His exalted power.

In the mission field we find things much the same. We see the dark side, we dream of impossibilities apparently, we look in vain for the sunlight, once so bright, so pure, so beautiful, yet there is glimmer of hope within the heart, and faithfulness to the truth develops it, until again the rays from heaven burst upon us more brightly, the clouds roll back as a scroll, and security reigns supreme.

Our journey through Southern Kansas and Northern Oklahoma, will be long remembered by us. It was on Monday the 13th, when deeds failed to hold land in Kansas. At times the sun was scorchingly hot. At other moments sand was flying with terrific force, pushed by a fearful gale. Our work demanded, so we passed onward in perfect earnestness, covered eighteen miles, and rested for the night at Elm

Creek Mills. Day after day we continued our journey, alternately riding on stage, and walking, until we had left far behind us, the clamor of the railway train, being entirely lost to the hum of busy life.

Medicine Lodge, in Southern Kansas has a population of 2,000. It derives its name, I am told, from the medicine river, which early Indians held in favor for its healing properties; and the sick were lodged there for treatment. We next pass into Alva. Here they claim 2,500 population. Located in the strip, it has one railroad, but water is extremely scarce and poor. South easterly forty miles brings us to Cleo, with 300 population; it is remote from railroad and suited especially for country trading. Enid is a fine little city claiming 3,500. I fear it is over estimated. We here saw the jail where the notorious Yeager died from the effects of a gun shot wound, some months since. He was a terror to Oklahomans. Hennessy, in "Old O. T." came next. Where we visited saints and friends, Marshall received us splendidly, Elders Newman and Evensen extending the hand to us, as we did to them, in true friendship—for we now felt that we were in the house of our friends.

Our conference at seven C. flat was called for the 24th, 25th, and 26th. Oklahoma and Chickasaw met conjointly. Twelve Elders were present as follows: Oklahoma six, Chickasaw four; Kansas two, at Friday's meetings the attendance was small, at Saturday's larger, at Sunday's full. We held six meetings, and the usual subjects of the Gospel were treated upon. Nothing of unusual character occurred, all had a good time together, and have again gone to their respective localities for service. Elder Gallacher was appointed to labor at Little River, O. T. Elder William E. Newma and I are now visiting the Indian Territory Mission conference. We held one at Monard Tuesday last, of which you may hear from in detail later, we held two more this week in the Cherokee Nation, after which we go to Piggott Arkansas to hold conference, and from there we anticipate visiting Adam-Ondi-Ahman, thence to take a thorough meeting holding tour through eastern Kansas, home to St. John. We leave Manard this morning for Illinois station. All are feeling well in their callings.

W. D. BOWRING.

## SOUTH ALABAMA CONFERENCE.

JACKSON, Clarke County Ala.,  
April 29th, 1896.

We desire to submit to your columns the following account of the condition of the South Alabama conference in the Southern States mission. Since the advent of 1896, there has been added to our force the following named Elders: During the month of January, E. L. Terry and George E. Jarvis; in February, Ezra E. Neeley and James P. Jensen; in the first part of April, Joseph Turnbow and W. H. Redd; in the latter part of April, David Christensen and Joseph Johnson. Elder Edward Newton was favored on March 27th with an honorable discharge, having made a

sojourn of about twenty-seven months. Elder A. F. Allen is now also granted a permit for his homeward journey on the same conditions. Elder Isaac A. Porter is released on account of ill health.

A few important changes have been made in the addresses of Elders and the following distribution is now in effect: President Joseph S. Geddes and J. F. Wakefield, Jr., visiting the various Elders headquarters at La Pine, Crenshaw, Ala.; D. H. Thomas and Ezra E. Neeley visiting Saints and friends in closed counties P. O. at Brewton, Escambia county, Ala. Ira Call and C. H. Ally, the city of Montgomery; Aaron Hardy and George E. Jarvis, the city of Mobile; Artimus Millet and James P. Jensen Lounds county, P. O. at Coleman, Crenshaw county; J. C. Jensen and David Christensen, Clarke county, P. O. at Jackson; Heber Ricks and E. L. Terry, Choctaw county, P. O. at Lusk; William E. Jenkins and Joseph Turnbow, Autauga county, P. O. at Independence; Joseph S. Porter and Charles A. Varley, Washington county, P. O. at Carson; George A. Reid and Joseph Johnson, Wilcox county, P. O. at Camden; Lewis E. Barney waiting for new companion to labor in Pike county, P. O. at present at Bradleyton, Crenshaw county.

There are five Sunday schools now organized, all of which are doing good work. The most energetic men have been selected for superintendents, and the members are taking a lively interest.

In visiting the Elders in their respective fields, we find them enjoying their labors, and making favorable impressions among the people. In many instances they are able to make friends of the most prominent citizens, as well as the business and professional men of their counties.

Until recently it has been difficult to obtain public buildings in which to preach; but in some districts this obstacle is being removed by the persistent efforts of the Elders, aided by the Spirit of God. It is still almost impossible to get the use of churches, but whenever the doors are closed against us, we know that there is plenty of room outside, and we frequently hold open air sessions. As soon as we use a church once, or speak at all in a neighborhood Satan generally gets the preachers to work throwing rubbish into the strait and narrow path to blockade the progress of truth. The following will serve as an illustration of his method of warfare: Elders Ira Call and George A. Reid were laboring in Wilcox county, and held a meeting in the Goose Creek neighborhood, where they made some good friends, who began to seriously investigate the doctrine. In a short time the ministers came and stirred up the people to such an extent that the clerk of the church (one of our best friends) resigned his position, and other members declared their intention never to go to hear their preacher again. Shortly after this, we went there visiting and holding meetings with the Elders. We were kindly received by our friends and a meeting was appointed. Before the hour arrived, we were informed that a club had been organized to do us violence if we did not leave at once. Talk of powder and shot was profusely indulged in, but as we paid no attention to it, the meeting went on unmolested. We knew that the purpose of the organization was to frighten us out and cause our friends to forsake us. The plan was