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## GONE WITH THE PINS.

Where is the thrill of last night's fear?  
Where is the stain of last week's tear?  
Where is the tooth that ached last year?

Gone where the lost pins go to;  
For last night's riddle is all made plain,  
The sunshine laughs at the long-past rain,  
And the tooth that ached hath lost its pain—  
That's what our troubles grow to.

Where are the clothes that we used to wear?  
Where are the burdens we used to bear?  
Where is the bald-head's curling hair?

Gone where the pins disappear to;  
For the style has changed and the clothes are new,  
The skies are wearing a brighter blue,  
The hair doesn't snarl as it used to do,  
And the parting has grown more clear,  
too.

Where are the bills that our peace distressed?  
Where is the pin that the baby "blessed"?  
Where are the doves in last year's nest?  
Where have the pins all gone to?

On the old bills paid are the new ones thrown,  
The baby at school with her pins out-grown,  
And the squabs are running a nest of their own—

You can't bring 'em back if you want to.  
We can stand the smart of yesterday,  
Today's worse ills we can drive away;  
What's was and is brings no dismay  
For past and present sorrow;  
But the burdens that make us green and sweat,  
The troubles that make us fume and fret,  
Are the things that haven't happened yet—  
The pins that we'll find tomorrow.

ROBERT J. BURDETTE in *Ladies' Home Journal*

## INDIAN TERRITORY MISSION.

Since our last report, which terminated with permission to proselyte among the Seminoles and Chickasaws, we have made some favorable developments among the latter. The warm season which followed was a very unfavorable one for the Elders, and not much was accomplished. Their labors were mostly confined to the old fields until sickness overcame some of them; and notwithstanding our efforts to keep a full working force in the mission, and to retain sufficient experience to perpetuate the work, we were left with but one experienced Elder in the field.

In October four Elders were added and in December three more came. Now we have eight in all who have in this short period done considerable traveling, besides continuing their

labors as usual in the old fields, Cherokee and Choctaw nations. Explorations have been made into the interior of the Chickasaw country.

Unlike the cold reception received by the pioneers of the Cherokee nation, the Elders so far have met with a very warm welcome, mostly among the better class of Indians. In particular we make honorable mention of the family of ex-Governor Harris, who have opened their house to the Elders and their hearts to the investigation of the Gospel.

The Elders feel elated with the prospects, and are very much encouraged. After allowing for enthusiasm and the falling away of untried friends, we yet have a better showing than we have hitherto had among other tribes. Our labors are different from those of the Elders among the Gentiles, where they appeal to the reason of the people and leave them with their testimony. We must be content with fewer actual or apparent results at present, and instead of expecting them to show their faith by obedience we are obliged to reverse things from the general rule; do the works ourselves, and establish the permanency necessary to create confidence.

For over three quarters of a century the various denominations have been among the civilized tribes, sectarianizing them, the result of which we have to meet. From the earliest period of our experience among them we have felt dissatisfaction from the fact that we were not permanently situated. Other denominations have mission schools (on which have been expended large sums of money), church houses and parsonages. What other have done they think we ought to imitate. Many have avowed their interest in our affairs and the doctrines we teach, saying that if we would build a meeting house they would contribute towards its erection and help to make our congregation.

Prior to the last Legislature, which convened in November, 1891, arrangements were made for a petition asking the Cherokee council for a tract of land on which to build a house of worship and establish a parsonage. Our petition was unavoidably detained, and by the time it was presented, Chief J. B. Mays died, and our warm friend (brother-in-law to Mr. Hendricks) Assistant Chief Henry Chambers, followed. As soon as the chief, J. C. Harris (who was elected by the coun-

cil) took his seat, he was confined to his bed, and the council adjourned without developing anything in our favor. As a remarkable circumstance I may say that a full-blooded Cherokee predicted the death of two chiefs and two assistant chiefs previous to the last council session.

On arriving in the Indian Territory on January 1st of last year I readily observed the interest made manifest by the people in this movement, and felt impressed that we ought to do a temporary or preparatory work. William H. Hendricks offered the free use of sufficient ground on which to build, as well as to contribute liberally to the erection of our proposed meeting house. We accepted the proposition, and selected a beautiful spot adjoining the claim we propose asking the council for. We dedicated it, and have commenced work. The building will necessarily be small, but sufficient for the present development of affairs, and a fair test of the people before we venture further. It will be invaluable as a residence and part of a parsonage, when we shall, in the kind Providence of our Father in Heaven, get a grant of land on which to permanently establish ourselves. The former Indian Territory missionaries, present Elders and Saints and friends will erect the present one. Contributions are coming in freely, and our friends for sixty miles distant are willing to assist. We effected a complete organization among the Elders, having a traveling presiding Elder over the whole field, two division Presidents, secretary, assistant secretary, treasurer, and assistant treasurer; the latter position Sister Hendricks occupies in fulfillment of a dream given her previously, which she related after having been set apart. Our first Conference will be held October 15th of this year.

The spirit of inquiry seems to be taking hold of the people in our old field. Letters have been received by our friend Mr. Hendricks asking for information and the whereabouts of the Elders, desiring them to come. While there is an indifference on the part of the people generally as to obeying the Gospel, yet when the Elders absent themselves for a short time they begin to get anxious. While we do not expect to accomplish much by way of baptism until the Spirit of the Lord works with the Lamanites, we are sure that much good is being done and an inroad made to the hearts of the people