

are guilty of adultery and whoredom, unless they repent with all their hearts and obtain forgiveness, will naturally leave us; and if their children after them take the same course, they also will leave. Men entail upon their posterity either blessings or cursings, according to their conduct; for it is a correct principle that has come down to us through the centuries, that the faithfulness of the fathers brings blessing to the offspring, while unfaithfulness brings disease and trouble to the offspring.

Many of us who are gathered here today are members of the Church and partakers of the covenant because of the faithfulness of our fathers, and also of their prayers, in which they besought the Lord to bless their posterity and to remember them in the days when the Gospel should come forth again. We today are receiving the fulfillment of their prayers in our behalf. So it will be with our children; they will receive blessings according to our faithfulness and diligence. If we are unfaithful in keeping the commandments of God and thus forfeit His favor, you may depend upon it that our children will have greater difficulty in obtaining the blessings that God has in store for the faithful than if we were faithful. The blessings of God as well as His displeasure are extended. Therefore, there is every incentive for us to live righteous lives and to bequeath to our children the blessings that God has promised to us; for our prayers in behalf of our children are heard, especially if they are coupled with righteous lives in our own part.

I am glad to be here. I am glad we can forget about our harvest. I am sure none of you are any busier than the First Presidency are. But we feel it is necessary for us to break away from our business to attend the conferences of the Saints. Certainly the people's business is not so important but they can leave it to come and listen to us. It does not cost anything. That is one of the beauties of the Gospel—it is without money and without price in that sense. We can listen to the teachings of the leaders of the Church and it costs us nothing save the trouble of coming together. I sometimes feel that the people think it is so cheap that it is not worth much. That would be an unfortunate feeling for the people to have, because, as I have said, we are living in a day when there will be a strict accountability expected from all of us. I pray God to bless you, my brethren and sisters, and to fill you with His Holy Spirit, that the revelations of Jesus may be in your hearts continually, and that you may know for yourselves every day that you are at peace with God and your sins are forgiven and blotted out. Do not go on committing sin every day and not repenting of it; but repent of it and obtain forgiveness. Then when you meet the Lord you will be able to meet Him in a proper manner, and he will be willing to accept you as His children and to give unto you that rest which He has promised to the faithful; which may God grant in the name of Jesus to all of us. Amen.

## INDIAN TERRITORY MISSION.

### LETTER I.

ST. JOHN, Kansas,  
September 14, 1895.

The dedication of the St. John meeting house and the Indian Territory

mission conference occurred at St. John, Kansas, September 7th, 1895.

The Indian Territory mission is composed of Oklahoma, Indian Territory, Kansas and Arkansas. The two latter states were annexed March 1st of this year.

In the year 1887, Elder W. M. Palmer, president of the Northern States mission, entered Kansas and through arduous labors, after some time succeeded in baptizing several of its inhabitants. Brother Palmer was followed by other Elders and through their efficient work the cause was sufficiently augmented for the establishment of a branch of the Church at St. John. The Elders made their headquarters at the place, and at one time eight Elders were kindly entertained. So prejudiced were the people that for a time it was with difficulty that houses were procured to preach in; but as the Elders became better known there was an increase of Saints and friends. Those who first joined the Church were at one time identified with the Bickertonites.

For the benefit of some who may not be acquainted with the history of the Bickertonite church, a brief account of its origin may not be out of place. Shortly after the martyrdom of the Prophets Joseph and Hyrum Smith, Sidney Rigdon succeeded in persuading away a large number, and over them he presided as leader. Among his followers was one Wm. Bickerton, an Englishman by birth. He was quite a dignified and influential character. He became dissatisfied with Rigdon's administration shortly after his connection therewith and left his church. Not long after that event, he claims to have been baptized by two Elders from Utah, Ross and Murray. (On investigation no record of any such men could be found.) With this assumed authority he commenced to preach and baptize and succeeded in leading quite a number after him. His followers continued to increase in number and accepted President Brigham Young as their Prophet. On the announcement openly of the principle of plural marriage, Bickerton, together with a majority of his followers, denounced that action, and in their conference, held in the spring of 1852, rejected the Mormon faith, and announced their disconnection from that Church. Bickerton at once set up a church under his name and continued to preach. Quite a number of followers were secured. His movement however, was never in an organized condition. In the year 1857 Elder Samuel Wooley was sent from Salt Lake City and excommunicated all who had at any time claimed fellowship or connection with the Church. Their claims as members had never been recognized, out under the circumstances the above course was deemed necessary. Returning now to the history of the branch at St. John, established through the labors of Elder Palmer and his successors, it may be said that it prospered and grew, and other fields where good could be accomplished were opened up.

In the year 1891, a drought which proves so disastrous to an arid country swept over the land. Thousands of people left the state and among them all but twenty

of the Saints. Those of the Saints who departed mainly located in Utah, though next to adjoining states. The loss of so many Saints was keenly felt by the remaining few. Prospects now for further proselyting were not encouraging; but under the faithful guardianship of Presiding Elder Geo. W. Baker, and the untiring efforts of other local and traveling brethren, only a short time elapsed before new life and enthusiasm were imparted, and at the commencement of this year Kansas was added to the Indian Territory mission. Elder Andrew Kimball immediately transferred Elders Coolbear and Davis from the Cherokee nation where they had been laboring, to the state of Kansas, with headquarters at the home of S. W. Baker, under whose perseverance the little flock had been kept together. These brethren were soon aided by others.

In the vicinity of the Elder's headquarters, a request was made to obtain if possible a permanent place to meet in. Apparently the time had arrived for a work to be done, greater than had been accomplished in the past. The Elders went to work with a vim. The citizens on seeing the interest that was being taken by them and the Saints, took the matter in hand themselves, and in a few days made the following proposition. A building site, the most desirable one in the city, on account of its position, would be given freely. A building in the neighborhood, that had been recently built at an expense of \$1,800, would be turned over for the nominal figure of \$585. The news of this generous offer was communicated to Elder Andrew Kimball who lost no time in working for its acceptance. The matter was submitted to the First Presidency, who investigated and acted favorably on the matter. The Elders were instructed to close up the transaction, which they did. Money was raised for the payment of the amount agreed upon, and the contract was let for the removal of the building, a half mile distant, to the new location. With the amount raised, the sum of \$50, donated by the kindly disposed citizens, together with the labor of the Elders, Saints and friends, liquidated the indebtedness for this removal. The incidental expenses incurred by the re-arranging, painting, etc., amounting to \$150, was paid by the combined contributions by the Elders, Saints and friends; and today, through the zealous efforts of Elders Kimball, D. W. Coolbear, Jos. C. Lyon and Heber C. Anderson, the latter having worked assiduously for weeks on the building, it is completed. It is on a commanding location, between the M. E. and Baptist churches, in the heart of the city. Its dimensions are 28x45 feet, with an 18 foot ceiling, containing a seating capacity of 250. The wall and ceiling are covered with a smooth layer of plaster paris, executed by the ingenious hand of Elder J. C. Lyon, of Salt Lake City. It is the largest church in the city.

ALVIN A. BEESLEY.

## SEVIER STAKE CONFERENCE.

The quarterly conference of the Sevier Stake of Zion was held in Salina, Saturday and Sunday, August 24 and 25, 1895. Of visiting brethren there