

has made without being encouraged and strengthened and stimulated to go forward in this glorious work? We ought to rejoice in the privilege of laboring in the cause of our God, and in seeing His work roll forth as it is. And you will see that this work will continue to roll forth notwithstanding the efforts of the wicked who are arrayed against it; and you will see the schemes of conspiring men overruled for the good of Zion, and they themselves crumble in the dust and perish unless they repent; for it is destined of God to go forward. See the forces that have been arrayed against it, and the combined efforts of strong men that have been put forth to destroy it; but notwithstanding all that has been done and all that is being done, and all that will yet be done, its march is onward and will be irresistible; its progress is not, neither will it be retarded in the least; for God has decreed that His purposes shall be accomplished and His word fulfilled.

All that we have to do, my brethren and sisters, is to be faithful ourselves in keeping His commandments, living humble, upright lives, and putting our trust in Him. God grant that we may do this, in the name of Jesus. Amen.

THE INDIAN MISSION.

By courtesy of Elder Andrew Kimball, we are enabled to glean the following from letters received by him from Indian Territory:

Under date of Jan. 5th, a prominent citizen of the Cherokee Nation writes that the Cherokee Council, which had just closed an eight weeks' session at Tahlequah, was noted among the people for not having done anything of benefit to the nation. As a result of the policy that is being pursued, the nation will be bankrupt in two or three years, unless something occurs to bring about a radical change. The United States commissioners having withdrawn their offer of \$1.25 per acre for Cherokee lands, it is now believed that the recommendations they will make to Congress will be adverse to Indian interests.

The weather at the date of writing was uncommonly fine for the season. Instead of snow on the ground as usual, in some localities peach trees are in full bloom, and lettuce, onions and other spring vegetables are on the tables.

United States marshals are stated to be "as thick as hops all over the Territory, dragging the Indians to Fort Smith by hundreds." The principal charge that is preferred is the sale of whiskey.

From letters from missionaries it is ascertained that during the month of December Elders D. B. Broadhead and F. M. Anderson made a trip to the northwest portion of the Territory, to labor among the tribes there, which are now but remnants of once powerful nations. Within the past few months brief visits have been made to the Senecas by Elders Jack, Ashton, Woolley and Anderson, but none of them

went as far north as the Agency. They were treated very kindly by the Senecas, as a rule, though many who had heard anti "Mormon" falsehoods manifested opposition.

On December 21st, Elders Broadhead and Anderson came in sight of the Agency buildings. The United States Indian Agent is a Methodist minister named Thomas Moore, who has charge over the Senecas, Wyandottes, Peorias, Quapaws, Chippewas, Shawnees, Delawares and Ottawas.

After waiting several hours the Elders had an opportunity of meeting the Rev. Mr. Moore and making known their object on the reservation. As he entered the room where they were it was apparent from his manner that he had learned their purpose and was in no friendly mood towards them. They introduced themselves, when he at once exclaimed: "No; I will not allow you to preach or teach your doctrine in any part of the reserve under my charge!"

"But, sir, what are your reasons for refusing us? Here are our Articles of Faith. Is there anything in them that is contrary to Scripture?"

"I am a man of few words," said the Reverend agent, "and haven't time to take up a lengthy Scriptural discussion with you. You have my answer."

"Are not the instructions to you from the Secretary of the Interior that all ministers or missionaries have the liberty to labor or preach on any of the Indian reservations?"

"I will not answer that question," said the agent.

"Is it not a proper inquiry? But your answer is not necessary. We know that such are your instructions, and you are disregarding them in taking the course you have. Can you give us any reason, we ask again?"

"Yes, a thousand of them."

"One will do, please."

"Your doctrine is the greatest heresy on the face of the earth," he declared, in a very angry tone.

"We beg to differ with you; and the Bible won't sustain you in your assertion. That you well know. Your opinion is not supported by the evidence of the facts."

"But don't you believe in polygamy?"

"Yes, sir; we believe that principle true when practiced righteously. But we do not teach it, confining ourselves to the first principles of the Gospel, and those essential to salvation. You are aware the laws of the United States forbid the practice of polygamy are you not?"

"Well, but you believe it true. And I can condemn it with the Bible. I won't allow you to preach at all, I tell you."

"Excuse us; but you can't prove our belief wrong by Scripture—"

"Ah! Now I see. You challenge me to a debate. That is what you came for. When I haven't anything better to do, I will talk and discuss such stuff." He said this very angrily, his whole frame trembling with passion. When he finished his speech he walked hurriedly away, remaining within hearing distance barely long enough for the

Elders to thank him for giving them an audience, and to suggest that they would appeal to a higher authority to get their rights.

The Elders then took up their journey southward, feeling regretful that through Rev. Mr. Moore's unjustifiable action many of the aborigines were for the present deprived of the privilege of hearing the Gospel; yet realizing that the effort to check the spread of truth would only have the effect of adding force to its onward movement.

In passing through the Seneca nation, two meetings were held, and the Elders listened to with close attention. At one of these meetings, after the closing hymn had been given out, a man arose, saying he wished to state his religious belief. He went on to say the "Mormons" admitted the Bible to be the word of God, but were trying to establish some other doctrine. He demanded a sign—the gift of tongues by speaking in an Indian language—and he would then be convinced. He continued for several minutes, and the audience getting uneasy, he was requested to keep quiet, and the meeting was dismissed after singing and prayer. An invitation was given for the people to remain and hear what the man had to say. None of them accepted the invitation, and his opposition brought the Elders friends, instead of turning any against them.

Meetings were held at other places as the Elders had opportunity, and the attention which was given to their teachings evidenced that their labor was not in vain. While on the way to the Cherokee Nation the missionaries were surrounded by a lot of young men under the influence of liquor. They threw rocks, and went so far as to draw pistols in their demonstrations. But finding that the Elders exhibited no fear, they left them. There were, however, a number of reckless persons, who would as soon kill a "Mormon" as eat their dinner, were it not for fear of the law.

The health of all the missionaries in that field is good at present, and they have made many friends who show to them every kindness. It was expected that before this date the missionaries would be on a preaching tour to the Choctaw Nation, where on a former occasion they were well received.

OUR CHICAGO LETTER.

A few moments ago, while glancing over the pages of Tullidge's "History of Salt Lake City," my eye rested on a sketch of the history of the Salt Lake Tribune. This sketch suggested a train of thought which for the moment completely took possession of my whole soul. I note that after a chequered existence of some fourteen years the Tribune at last fell into the hands of Mr. Patrick H. Lannan, under whom it became a success both financially and politically. The historian does not say whether this success is attributed to superior business talents on the part of Mr. Lannan, or to a change in the environments of the Tribune.