

on all sides of them, and insurrectionists of their own race soon produced a division, and the land became over-spread once more with war and bloodshed. The end of the strife in other places did not spread tranquility over the Indian's home, for many of the worst characters and individuals whom the war had brought forth and developed, took refuge in this frontier land; and the nature of the Indian is not to lay aside revenge because of a covenant of peace entered into by others. Disagreeable and bloody scenes therefore continued for several years after peace was declared, and life and happiness were not among the certainties.

Naturally the few Saints were scattered by these circumstances. And Elders were not safe in traveling and preaching among people whose natures were thus trained. Elder Richards had taken part in the war, and subsequently turned his whole attention to farming.

April, 1877, Elders M. W. Dalton, John Hubbard of Willard City, and Robert Lake (part Indian), who, later on deserted his companions, and Anthony Navarr, also part Indian, arrived in the Territory. They again opened the mission. Elder Hubbard died and was buried there; Elder Navarr returned to his tribe and Elder Dalton reached his home in Utah in November of the same year, leaving the mission abandoned until April 16, 1883, when Apostle George Teasdale and Elder Dalton re-opened the field. The former came home October, 1883, and Elder Joseph H. Felt, of Salt Lake City, became the companion of Elder Dalton, and the labor was continued until April, 1884, when both returned home.

In May, the same year, Elders J. Bale and Frank Teasdale, both of Nephi, resumed efforts to establish a permanent field, but they were forced to return in September, 1884, much impaired in health.

From the experiences these Elders encountered, and the disadvantages they had to contend with, the principal among which were chills and fever, long journeys because of the scattered condition of the residents and the great amount of indifference and contempt generally accorded them, when Elders Andrew Kimball and Jas. G. West, both of this city, journeyed thither in the beginning of 1885. The past record of the country they were going to did not present a very encouraging picture. However, they went to work confidently and were making some headway until the summer season advanced, and the dread annual epidemic—chills and fever—overtook them as it had the previous Elders. Elder West's sickness was the cause of his release in September, 1885, and Elder Kimball remained alone for a few months and finally recovered from his illness.

While waiting for more Elders from Utah, Andrew traveled somewhat with Elder Richards, who had been found shortly after Elder Kimball had arrived in the Cherokee Nation. In 1886, the mission was increased to four Elders, and in 1888 to six, and eight in 1890, though there are but six there at present.

Elder Kimball remained laboring for some twenty-seven months; and it may be said that from the date of going

of these who went there in the winter of 1885, the mission commenced as permanent. One year to twenty-three months has been the average period of the individual labors there. Since then a few have reached two years.

The Indian Territory Mission has had to cope with many disadvantages. Some 24 Elders have been there since 1883, most of whom have had to contend with sickness each year, the climate and country being so thoroughly filled with malaria, which readily attacks and prostrates persons going from a colder and healthier climate. But each succeeding year has been productive of more encouraging results; the work is enlarging and increasing. By the experience of the past the present missionaries are benefited and are escaping the ills of the country.

Labor was first commenced in the Cherokee Nation. At present this nation is well traversed, affording a fair field and kind and hospitable entertainment generally. The Choctaw and Creek nations—the Choctaw especially—also are visited. The Chickasaws and Seminoles have extended the privilege of mission work in their midst; and an encouraging commencement has been made this winter among the former.

The semi-civilized Osages would have been labored with had not the agent prohibited the entrance of the Elders to their reservation; also half a dozen of small, and intelligent tribes in the northeast part of the Territory, but for a similar refusal on the part of the agent and minister, who has general supervision over them. The interesting Senecas are among the latter; as the agent overruled the freedom granted by their chief and council to the Elders.

Each of the many tribes has a separate and distinct language; yet a similarity is so manifest between three or four of the dialects, that they can understand each other. The Elders do not learn any of these languages, as English is used by the great majority; it is taught in the public schools, and it is only a condition for future years to develop, when all shall speak the one language. But one—the Cherokee—has a written language, the alphabet of which numbers eighty-five characters, and was invented by one of their number in the early part of this century.

The present prospects of the mission are worthy of mention. The scattered condition of converts so far, has made it impracticable to organize branches, but before long the idea is to select a central location and erect a conference house where conferences may be held. The field of labor covers a large area of country, and the work of instructing the people and laying before them the principles of truth, is rendered various by the numerous remnants and divisions of tribes, negroes and whites. The latter are a very roving class, whose practices of renting and moving nearly every year are not always of the kind to produce harmony between the races.

The larger tribes govern their own affairs, formulate and execute laws for the wellbeing of their own citizens, in accordance with the general laws of the United States government, the latter government acting as guardian, by

having an agent to represent it—and the interest of its citizens within the Indian borders.

The Elders now there are enjoying good health, and are in excellent spirits.

BIBLICAL CRITICISM SUBJECT TO CRITICISM.

We cannot deprecate any scientific study of the Bible. In some of its departments such study is evidently of the highest value; in some it is indispensable. Without it we could not get the correct text of the original Scriptures; without it we could not translate and interpret them with any certainty. And certainly we cannot deprecate that special form of the scientific study of the Bible called the higher criticism. This is the same process of critical examination applied to the Scriptures which scholars apply to all other ancient literature and history to determine their authenticity and dates, their scope, relations and significance. We cannot assume that the Scriptures are exempt from such critical study because they contain special supernatural revelations of God; on the contrary, their contents make the most searching study of them all the more important. The title, "higher criticism," now prominent, may seem to some a little pretentious, but the process is not new or peculiar. It is the same method employed in one department of Biblical study which is employed in all the others, and long before it took this special title it had brought out much important knowledge now received by scholars without dissent and embodied in all the best commentaries. But while we admit that the higher criticism is legitimate and necessary, and that it has already rendered good service, we ought not to be forward to accept every thing put forth in its name, not even if it is accepted by eminent scholars and supported by considerable apparent evidence. The testimony of experts is indeed decisive in their specialties, because in these they alone have competent knowledge. It is decisive in courts of justice, where property and life often depend on it; and it must be so in literary and historical criticism, even in the Scriptures, where our knowledge of their meaning and purpose must often depend on it. But experts must be cross-examined, and all the more severely because their testimony is finally decisive. They must satisfy the court and jury—and in this case Christian teachers are the court and intelligent laymen are the jury—that they are experts, and that they are not stating their guesswork or theories, but facts which they have verified, and the statements of all the experts must essentially agree.

So the higher criticism is itself subject to criticism. It requires counter-criticism; its processes must be critically reviewed and its conclusions critically verified before they can reasonably claim acceptance. We willingly concede to critical scholars everything necessary to their inquiries—entire liberty, all available material and facilities, the tentative use of hypothesis, and of every applicable method employed in other sciences—and then we insist that they be scientific and prove their work, so far as they go,