

or one dollar, and the same on each 160 acres. In our school districts the government appropriations pay from 30 to 40 per cent of the expenses and we tax enough to make it a free school. Teachers from the United States must qualify by taking a normal course in the Dominion before they are permitted to teach in an organized district.

The class of people that succeed in these parts best are those people who are filled with the spirit of contentment and are sober and industrious and wide awake. "Good luck is getting up at five o'clock in the morning."

Parties coming into a new country like Alberta and locating on unimproved lands must make up their minds that they have to face at least five years of good, honest toil. When we take a piece of this virgin soil we should remember we have only "a place to make a place" which always requires attention and willing muscle.

Parties that are inexperienced in frontier life would do well to join their efforts with experienced men that are accustomed to getting their living from tilling the soil, and avoid failures.

I have written the foregoing, intending it as a general reply to the numerous questions I receive every mail, until time fails me to reply to my friends separately.

Yours faithfully,

CHARLES ORA CARD.

SUNDAY SERVICES.

Elder Joseph E. Taylor of the Stake presidency, presided over the services at the Tabernacle Sunday afternoon, April 17, 1898.

The choir sang the hymn:

Hail to the brightness of Zion's glad morning,
Joy to the lands that in darkness have lain.

Prayer was offered by Elder Robert Patrick.

The choir further sang:

Earth with her ten thousand flowers,
Air with all its beams and showers.

Elder George V. Morris, a returned missionary from the Southwestern States, formerly known as the Indian Territory mission, was introduced to the congregation as the first speaker. He gave a very interesting account of his labors in Kansas, Indian Territory and Oklahoma, where, said he, the work was opening up nicely. Lately, said Elder Morris, several states had been added to the mission and over a hundred Elders were now laboring zealously in the promulgation of Gospel principles. Prejudice was fast being allayed, and branches of the Church were constantly being organized as the Elders made known the message which they had to bear unto the people. The missionaries were fast making friends, and although at present the mission had no established headquarters, the Elders were meeting with much success, and were met with open-hearted hospitality.

The speaker referred to the settlement of Oklahoma in recent years, and said that all classes of people were to be found there; in fact, he believed, a more diversified populace could not be found in a similar area in any other part of the United States. In the Indian settlements in that section, a good class of people could be found. They were the aristocracy there, well-bred, and as a whole, better behaved than the whites. With these people the Gospel was finding a place of lodgment and the probabilities were that many of them would soon be found championing the cause of Truth in that locality.

Elder Morris bore his testimony to the truth of the Gospel and closed by invoking the blessings of God upon all

that the Saints might be kept in the path leading unto eternal life.

Elder Seymour B. Young was the next speaker. In opening, he referred to the work of the Elders throughout the different nations of the earth, the willingness with which they responded to the call made of them, and the great good it did not only themselves, but those among whom they labored. There was a tendency, however, said the speaker, among the young men of Zion, to neglect to a very great extent the duties devolving upon them in the Church, and the result was that when called to go on missions, many of them had not a testimony of the Gospel and knew comparatively little concerning the principles which they were called upon to promulgate unto the people. They went out, willingly, however, put their trust in the Lord, and were accordingly blessed in their travels throughout the country; but despite their success, sorrow was theirs at knowing and realizing the privileges which they had neglected to take advantage of, when at home, blessed with every opportunity of learning the Gospel.

The speaker admonished the young men of Zion to investigate the Gospel for themselves that when called upon to serve their Master in the mission field, they would be able to go forth knowing that it was true, and that God would be with them in their efforts to convert the honest in heart.

Elder Young referred to the introduction of the Gospel anciently, and to the peopling of the American continent as predicted and made manifest in earlier times. He also spoke of the work now going on in the nations and the coming of the kingdom, urging all to seek after an inheritance in the same, that their future might be one eternal round of peace and happiness. This was worth working for, and something that all individuals living upon the earth, whether members of the true Church or not, should be found seeking after.

In conclusion the speaker expressed a joy at having been privileged to attend the late Conference. It had been a feast of fat things, so to speak, to the Latter-day Saints, and all who had attended, had voted, unanimously to sustain the living oracles of God in their respective positions in the Priesthood. In doing this, the Saints had shown a willingness to be led by every word that proceeded from the mouth of God. They had covenanted to recognize the authority of the Father upon the earth and felt in their hearts that blessings would flow unto them, provided they did that which was right. The Gospel was open to all who would adhere to its principles, and all such, if they lived up to the requirements thereof, would know of the doctrine, as promised by Jesus anciently, whether it was of God or not.

The choir sang the anthem:

Worthy is the Lamb.

Benediction was pronounced by Elder Joseph E. Taylor.

WORK IN MISSISSIPPI.

Kirksy, Pawole Co., Miss.

March 23, 1898.

Elder Jas. N. Stranworth and I entered the above named county during the first part of last month with a full determination, by the help of the Lord, to leave with the people a testimony concerning the truth of the everlasting Gospel. We succeeded in procuring a schoolhouse in which to ventilate the principles of eternal truths. We held two meetings with but few in attendance. However, we were not discouraged, and intended continuing our services, but on returning to fill our next appointment, to our great surprise found four men standing in the door-

way armed with clubs. Those were men who had not been out to hear us. We told them we had not come out to fight with sticks and stones, but were willing to try them according to the word of God. But there was no reasoning with them, so a friend of ours told us all we could do was to "shake off the dust from our feet" and leave them. We parted by bidding them a kind good-night.

From there we went something like a mile to a friend's house. We had not been there long before our friend was called out, and when he returned informed us that there were fifty or seventy-five men out there who had followed us up with the intention of getting us to leave, but through his interceding in our behalf we were permitted to remain until morning. This took place in the northeastern corner of the county.

From there we came to the northwest corner, and since being here we feel that the Lord had an object in view by causing us to leave the former place to come to the latter. The first night we entered this locality we stayed with a preacher, who treated us very kindly, but told us if we wished "fire and the Holy Ghost (or, in other words, success to follow our steps), we must not lay so much stress on certain commandments. We told him too much stress could not be laid on the commandments of the Savior. We went from there and obtained a school house, and began holding meetings amid much opposition, though many who came, went home rejoicing. Soon people came in from far and near, and we were made to rejoice when so many hearts of ice, frozen by prejudice, were caused to melt, when our true belief was presented, like a snowflake before a summer sun. We continued our meetings there for several days, and many who were ready to run us out at first, afterwards came up and asked our forgiveness, invited us home, are now vigorously investigating, and there is nothing they have that is too good for us.

One Sunday school teacher told us he could no longer teach the doctrines he had been teaching, and would not be satisfied until he had become a member of our Church. Many others seem to be of the same mind.

From the above named place we were invited to hold meetings in another meeting house a mile and a half from there, which we did, and made, while there, many friends and honest investigators. Then we were invited to come and hold meetings in another house, two miles from the latter. This we also accepted, and we are still holding meetings there. We were to discontinue last night. Spoke on the Kingdom of God and the Restoration of the Gospel, and did so as the Spirit gave utterance. At the close of our meeting the congregation gather around us and said they could not think of letting us go. So we are going to continue our meetings. Other houses are open for us, but if we stay here long enough to visit all who say "You must come and stay with us before leaving," we will be here I do not know how long.

Many of those friends are people who would not allow their families to come out to hear us a week ago. Besides holding meetings we have sold forty books, given away and loaned some, as well as distributing many pamphlets, and the preacher who was fearful that we were not going to meet with success, is now one among a few who is telling the people if we are not stopped we will soon have the whole state of Mississippi. Surely the harvest is great and the laborers few.

Your paper, with its interesting columns, is always a welcome visitor.

J. N. STANWORTH,

S. J. COLLON.

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