

KANAB STAKE CONFERENCE.

The Kanab Stake quarterly conference was held in Kanab, March 7th and 8th, 1896. There were present of the authorities, the Kanab Stake presidency, a majority of the members of the High Council and all of the Bishops of the various wards. The meetings were well attended. The speakers enjoyed a good portion of the spirit of the Lord, by which kind and fatherly counsel was given, encouraging the people to live up to the privileges of the Gospel, and observe and keep the requirements of the same; and further, to study more thoroughly the revelations, the Bible, Book of Mormon and Doctrine and Covenants and other Church works, that they might become better acquainted with those principles we are required to obey, and seek earnestly to carry out the counsel of the living Priesthood who are placed here upon the earth to make known unto us the mind and will of the Lord from time to time.

The general and local authorities were unanimously sustained, also our home missionaries, Elder Wm. T. Stewart was sustained as president of the High Priest's quorum in this Stake of Zion, in the place of Elder John Rider who had removed from the Stake. Elder Frederic G. Carroll was sustained as a member of the High Council, (they have not yet been set apart). The Sacrament was administered by the Priesthood of Kanab ward. We had pleasant weather during our conference and a nice little snow storm just previous, which gives greater hope to the farmer for a greater supply of water and a more bountiful harvest this coming fall. There had scarcely been any storm for three months or more up to the 3rd of March, which had caused farmers and stockmen to look a little fearful. We still live in hopes that there will be plenty of rainfall to supply our streams with what water we need for our farms, and cause the grass to grow on the range for our cattle.

F. L. PORTER, Stake Clerk.

LABORS IN MISSISSIPPI.

MICHIGAN CITY, Miss.,
March 12, 1896.

With your permission we submit for publication in your paper a brief statement of our labors in that portion of the North Alabama conference embraced in Benton county, Miss.

While our county is extremely small in population as well as in territory, still friends are not few, to whom much praise is due by reason of their fairness, intelligence and hospitality; and under the wise plan of systematizing our labors recently adopted by Elder Elias B. Kimball, we believe a great work is being accomplished by the Elders throughout the South. Zeal and success characterize their labors, while courage, tempered with God's spirit, urge them on.

The plan of the various conference presidents visiting each pair of Elders in their respective counties, some eight or ten days, has been adopted with a view of their holding a series of "inspiring meetings" among the people, and also of offering counsel and encouragement to the Elders.

In pursuance of said plan, after mingling a few days among their many friends in Tippah county, Elders Bird Murphy and Albert Matheson came to share the hospitality of the hosts of friends here. Remarkable though it may appear, the Southern people have begun to respect our Elders in no small degree, doubtless appreciating our efforts to overcome error by truth. The divine command of our Master, "Love thy neighbor as thyself," they see is largely exemplified in our humble efforts to convert the world to truth; for, believing our mission to be divine, we willingly forsake all, if necessary, and we present mankind with the Gospel of Christ. Where can be found a greater gift than eternal life? It is great, for "Eye hath not seen nor ear heard, neither hath it entered into the heart of man the things which God hath prepared for them that love Him." And where among mortals is a greater friend than he, who, surmounting with untold fortitude the great mass of traditional prejudice, will toil with indefatigable energy to present man with a salvation such as an all-wise God hath provided for him!

Today our Elders, so far as we can observe, are honored guests among the most respectable classes of the South. We are often embarrassed, so profuse is the courtesy accorded us as representatives of a people who a few years since were considered so unworthy. Accordingly our brethren were met with open arms, many people flocking around them desiring to grasp their hands in friendship, and coming from miles around to attend our meetings. Not a few of them shed tears as the soul-inspiring hymns rang on the air. The question with us was not "Can we hold a few meetings among this people?" but it was "How can we spare the time to satisfy the apparent insatiable desire of the people for meetings?"

Our first visit was to the Mt. Hebron neighborhood, where an appointment for one meeting had been made. Notwithstanding the rain troubled us somewhat, three meetings were held and marked attention was paid.

Leaving these friends the four of us took a fifteen mile hunt, arriving at the Hamer settlement where a series of six meetings was held, our hearers extending to us the most liberal hospitality and urgent invitations to remain among them.

From thence to the Wheeler farm and to the Happy Hollow neighborhood we repaired, the interest of the people continuing unabated, while we, ourselves, felt grateful to our Heavenly Father to be so honored with the privilege of thus teaching the Gospel.

Though our work was somewhat retarded by the bad weather, we held seventeen meetings and succeeded, we have reason to believe, in arousing a spirit of investigation among many of the people. Though good results may not immediately follow our labors, the seed that has been sown will doubtless, some day, spring up yielding good fruits; and the visit from our brethren will ever remind us that success in our work can be attained only by determined effort put forth in humility.

Before parting from us we were met at the edge of Marshal county by Elders Charles L. Haight and

Thomas Rich, with whom several meetings were held and a most enjoyable time had.

The people of Benton county are mostly engaged in farming. Generally speaking, the soil is good and considerable prosperity attends the people. So far our winter has been extremely mild. Already some of the trees are putting forth their buds, and the farmer is observed in the field "knocking down" corn and cotton stocks; plowing the land which soon will receive the precious seed. We have visited many of the old plantations which are still largely peopled by the negro whose song rings through the air with peculiar melody as he follows the plow. A singular people they are indeed! We have had the pleasure of holding two meetings among them, and we were rather amused at the religious enthusiasts as they groaned their approval of the admonitions given in somewhat the following manner: "Dat's jes so;" "yes, deen it's true;" "dat's good, gibes us some mo';" "no-body can't say dat ain't religion;" "amen!"

We are often told of the superior musical talent possessed by this people, and we were favored with a display of it a few night's ago. While rocking to and fro in their seats, beating time to the music with their feet, in their characteristic way, they sang a variety of songs. One ran something on this wise:

It rained all day, an' it rained all de night,
And washed de po' sinners clean out o' sight—
An' de good Lord—Oh, yes de good Lord!

One song, undoubtedly a business song employed largely during the "protracted meeting" season, ran thus:

Let me tell you what'll make you tickle,
Come along brudder wid de elder's nickle—
An' neber will I turn back, O my Lord!

Let me tell you what'll make you hallow,
Come along brudder wid de elder's dollar—
An' neber will I turn back, O my good Lord!

Ever feeling to press forward in the work of love we remain,

Your Brethren,

WILLIAM PARDOE,
and JOS. W. MUSSEN.

ALBERTA STAKE CONFERENCE.

CARDSTON, Alberta, N. W. T., Canada, February 28th, 1896—The quarterly conference of the Alberta Stake of Zion was held Sunday and Monday, Feb. 23rd and 24th, 1896, President O. O. Card, presiding. After the opening exercises, the Bishops reported their various wards as being in a favorable condition temporally and spiritually, the members, generally speaking, being alive to their duties, although there was still room for improvement. The members of the High Council, who had been laboring as Home Missionaries in the Stake followed, testifying of a renewal of diligence among the Saints, and also of the good feelings manifested towards them in their visits to non-members. Reports from the different quorums, the traveling Priests, Sunday School, Relief Societies and Associations were given by their representatives, showing a laudable energy among a majority of those enrolled in these organizations, especially among the youth who were seeking to qualify themselves for farther usefulness by gaining knowledge. The statistical report of the Stake was read, show-