

of a Missionary Baptist conference being held in that city, and not wishing to interfere with their worship, they concluded to defer their meeting until some future date. They proceeded to canvass the city, and in a few hours had visited, and with one or two exceptions, left a tract in every house in that city. They also attended one session of the conference, and listened very attentively to what was said.

A few miles northward they found a member of their Church who was baptized 18 or 20 years ago, and who was acquainted with quite a number of the Mormon Elders, who years ago have travelled over Georgian soil; two of whom are now members of the quorum of Apostles, their names being John W. Taylor and Matthias F. Cowley.

They also visited a spot where once stood a church which was built by Mormon people, and where once assembled fifteen of those noble patriots who were enduring the scoffs and scorn of the world for the truth which they were teaching. Here they assembled in conference, and here were once spoken words of inspiration which fell from the lips of those inspired men. These two Elders are now at work in this county sowing seeds of truth, and have found and are finding many friends who are willing to listen to the message they bear and to give them food and shelter, for which they feel thankful to their Maker.

We are your brethren in the Gospel,  
FRANCIS M. STEPHENSON,  
TAYLOR NELSON,  
Buchanan, Haralson County, Georgia.

### LABORING IN KENTUCKY.

Clinton, Hickman Co., Ky.,  
March 4, 1898.

After our conference had convened in Meadcraft county, Ky., on the 11th and 12th of December, we, my companion, Elder D. E. Jones, and myself, were assigned to labor in Lyon county, Ky. We left our conference for our field of labor on the 16th of December. We traveled along with Elders Pace and Wallace and on passing Muhlenberg county we called on Sister Devlinport. We stopped and spent one night with them and had an enjoyable time. On arriving at our field of labor on the 30th we found many kind friends who administered to our wants. We labored there between the Cumberland river and the Tennessee where we found many warm friends and held several meetings with them. On the 18th of February I was assigned to labor in Carlisle county with Elder Joseph Later. We made arrangements to preach in a school house known as the Black school house. We visited the people and gave out our appointment for the night and we gave it out in the school, but the teacher, as he gave it out, said: "I want to give you a little advice, These 'Mormons,' who are going to preach here are no good and my advice to you is not to come out and hear them." The result was that we did not get anybody to hear us. We tried two nights, but no one came. We left there and commended the work we had done in the hands of the Lord, for we thought we had done our duty. We later went to a M. E. church where we got the privilege of holding meetings for a few days and we had a good enjoyable time with the good Methodist people. Then we went down to a little town known as the McGee Springs, where we held meeting in a dancing hall and had a good congregation. We disposed of some books and held several conversations with the people. Afterwards we went to a Baptist neighborhood known as the Mayfield district where we found many kind friends. The first questions they asked us was: Where are Elders Fields and Outz? We got the school

house to preach in and held meetings for about ten days and got the people to investigating the Gospel.

We now had to go into the next county to labor. We met Elders Bowlin and Eldridge and they took our county and we took theirs. The first place we visited was Wm. H. Thomas, who is a member of the Church, and devoted to the cause. His little boy, being sick with chills, we all fasted and prayed that he might be healed and the Lord heard and answered our prayers. He was healed at once and is now enjoying good health. We are laboring along the Mississippi river in Hickman county, Ky. We have found the people of Kentucky to be a kind-hearted people. The Lord has opened up the way for His servants to preach the Gospel of life and salvation unto the people of the world.

Wm. E. STODDARD,  
JOSEPH LATER.

### HILO CONFERENCE.

Sunday morning dawned bright and sunny on March 13, 1898, after a severe, bleak rainstorm of the previous day. For two weeks we had been preparing for our conference and as the 13th began to draw near, and the great storm did not abate, we all united in prayer to the Lord, that He would kindly favor us with pleasant weather for our gathering. Each branch joined in this feeling of prayer, and Elder Sant, Elder Lolpa and myself heartily urged the idea. Our reward was plainly visible on Sunday morning, when we were permitted to join together in peace and comfort, and, yes, in sunshine, to praise our heavenly Father.

Our hui (conference) was held at Kahuwa branch, and the forenoon was taken up by the Sabbath schools. The little ones were all filled with joy and happiness in the discharge of their various parts in the program. Their little faces beamed with delight, and many were the pleasant memories of "my own dear Sabbath home," that flitted through my mind, as the children commenced, and passed through their different renditions.

Conference commenced at 10:30 a.m. On account of the long distance between some of the branches, we were unable to begin precisely on time.

During the term I have been teaching the children hymns, and have managed to start some quite respectable choirs in some of the main branches. They having assembled together today, I arranged them into shape and they furnished all the hymns for the forenoon session. We commenced by singing, The Cause of Truth. Prayer was offered by Elder Robert Sant. Singing, Song of the Workers. A few words of cheer and thanks were given by Elder Samuel Kallimai, president of Kahuwa branch, after which Wailea branch rendered their portion of the program in a pleasing and acceptable manner, presided over by Elder Kahuena, president of the Wailea Sunday school. For conclusion they sang, Summer Time.

The second rendition was performed by Aleamal Sunday school, Elder David K. Kauhi in charge. They commenced by singing, We Meet Again in Sabbath School. The theological class rendered a catechism from the fourth Article of Faith, followed by a solo and chorus, the solo being ably sang by Sister Kallipouli Kauhi. The next was by the Intermediate department. They first sang, Try to Live Like Jesus, after which a question was dwelt upon, "How do we know that there is a God?" The primary class gave a part from the New Testament. They named in order the books, who they were written by, and what they represented. Miss Kamakea then spoke the first part of "Christ's sermon on the

mount," and Miss Leialoha Simlona interpreted it in native.

Elder Samuel Kallimai, president of Kahuwa Sunday school, then commenced the program of his branch, which consisted of a rendition by the theological department upon baptism; Intermediate department, "What relation is mankind to Deity?" Song, Beautiful Day of Rest. After a few words of thanks and encouragement by Elder Chas. C. Bush, conference adjourned by the choir singing, Gather round the Standard Bearer. Benediction by S. W. Walono.

Afternoon Session.—Singing, by Aleamal choir, Praise to the man who communed with Jehovah. Prayer was offered by Elder J. H. Lolpa. Singing by the choir, Awake ye Saints of God, awake. Elder Chas. C. Bush then presented the names of the authorities, which were unanimously sustained. Elder S. W. Walono, president of Aleamal branch, was the first speaker. He urged the people to attend to their duties as Saints, so they may be deserving of the name of Saints. He also advised the people to teach their children to be Saints. After he took his seat the choir sang, We thank Thee, O God, for a Prophet. The next speaker was Elder Kahuena, president of Wailea branch. He spoke of the truth and divinity of our Church, and advised those present, who were outsiders, to investigate. Elder J. H. Kamahiae next took the stand. He delivered a very good lecture upon the difference between sin and righteousness, and also spoke of the truth of the Church of Jesus Christ of Latter-day Saints. He also spoke, during his remarks, on the divine law of gathering to Zion. Elder D. K. Kauhi then gave a few good instructions to the Saints. He urged them to dispel the feelings of stubbornness which sometimes crept in among them, and to remember that the teachings of the Elders from Zion were for their good, and not for their harm.

Joseph Kauhi then illustrated how we are sailors for the Lord, and how necessary it is that we should prepare ourselves continually to defend the kingdom of our God, like the war vessels are now preparing to defend their several kingdoms. He also showed how essential it is for us to learn to love one another, and be united, as "unity is strength."

Elder Samuel Kallimai spoke of the misconception which the world at large has of the Mormon Church, and he advised the Saints to stand firm. The choir then favored him with, How firm a foundation, etc.

Elder Robert Sant advised the Saints to work hard and receive the reward of the faithful.

Elder Lolpa spoke of immersion being undoubtedly the proper mode of baptism.

Elders Kallikuloa, Kekulae and Samuel Kallimai each gave good instructions and advice.

Elder Chas. C. Bush then delivered a brief lecture on Prophecy now being fulfilled. He also gave out a few notices, and conference adjourned by the choir singing. The time is far spent, there is little remaining. Prayer by Elder D. K. Kauhi.

I find that the work of the Lord is progressing favorably in this part of the vineyard, and many new baptisms are being performed. In the last five months, we have baptized about 20 souls in the Hilo conference alone, and more are investigating, some whites, and many natives.

CHAS. C. BUSH,  
President Hilo Conference, Hawaii.  
March 16, 1898.

Washington, April 25.—The war declaration was transmitted to the House for Speaker Reed's signature at 4:25 p. m.