

been with us for twenty-six months. We part with them with great reluctance our associations have been long and pleasant. Their labors have been fraught with a great measure of success. We wish them a hearty God speed and a safe return to their families and friends.

STEPHEN A. SMITH.

President Kentucky Conference.

### WORD FROM KENTUCKY.

SEBREE City, Kentucky, Webster Co.  
January 13th, 1897.

Today marks the first step in the stair way of humanity's progress this year. I suppose it is a cold, frozen, slippery one at my dear old mountain home. However it may be where you are, here it is, and has been for some time, so warm and pleasant that we can rest ourselves by the roadside and read, and study pleasantly in the balmy, sunny south of "Old Kaintuck." Indeed, for three days it has been so warm that when one wished to read he sought the shady instead of the sunny side of the house. I suppose, however, that we will wake up some morning finding it so cold one scarcely can endure it.

Though we have been very successful in obtaining places and churches to preach in lately, (on account of finding ourselves in a prejudiced neighborhood, and also nearly every house having either measles or some other sickness) we have done very little preaching, and that little in private residences, but with great attendance. To illustrate the prejudice existing in the neighborhood where we are at present. While talking to a missionary Baptist deacon, having charge of a Baptist church, he acquiesced with me in the belief that we should be willing to hear all sides, and that in much council there was safety (quoted Proverbs, 24:6;) but when he learned our name, that I had introduced myself as a Latter day Saints and that meant the same as Mormon he instantly charged, with flushed face and stated that he was satisfied, that we need go no farther as he was positive our using the church would not suit the members thereof. On questioning him, he frankly admitted that he knew nothing about our principles and accepted a tract. Another illustration of prejudice: We called on a free will Baptist (reverend divine) for entertainment, and though he took us in he commenced telling of the points of our doctrine he disbelieved. We informed him of his mistake; then with intense anger he told of one of our bishops attempting to take a man's wife away in a buggy from here to Utah (the bishop having had a revelation to do so.) When we informed him that it was about 2,000 miles from Texas to Utah, and that it would be a crazy bishop that would undertake such a task in a buggy, and that our Elders never traveled singly but always two and two, he calmed somewhat, and at night when we called for our grips, he begged pardon, said he was jesting, and asked us for our Articles of Faith and a tract and Voice of Warning.

This prejudice is in striking contrast with the success we have had ever since my absence. The first place we preached in in this county, the people were so taken up with our doctrine that they asked us back to preach again, and still a third time, and after we had preached some eighteen or twenty times they gave us a standing invitation, and in fact

requested us to come and hold meeting, sing and preach to them as often as we conveniently could. Then the trustees and teacher requested me to give them vocal music training before and after preaching, and on Saturdays and Sundays. This, of course, we gladly did, because music re-creation makes us some of our most dear and lasting friends, and is of special advantage to us in that it reaches the cultured class of society that often we would be unable to approach without it.

On one occasion when we had to postpone our sermon for two nights, (as the regular pastor of the church had his appointment come while we were holding meetings) the preacher requested me to make some closing remarks to his sermon on charity. His sermon presented a splendid opportunity to preach of the Holy Ghost and also church organization. It was such a fine chance that all through his sermon I could scarcely keep my seat, so anxious was I to carry on his sermon into the proper line, and also fearing that as it was such an excellent opportunity to preach our doctrine I might lose it, as he might not call on me. He did call me, however, and I assure you, I had the spirit of the occasion, as Elder Miller said, and did pour Mormonism to his large audience in buckets full as it were. And what was most peculiar I was fearful at first, thinking he would possibly call me to order as I was in reality, preaching in direct opposition to the church discipline he represented, but he kept up a continuous series of approving remarks during my entire sermon, such as "that's right!" "So say I," "Amen," etc. Before leaving he came to us and gave us a hearty good-by and God speed in our good work, asking us to call and accept his hospitality when we came to his neighborhood. In conversing with a member of the congregation after meeting, he said: "Did you notice how the congregation calmed down after you had been preaching a few minutes, and how they began to straighten up in their seats and open their ears when you got warmed up in your sermon?" It was one of the best opportunities we've had, which in all probabilities we would have lost if it had not have been for the singing class.

January 3rd.—It is still warm weather, windy and threatening rain. We have succeeded in getting the use of a fine church since commencing this letter. We held meeting last night, have appointment to preach there today and will probably continue all next week, if weather permits.

This country has all been thoroughly worked about two years ago by Elder Wells, Hyde, Bevan, Giles, and others.

AARON ROVLANCE.

### AT FAYETTE, NEW YORK.

WATERLOO, New York, Jan. 19th, 1897.

The readers of your valuable paper would, no doubt, like to hear of the progress of the great latter-day work in this portion of the vineyard, as our Church was founded in the southern part of this village. I left my home on the second of June last, and after visiting the cities of New York and Brooklyn several days, was appointed to labor with Elder Streeper, of Centerville, Utah, in Perth Amboy, New Jersey, where we labored for nearly three

months, holding meetings and tracting from house to house.

Myself and companion were then sent to Scranton, Pennsylvania, where we were separated, and I was appointed to labor with Elder Bess, of Granger, in Taylorville near Scranton, where I remained until the 17th of November and then joined Elder W. F. Brim, of Cassia county, Idaho, at Seneca Falls, New York; he had been visiting relatives in that place for several days.

After a few days we concluded to take a trip up to the hill Cumorah, Palmyra and Manchester, and spent several hours in each place inquiring of the people in order to find the points of historical interest to Utah raised Saints, and to see if they still have that bitter feeling against our people. We found the people in general, very anxious to learn all they could about the Mormons and what had become of them, but for enlightenment they had secured the History of the Rocky Mountain Saints, by T. B. H. Stenhouse; and when we would tell them the true character of our people they would contradict us and tell us what they said was in our own history.

After our return from the spot so sacred to our people, we visited Waterloo; are more commonly known by the Latter-day Saints at Fayette, where the Church was organized. We were so well impressed with the way we were received in this place that we decided to locate for the winter and engage in real earnest in our missionary labors. After tracting part of the day of December 14th, we went out to the old Peter Whitmer farm, now owned by Mr. Jesse Snooks of Waterloo, and stood on the spot where the old log house stood when the Church organization took place. The farm is one of the best in the neighborhood. All the old improvements have been taken away excepting the old well north of where the house stood. The people here have some very curious stories to tell, in regard to the visitations of angels to the Prophet and to the Whitmer family when the Gospel first came to light.

We have been doing exceedingly well in regard to spreading the Gospel here where so much prejudice exists, and hope to sow many good seeds of truth in the hearts of the people. We have obtained the old M. P. chapel, built by the Presbyterians in the twenties, to hold services in, and we gave our opening meeting on the 17th at 2 p. m. It was attended by an intelligent audience of about 100, who seemed interested in the Gospel. The local papers have treated us very kindly and have given us very fair representations thus far.

The following appears in the history of Seneca county here: "About the year 1820, Seneca Falls and Fayette were visited by an add-looking boy, clad in tow frock and trousers, and barefooted. He hailed from Palmyra, Wayne county, and made a living by seeking hidden springs. The boy was Joseph Smith, the founder of Mormonism. On September 23rd, 1823, an angel appeared to Smith at Manchester, Ontario county, and told him that in the hill Cumorah lay buried golden plates on which was engraven the history of the mound builders full and complete. The plates were duly unearthed and translation commenced. Three men believed the new doctrine, Martin Harris, a well-to-do farmer, David Whitmer and Oliver Cowdery, whose pen gave the