

senting the various branches of this and adjoining islands, reported the spiritual condition of affairs in the districts from whence they came, and the general Church authorities and island officers were unanimously sustained, the latter as follows: Samuel E. Wooley, as president of the Hawaiian mission of the Church of Jesus Christ of Latter day Saints, with Melvin M. Harmon, Walter Scholes, William H. Thompson, Thomas Brimley, John R. Jolley, George H. Fisher, William Mendenhall, Henry Moss, Wilder T. Hatch, Edwin C. Dibble, George H. Birdno, Lewis R. Jenkins, John D. Hooper, Alice Wooley, Alice Harmon, Phoebe Scholes, Laura L. Fisher and Ella Birdno as counselors; George H. Fisher as clerk of mission.

The following were appointed to labor for the ensuing term in the different conferences opposite their names: Thomas Brimley and Wilder T. Hatch, Kauai; Edwin C. Dibble and native Kalaauala, Oahu; George H. Fisher and Lewis R. Jenkins, Maui; Henry Moss, George H. Birdno and native Kauhini, North Hawaii; John R. Jolley and John D. Hooper, South Hawaii; Samuel E. Wooley, Melvin M. Harmon and Walter Scholes, Lai branch; William H. Mendenhall and native Moke Nakuaau, Honolulu branch for a few weeks, principally in a temporal capacity, after which he is to go to Wailuku, Maui, as musical director of that branch for the remainder of the term.

The following temporal appointments were sustained viz: Samuel E. Wooley as manager of the Laie plantation with Walter Scholes as assistant; Alice Wooley as superintendent of domestic affairs with Alice Harmon, Phoebe Scholes, Laura L. Fisher and Ella Birdno as assistants; Melvin M. Harmon as school-teacher and book-keeper; Alice Harmon as store-keeper, and Laura L. Fisher as assistant school-teacher.

Releases:—Peter Kealakaihouna, native Elder from Zion, was honorably released to procure family genealogies and return home some time during the summer, he to perform missionary work here, however, until departing but to labor under no special appointment.

The evening services of Monday ended the conference. President Wooley delivered the closing address in which he expressed his gratitude to the Almighty for permitting so many to assemble in general conference under such peaceful, favorable circumstances. He reviewed briefly the good work of the past term, extolling all who had been engaged therein; exhorted all to heed the excellent advice that had been imparted and offer dwelling at some length on the duties of those possessing the Priesthood, finished by evoking heavens' richest blessings on all.

In conclusion, with grateful hearts, we must add that a spirit of love, peace and union prevailed throughout the entire conference, all the exercises of the organizations were rendered in a commendable manner, demonstrating earnest and assiduous labors on the part of both teachers and pupils, and the impressive timely remarks imparted by the servants of God were effectual in gladdening the hearts, strengthening the faith and increasing the hopes of the Saints, causing them to feel, as they returned to their homes, that they had drank at the fountain of life, feasted on rich food and been participants in a gen-

eral refreshing from the Spirit of the Lord.

Respecting the present spiritual status of the mission, as a whole, we feel that notwithstanding we may have occasion to regret the defection of a few who have made shipwreck of their faith, and the spirit of inactivity, indifference and now observance of religious duty that is in many instances prevalent, we have every reason to be encouraged in the onward progress and general prosperity of the cause of Zion in this land, 208 baptisms and 110 children blessed being, brief, the partial results of the labors for the six months just expired.

The glorious cause of truth is progressing on the right and on the left and the true Church of Christ is moving steadily onward, gaining in prestige, and adding to its ranks almost daily—proving the truth of the scriptural statement, "Cast thy bread upon the waters for thou shalt find it after many days." the which being a source of pleasure, gratification and encouragement not only to those of us who are here now but perhaps to all who have preceded us as ambassadors of salvation on "Hawaii nei the paradise of the Pacific."

We are all fairly well, happy and rejoice in bearing the glad tidings of a noble and just cause and feel that when truth gains her rightful position in the world, our exquisite joy will cause the petty trials that are encountered while in the missionary field to vanish into insignificance.

GEO. W. FISHER,
Clerk of mission.

IN EAST TENNESSEE CONFERENCE.

JONESBOROUGH, Washington Co.,
Tennessee, May 12th, 1896.

It may be interesting to some of the readers of the News to hear from the East Tennessee conference, for many of them have in the past labored here, while there are others, who are readers of your valuable paper, who have sons, brothers, husbands and even sweethearts here, and therefore it will be a pleasure to them to hear that they are in good health and spirits and are working with zeal and earnestness for the spread of divine truth.

The bitter feeling and deep seated prejudice that existed a few years ago against us, is gradually giving way, and we are now treated with the greatest kindness by the people of the South, whose kind hospitality has become an undisputed fact, often spoken of by those who have filled missions in this land. In counties where our Elders were mobbed a few years ago, we receive kind treatment and even at the hands of some of those who took part in the mobbing, they have evidently seen the error of their ways and repented of the same.

We find that our greatest opponents are the ministers, who believe in all sincerity that their craft is in danger, their occupation threatened and their bread and butter supply cut off if they do not warn the people against "these sowers of vile seed," as Rev. C.B. Justice a Baptist minister of North Carolina styles us. This reverend gentleman in an article recently written to the "Democrat" a little paper published in Rutherford county, North Carolina, warns the people of that county against the vile teachings of two of our Elders laboring there, and in concluding his article he

says:—"These suggestions are made as a caution to any who might, without giving the matter any thought, even countenance these sowers of vile seed. If we encourage or tolerate them, we are responsible for the evils that will inevitably grow out of them." Mr. Justice was informed that the charges made in his article were false. He attempted to justify himself in what he had written by referring to a "history of the Mormons." This he has no doubt perused since his boyhood days, and from which he has gained much more inspiration than came to him on the subject from reading the Bible. Inspiration comes from two sources, and those who read "histories of the Mormons" written by their avowed and bitter enemies are generally inspired in that way which will destroy.

I do not pretend to say that all the ministers of the South are like the one referred to above, for there are very many liberal, broad minded ministers in all the various sects and denominations, and such we like to meet.

During the past three months my companion, Elder F. M. Houston, and I have held a series of meetings and visited the Elders in the following counties of North Carolina, Cherokee, Graham, Macon, Jackson, Swaine, Buncomb and Madison. In all of these counties we have many warm friends, some Saints. In some counties we find it difficult to obtain churches or school houses to hold meetings in and are obliged to hold them in private dwellings. I am pleased to say that we are forming the acquaintance of many leading and influential men of the various counties; mayors of the large cities: United States senators, representatives, judges, lawyers and ven meet with scribes and pharisees. The experiences of a Mormon Elder, traveling as we do without purse or scrip is indeed varied. We may stop one night with a United States senator, or mayor, and perhaps the night following we find shelter beneath the hospitable roof of the poorest peasant who, when we ask for entertainment says: "Well gentlemen, if you can put up with my rough fare, corn bread and hog, you are welcome; if I can't treat you well I'll treat you kind."

About the greatest trial we have is to witness the cold indifference the masses of the people manifest toward the Gospel, for which we have made sacrifice. Our constant prayer to God is that He will touch their hearts and prepare them to receive the glorious light of truth. There are thousands who seem to be just as sincere in their religious belief as we are, but sincerity avails nothing, if people are wrong.

Fearing I may occupy too much space, will conclude by giving a list of the names of the Elders now laboring in the East Tennessee Conference, with their post office addresses. We shall be pleased to hear from those who may have relatives or friends in the counties through which we travel, and will take pleasure in calling upon them when time and opportunity offers. Respectfully,

JAMES E. HART.

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Asheville, Buncomb County, N. C., Box 293.

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