THE RADCLIFFE PRAISE SERVICE.

His Compositions Sung and Memory Fittingly Observed by the Congregational Church.

SPECTACULAR MAN.

The Rev. Mr. Goshen Pays Eloquent Tribute to Life and Deeds of the Dead Music Master.

A special service was held yesterday morning, in the First Congregational church, in honor of the late organist, Prof. Thomas Radcliffe. A feature of the service was the music, with Mrs. L. C. Miller at the organ; the music being the compositions of the aeceased, and the choir sang the anthem by which the professor had won the first prize in the recent contest.

In his discourse, Rev. E. I. Goshen said:

"To adequately appreciate or determine a man's real worth, one must staid removed from him by the lapse of years. For the life of a girted one is clearer in the perspective and when yiewed from the vantage grounds. Standing so closely associated with the life of him we remember today, it is not easy to teil the story as it should be told, and yet if love prompts the telling and conducts the hearing we telling and conducts the hearing we thall learn the lesson. Thomas Raddiffe was an unostentatious man. In his life and in his music there was nothing spectacular. He despised a trick; he refused to prostitute his art by introducing anything that was cheap. How splendidly did he thus reveal the soul of the true musician and To adequately appreciate or deterreveal the soul of the true musician and

the true man. "In the seven years since I knew him we had many talks concerning music, its history, its power and its possibilities, and in all our conversation I did not once hear him say an unfair or an motheritable thing of our musicians. How much is this spirit of rairness needed among us who seek to worship needed among us who seek to worship at the shrine and learn the power of music. How pitiful to see one who sings or plays carrying a petty little despotism through life. Have all the modern education that you may; be a master of technique and all-proficient in method, and yet, living a sordid, petty little life, never will you pass beof music; never will you make real contributions in the world's richness in song or sound. In all those does the life of him whom we remember this morning teach us needed lessons. But morning teach us needed lessons. But it holds a teaching greater still. Seeking the greatest contribution that he made, I would find it, not in his music, rare and precious as that is, not in his simplicity of character, beautiful and altogether helpful as we found it, but I would say that it was revealed in that one grand trait called faithfulness. For 25 years he went in and out before you with a regularity and a punctuality that was faultless. When 11 o'clock struck on Sunday morning I knew that he would be at his post and that a moment later the organ would sound. Not always was it convenient or easy. Sometimes ill-health counseled him to ys was it convenient or easy. etimes ill-health counseled him to remain at home and yet he came—he was not detained by bad weather nor delayed by belated cars. He planned to take his place and received not because he was largely paid, for he was not, not because he must, but

Oh, you men and women upon whom so much depends, you who have it in to progress or retard great work, here, as you remember the life and the service of our friend and co-worker, may you resolve, all of you, from this day, to bring faithfulness, fi-delity and consecration to the work that cries for your help and your exam-ple. Let this be the suggestion that comes to you from him whom we loved

If no towering shaft ever rears itself to mark his resting place, if no elequent tengue ever recites his virtues, if no panegyric ever be breathed in his honor, still has Thomas Radcliffe builded for himself a monument that shall not crumble with the sweep of years, be exterminated by the tolls of time, or tarnished by the rust of life—the mon-ument of a life—and written across that onument in letters clear and bright, see the words: "He was faithful." I see the words: "He was faithful."
Simple, unostentatious, faithful even to the end, these words he merits, for he possessed their virtues. "Formed on the good old plan,

A true and brave and downright honest man, He blew no trumpet in the market

in the church with hypocritic face,

Supplied with cant the lack of grace: Leathing pretense, he did with cheer-

What others talked about while their hands were still."
Some day I trust that we will place a some day I trust that we will place a memorial tablet near this organ, that in simple phrase shall recite these virtues and shall say to the children of the church. "This is in memory of a faithful man. Go thou and do likewise."

He touched life's harp and music flowed like ripuling waters, his fingers.

He touched life's harp and music flowed like rippling waters; his fingers swept the keyboard of life's great or-gan and beautiful melodies and sym-phonies resounded. He lived a simple, clean and honest manly life. He was a gentleman

Dr. Burrows, the archbishop of Can-Dr. Burrows, the archbisnop of Canterbury, was spending Sunday with William E. Gladstone. The archbishop had no pastoral duties that day, and so he attended services with the Gladstone family. While engaged in silent prayer, it was noticed that he was very ill. He family. While engaged in silent prayer, it was noticed that he was very iil. He was carried from the church and in a few minutes was gone. As Mr. Gladstone recovered from the shock and looked upon the face of his friend he said: "He died like a soldier." On Sunday morning preceding Christmas day Thomas Radcliffe played for us. He was far from well and yet he played beautifully. At the close of the service he played for the 26th Christmas ervice he played for the 26th Christman time for this church the "Hallelujah Chorus." As he touched the last note his fingers had for the last time touched his fingers had for the last time touched the keyboard of the organ he loved so well. What a beautiful memory for his family and his friends. What a beautiful climax to a long life of faithful service. A few days later, surrounded by those who loved him, he laid down lifes work and like a soldier went to sleep. Grown old and bilnd, Michael Angelo groped his way into a gallery of the vatican, where with uplifted face,

Angelo groped his way into a gallery of the vatlean, where with uplifted face, his fingers felt their way over the "Torso of Phidias." And the old cardinal standing near heard him say: "Great is the marble, greater still the hand that carved it greater of all the God who fashioned the sculptor. I still learn."

Like the old sculptor, seeking the marble that he loved, did Thomas Raddiffer on that last Sunday morning thread his way toward the organ that he had builded and that he loved with hard evotion. And finding it his gentus made it breathe the "Halleluish Chorus." And there he stopped, Not mony here faith and hope unite in saying that he found the home of music, where harmony is eternal" and where the "Halleluish Chorus" is eternal" and where the "Halleluish Chorus" sounds

ILIFF CHURCH FREE FROM DEBT.

Mortgage Burned at Jubilee Service Held in This City Yesterday.

Historical Sketch Shows the Progress Of the Church Since Its Organization.

The Iliff Methodists held a jubilee service yesterday morning, when the liquidation of the church debt was signalized by the burning of the church mortgage of \$1500 held by the board of church extension of the M. E. church. Judge C. W. Morse of the district court applied the match which destroyed the document at the close of the service, and Rev. Helmick held the tray that caught the ashes. The paster made a congratulatory address, and Rev. Dr. H. J. Talbot, superintendent of the Methodist mission in this state, preached the sermon, while a special musical program was given. The church auditorium was handsomely decorated. The sermon was from the text; Isalah LH: 1:; "Awake, awake; put on thy strength; put on thy beautiful garments, O Jerusalem, the Holy City." The speaker said in part; "Zion means the church; not the Catholic church, nor the Latter-day Saints' church, nor the Methodist Episcopal church, but all churches. The text is a message delivered in the early ages, but it is even more appropriate in this age, when the people of the world are giving them-selves up to the so much pleasure and induging in a mad race for gold. The strength of the church is made up sometimes of numbers, but in matters of the church he stated that strength many times lies in a few or the minority. In the matter of the church of God, the number are no more a sign of strength than is a directory of a cemetery a sign of life.

WEALTH IS NOT STRENGTH. "Nor is wealth a sign of strength. True, the Christian churches are wealthier today than ever before; wealth must not be held in contempt. Poverty is one of the badges of the wealth must not be held in contempt. Poverty is one of the badges of the church in years gone by, while today wealth is held by men and women members of the Christian churches. I hail with gladness the great spirit of self-denial, when men lay upon the altars of churches portions of their earnings of years. But there have not been infrequent instances where poor men gladly contributed to the church. men gladly contributed to the church; but practically became alienated through the accumulation of material things. The strength of the church therefore, does not lie in numbers non

wealth, nor the adaptation of the church to conditions. These things do not indicate the strength of the The strength of the church lies in its doctrines. The last few years have witnessed some reactions in the docno church without the proclamation of doctrines. Without doctrines, the church must, therefore, in some way or another make known the doctrines of God, as in them lies its strength. The church has but one message to the poor, the rich, the nobility and the lowly, and that is: "Repent, believe and obey," When the doors of a church swing easier on their hinges for a rich or renowned personage than for the lowly or the poor, a great destruc-tion will occur, and there should be."

HISTORICAL SKETCH. Following the discourse, Mr. U. U. Hiskey read an historical sketch of the Hiff M. E. church. It began with a brick chapel in 1883, occupied by the Scandinavian Methodists until 1887, when the Present Scandinavian church was built at the corner of Second East and Second South streets. The Hift and Second South streets. The Ilift church proper was organized in November, 1889, under the pastorate of Rev. E. E. Carr, and in June, 1892, Rev. Dr. T. C. Hiff was appointed pastor. The building was dedicated in July, 1893, and the church has held its own through various, and at times strenuous, vicissitudes, until the pres ent, when it is now entirely clear of all encumbrances. Special reference was made to the revival of 1900 under F. E. Oliver, when the membership

TO ENFORCE ATTENDANCE.

church was largely augmented.

County Teachers Take Steps at Meeting Held Saturday.

A session of the County Teachers' institute was held Saturday at which plans were discussed for enforcing a better atendance of pupils in the county schools. County Supt. of Schools Smith gave figures showing that there are 1,200 children ures showing that there are 1.29 children of school age in the county who are not attending school at all. It was the general opinion of the teachers present that some steps must be taken towards computsory attendance, which law is enforced in the city schools. A large number of principals and teachers were present and listened to other interesting discussions on school matters.

UNCONSCIOUS POISONING.

How !t Often Happens From Coffee.

"I had no idea," writes a Duluth man, "that it was the coffee I had been drinking all my life that was responsibie for the headaches which were grow-ing upon me, for the dyspepsia that no medicines would relieve, and for the acute nervousness which unfitted menot only for work but also for the

most ordinary social functions.
"But at last the truth dawned upon me I forthwith bade the harmful beverage a prompt farewell, ordered in some Postum and began to use it. The good effects of the new food drink were apparent within a very few days. My headaches grew less frequent, and de-creased in violence, my stomach grew strong and able to digest my food with-out distress of any kind, my nervous-ness has gone and I am able to enjoy life with my neighbors and sleep sound-lyo'nights. My physical strength and nerve power have increased so much that I can do double the work I use! to do, and feel no undue fatigue after-

"This improvement set in just as soon as the old coffee poison had so worked out of my system as to allow the food out of my system as to allow the lood elements in the Postum to get a hold to build me up again. I cheerfully testify that it was Postum and Postum alone that did all this, for when I began to drink it I 'threw physic to the dogs.'" Name given by Postum Co., Battle Creek, Mich.

There's a reson. Read the famous

There's a reason. Read the famous little book, "The Road to Wellville,"

DISCOURSES AT THE TABERNACLE

Elders James E. Talmage and Charles W. Penrose Discuss Mission of Mormonism.

SERMON BY DR. H. J. TALBOT. DIVINE CALLING OF JOSEPH.

Work is New Culy in That it Has Been Re-established Upon the Earth -- Signs of the Times.

Discourses bearing on the mission of "Mormonism" and the divine calling of Joseph Smith, the Prophet of the latter days, were made yesterday afternoon at the Tabernacle by Elders James E. Talmage and Charles W. Penrose, There was a large attendance, and the singing, as is customary at such meetings, was a pleasing feature. President John R. Winder presided. The choir sang the hymn:

"High on the mountain top A banner is unfurled." Prayer was offered by Elder Andrew

The choir further sang:

'O my Father, Thou that dwellest, In the high and glorious place. ELDER JAMES E. TALMAGE.

Dr. James E. Talmage was the first speaker. He began by stating that he stood before the people ready to give utterance to the impressions of the Holy Spirit. His mind, he said, had been led to reflect on the hymn just sung which to many people was known as "the Mormon hymn." The speaker read the hymn and proceeded to comment upon it. The Latter-day Saints, said Elder Talmage, believed in God, the eternal Father. They believed Him to be the Father of our spirits and that by His grace we had been permitted to come to earth and dwell in the flesh. The Gospel was a Gospel of simplicity. It taught that men had a relationship with God which was eternal; and that according to their desires, exemplified by their conduct here on earth, they would reap a reward in the mansions prepared for them. The Church of Jesus Christ of Latter-day Saints was the Church of ancient times come again. It was new only in that it had been reestablished upon the earth. It been reestablished upon the earth. It came as had been predicted and would now continue until the purposes of God had been because. had been brought to pass. It compre-hended the truths of primitive Chris-tianity and reiterated the declaration that the kingdom of God was about to be established in the earth. It claimed no earthly dominion or secular rule, for this was not a part of its mission; rath-er did it aim to prepare men for the kingdom of heaven which would be es-tablished when Christ Himself made

His appearance among men. The Gospel, said the speaker, was something more than a mere system of morals. While it required the highest standard of moral conduct, there was a certain law to be lived up to, a cer-tain code of principles to be obeyed.

concerning His second coming, and the signs preceding it. He held that the signs preceding it. He held that the description agreed well with existing conditions, and proved conclusively that the second coming of our

Lord was near. doctrines of the "Mormon" church were slowly yet surely oeing absorbed by the denominations of the Only recently a pamphlet had red entitled, "The Church of appeared entitled, "The Church of Christ" in which doctrines heralded by this church half a century ago, and then pronuonced heresies by unbelievers, were freely accepted and incorporated in their code of belief. This, too, was an important sign of the times and would result in bringing men to a knowledge of the truth until every knee should bow and every tongue con-

fess that Jesus was indeed the Christ. Elder Talmage contrasted conditions anciently with those existing today and gald special attention to the tendency among men to seek after signs and wonders. Of such he said no signs were stupendous enough, or wonders miraculeus enough to convince them of the revealed truth. Such men had an appetite for stimulants—they required bigger doses every day.

In conclusion the speaker referred to the nature of the final judgment and said that God would deal justly with all, rewarding men according to their deeds and the varied conditions sur-rounding them in this life. A mere church membership would avail nothing were such membership not properly lived up to. The church did not condone sin. While it was inclined to be charitable, its charity was not of the sort to wink at wrong-doing among those who should know better. While membership in the Church of Christ did not necessarily guarantee exalta-tion there was no celestial exaltation outside of it for it had been established that men might have an opportunity to embrace its principles and attain to

The cher sang the anthem "Awake My Soul" with Mrs. Lizzie Thomas Edward and Thomas Ashworth as the

ELDER CHARLES W. PENROSE. Elder Charles W. Penrose of the Council of the Apostles endorsed hearti-ly the remarks of Elder Taimage, stating that he knew the doctrines advanced to be true and in conformity with the Gospel of Jesus Christ. There was nothing really new in the trines of the Latter-day Saints, the docthough many of them were new to this generation. They were the truths of though many they were the truths of generation. They were the truths of primitive Christianity restored again. In the latter days God had spoken from the heavens. He had reestablished His the heavens. work upon the earth, and the Gospel was now being "preached to all nations as a witness' before the end shall-come. Elder Penrose bore a fervent testimony to the truth of "Mormonism," and invited those who were not familiar with its teachings, to investigate for themselves and the truth would be made known to them. The The Gospel was a natural, consistent system of theology. There was nothing mythical about it. It appealed to rea-

son. It was a system of religion that had in it all the elements of eternal life. It gave men liberty, taught them the true way, and if lived up to would lead them back into the presence of God. Joseph Smith was the Prophet of the latter-days. His name was revered and his memory respected by his followers. But they did not wor-ship him. They forshipped no man, but they did worship God, the Eternal Pather, in the name of His Son Jesus Cheist.

Elder Penrose made passing mention of his recent visit to Sharon, Windsor county, Vt., where a handsome monument had been erected to the memory of the Prophet Joseph.

The choir and congregation sang the hymn. "We thank Thee. O God, for a Prophet," and the benediction was pro-nounced by Patriarch Angus M. Can-

RELATIONSHIP OF CHURCH AND STAGE

Rector Perkins Says There Must Be an Alliance Between The Two.

HISTRIONIC ART IS A GIFT.

Amusements Are Needed But Sunday Evening Performances Are Not Creditable.

Rector C. E. Perkins of St. Paul's church preached last evening on the relation of the church and the stage. As he is chaplain of the Actors' Alliance, what he had to say, was taken largely as a reflection of the views of the profession. He spoke from I Cor., x: 31; Whatsoever ye do, do all to the glory of God." The speaker said in part: 'This alliance is nearly seven years

old, and was founded at the suggestion of the Rev. Walter Bentley, who had been an actor and had seen the necessity for a closer relationship be-tween the church and the stage, in order to bring about a mutual understanding and a degree of confidence which had largely been conspicuous by its absence. Among the prominent members have been the following: Bishop Potter, Rev. Waiter Bentley, and chaplains in nearly all the import-ant cities; Joseph Jefferson, Henry Warde, Mrs. Fiske, and a host of oth-ers have lent their sympathy to this noblework. noble-work.

"In the first place, if amusement has no lawful place in the economy of na-ture, then, of course, there should never be any alliance between it and the church. It seems strange that this question should ever have been raised, but it has. I fear there are some today who are still raising it. When a theory that the world was soon to come to an end held the minds of the people, one can account somewhat for such antagonism prevailing. Even the church itself suffered from such a the-ory. St. Paul found it necessary to exhort some persons to attend to their own business which they were neglect-ing on the ground that they were soon to be with the Lord anyhow, and why should they bother with things of the arth. Such theories have been pro-laimed on the corners of the streets in Salt Lake City within the past year. "Then, too, when the gladiatorial combat and the sacrificing of human life were so common in the popular amusement, we can appreciate the feelings of the followers of him who set such a lofty estimate upon human life. The arena of the ancient amphibheute. The arena of the ancient amphitheatre had to go before the face of a higher civilization.

HAS COME TO STAY. "With the drama it was different, "With the drama it was different. The drama had come to stay. The church used the stage or the play to propagate its teachings. If the miracle and mystery plays that have been reproduced today, are a fair sample of what the people of the middle ages had to endure there can be no wonder that they wearied of them. They are so badly literal that the imaginative instinct is insuited. They leave no room for the picturesque which has always been a most powerful educative influence for most powerful educative influence for The ascetic spirit of Puritanism re-

vived the former antipathy towards the theatre. The austere God of that time could not look with pleasure upon any appreciation of his work which he had originally pronounced good.' Some phases of religion make l.im a despot. The black cloud, with a scrutinizing eye piercing through, the intimating. 'Ah! I've caught you in your mischief," is a picture of bygone views. It reminds one of the words of the Psaimist when he says of the gods of the heathen:

'They that made them are like unto them.' If God is our father the sure them. If God is our father, then sure-ly we have a higher appreciation of him than that all things he made are base. See how this thory of evil abid-ing in material things has influenced Once all musical instruments attributed to the devil's makeshift to call away man from his right-ful path of life. Now we believe that nothing which has ever brought a smile over the human countenance and cheered truly the heart of man has "In the maddening rush of lawful undertakings man has used these gifts of God for his own welfare, making life form bearable. Instead of a wholesale denunctation of any legiti-mate calling we have learned to dis-criminate. If some are unworthy that s no reason for denouncing the whole profession. The tables are turned at times, and when one minister proves a recreant to his trust epithets are hurled with vehemence and one can hardly blame those who hurled them, for they have been set the example and that, too, by men who should have had more love, not to say common decency, in thier utterances.

ART IS A GIFT.

"The histrionic art is a gift as much as any other and can be rightly used for good. With persons who cannot make any distinction between use and abuse of things there is little use and arguing. When among some temper-ance means abstinence then our terms will need revising; but when we can learn to use the world and its good things and not abuse them, when we can learn to be temperate in all things, then our antagonisms will largely be

"I grant that it is not necessary to exhort anybody in this city to attend the theater. The opposite advice at times right mean for some a more respectable meal, with a table cith to cheer them, and a suggestion that their hands needed washing, and this fur-ther suggesting that they needed to be cleaner outside and in. The Sunday evening performances is no credit to the community, nor is it a justice to the acting profession. This is one fea-ture which the Actors' Church Alliance is working for. And that some lives are not what they ought to be is no argument against the stage. We would all wish to see changes made for the good of all. The removal of the mercenary spirit from the control of the drama and expurgating certain phrases would do immense good, no doubt. This is peculiar to the stage, however.

ARE NOT ALL ALIKE,

"Finally, how can any man help another from whom he cuts himself off entirely. The reason that the ancient Jew did not have more missionary pirit is self-evident. He called all outside nations, dogs, and thus cut himself out from influencing them in any manner. To call every actor by any name that will make wider the breach is not to do the Master's work. breach is not to do the Master's work.
As we say of any class of individuals
so we may say of this profession:
There are actors and actors, which,
in these times, has come to be a comprehensive phrase. So, too, they are
saying: There are churches and

Today the church recognizes its duty, and through its chaplains and friends the alliance is doing all it can to calse the standard high. Assuring these who may fall sick by the way

that there are some who care for them and will visit them in their hours of trial, is only one part of this work. Visiting them when in strange cities making them feel at home, is another good work, and brightens what might be otherwise a rather monotonous life. Above all things else, if this alliance will teach the various churches to be less stringent in their wholesale denunciations it will have accomplished a great work and largely bridged the a great work and largely bridged the prevail where there were suspiction and antagonism. It will not lower the church to do its Master's work for our fellows wherever they are or whatever their calling."

UNITARIAN SERMON.

Rev. Frank Fay Eddy of the Unitari-Rev. Frank Fay Eddy of the Unitarian church preached on "Disappearing Line Fences," from Job xxvii: 8, "For what is the hope of the hypocrite, though he hath gained, when God hath taken away is soul." The speaker said in part:

"Job wandered beyond the line fences of Judgiero, he treated the ancient

"Job wandered beyond the line fences of Judaism; he treated the ancient landmarks of his fathers as if there were naught. He justified himself with the query: "What would God have of me except that I be honest with myself and Him, for what is the hope of the hypocrite, though he hath gained when God hath taken away his soul?" After all when a man has constructed. After all, when a man has constructed a line fence, what has he accomplished except to exclude himself and those who choose to stay with him from all the rest of the universe, in so far as their fence is a success? It results chiefly in exclusiveness and in comparison includes but little.

chiefly in exclusiveness and in comparison includes but little.

"Instances are multiplied of line fences that are disappearing. Note how many questions are becoming international, indicating that national lines are becoming less important. Within every civilized country the modern democratic ideas are attacking all the old lines of social casts so that soon there will be no 'divinity that doth hedge a king about,' and certainly little tolerance of aristocratic incapables. In religion sectarian lines are vanishing with astenishing rapidity. In Canada a number of the strongest evangelical denominations have come together and we have the recent meeting of the confederation of churches as an illustration of the prevalent tendency. Though this organization excluded us Unitarians, and really constructed a new line fence, it achieved much by wiping out so many division lines among sects that are included within its definition of religious helief must then take place.

"An nevitable reconstruction of re-ligious belief must then take place. Science has seemingly destroyed much, but only apparently. Really the way has been cleared for a grander concep-tion of the universal intelligence that is tion of the universal intelligence that is at the same time purposive and good. The first thing is to realize some rational and satisfactory relation to this deity that for the first time in the history of men we are beginning to see as really infinite. All the rest will follow. We have a right to challenge those who have accepted the universal principles underlying life in all its phases, and ask them to justify the faith that is in them. They have now and again climbed the Fuji height of Truth's mountain. They shame themselves and lose ed the Fuji height of Truth's mountain. They shame themselves and lose their souls in hypocrisy as Job suggests in our text if they compromise with what they in their hearts regard as error. We are just beginning to reconstruct religion so that the old thought of God, who is a God of the earth, shall be swallowed up in the larger thought of a God who is a God of the universe, and when the Scriptures and ritual of religion in this broader sense are evolved they will reflect man as a citizen of the universe. flect man as a citizen of the univers worshiping the God of the univers and line fences will disappear."

REV. GOSHEN'S ADDRESS. Rev. E. I. Goshen spoke on "The Uni-rersal Messa"" before the Y. M. C. A. yesterday afternoon. He said:
"When love has faded from the heart the vision of man is blinded, his song loses its power to thrill the heart. Men who were made to sit at banquet tables who were made to sit at banquet tables have become like beggars, groveling in the dust, picking crumbs. When Christ came He found man like a splendid temple, apparently beautiful, yet with its tapestries and decorations mildewed, covered with dust and decayed. Not by creed or profession, but by the spirit of the beautiful, the grand and true is the influence of Christianity manifest. There is only one way to escape God's. There is only one way to escape God's love, you may flee to the ends of the earth, you cannot do it, you can do it by shutting yourself within.

FUNERAL OF MISS PECK.

Sorrowing Relatives And Friends Fill Cannon Ward Meetinghouse.

The Cannon ward meetinghouse was inadequate to accommodate the sorrowing relatives and friends who assembled yes terday afternoon to show their respects to the memory of Miss Edna Peck, and comfort her grieved parents. The meeting-house was artistically decorated in white, and potted plants and cut flowers were much in evidence.

Bishop Lewis M. Cannon conducted the services, which commenced at 12 o'clock. The onening prayer was offered by Bishop.

services, which commenced at 12 o'clock. The opening prayer was offered by Bishop McRae, and Elder Jos. J. Cannon pronounced the benediction. The ward choir, under the direction of Thos. Lavsey, furnished several appropriate musical numbers, and Chas. R. Pike very feelingly sang. 'I Know That My Redeemer Lives.''

The following speakers, in the order named, offered words of praise of the young woman, whose demise caused so much sorrow in her ward, and prayed for the comfort of the stricken family. Elders Gedge, W. J. Horne, Sylvester Q. Cannon, Cyrus H. Gold, President McLachlan, Charles E. Davey and Bishop Lewis M. Cannon.

Lachlan, Charles Lewis M. Cannon

SCHOOL FUNDS DIVIDED.

Supt. Nelson Makes Apportionment to Different Counties.

State Supt. of Schools Nelson today nade an apportionment of the balance in the state district school fund amounting to the total sum of \$338,540.13 among the various counties and cities of the state

Counties and Cities Population, Comment \$ 4,284.28 14,108.61 17,279.08 1,196.28 10,581.48 6,498.76 4,244.24 1,050.18 9,062.68 2,065.60 6,388.20 6,388,20 3,449,72 2,697,24 2,398,76 33,248,77 542,3 542.38 18,028,92 11,083.80 10,122.84 5.878.60 7,014.28 21,806.32 5.856.76 5.788.48 Summit intah Washington 2,504,12 11,862,16 61,652,48 23,699,64 8,834,28 7,661,28 Salt Lake City .92,877 \$338,072.28 Amount, \$338.540.13. Per capita, \$3.64. School population, 92.877. Balance, \$417.85.

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REMNANTS OF TOWELINGS AND ODD NAPKINS!

We've gathered all Remnants and odd lots in the linen stock and marked them for this week BELOW THE COST OF WEAVING. Never a better bargain time than this week,

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We're not going to be bothered with White Goods Remnants accumulations after this week-that much is settled. You'll find all center counters loaded to the brim with remnant bargains. Make your preparations to be here.

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