PREACHING IN SAN FRANCISCO

Seven Elders Tracting and Holding Street Meetings.

San Francisco, Cal., Sept. 17.—Seven Elders are now laboring in the city of San Francisco, and all are very much interested in their labors. About five hundred tracts are distributed and five or six meetings are held upon the streets each week.

The people here are broad minded and seem to be reaching out for something more definite and consistent than they now have and when led to give expression to their ideal religion, they set forth many of the fundamental principles of Mormonism. This is one thing that strengthens a missionary's testimony. While not a great number are baptized, the Elders feel that they are allaying a great deal of prejudice.

Preaching the Gospel upon the streets of San Francisco is one of the leading features of our work here. It is like sowing seed in a running stream, where a part is carried off to a more settled place there it is deposited where we hope it will spring up and bear fruit.

The San Francisco branch is in a thrifty condition; there are about 200 Saints in the branch. We have many friends, a number of whom are influential men of the state. Our Sabbath school and meetings are well attended, and our testimony meetings are characterized by a good spirit.

The visits from Saints who have attended the fair, and have extended their tour to San Francisco, are greatly enjoyed. President Robinson and wife left San Francisco the 13th inst. to attend the fair and visit with the Saints of the Portland branch. They expect to return Wednesday, Sept. 20.

R. E. HANKS,
Conference President.

PROGRESS IN INDIANA.

Death of Young Member

Linton, Greene Co., Ind., Sept. 10.—On Sept. 1, 1905, Sister Elizabeth Harris, one of our new members, passed peacefully away, after a long sickness. Sister Harris first met the Elders last November; was baptized and confirmed a member of the Church Aug. 2, 1905. She leaves a father, mother, brother, sister, husband and four children to mourn her demise, all of whom are members of the Church except the husband and brother.

The funeral was conducted at the home of the deceased by Elders Thomas H. Wilde, Harold R. Pack and Clement Smith.

Very soon after Mr. Harris came back from the cemetery he received a notice to vacate the house, because the owner didn't like the "Mormons."

The Gospel work is spreading nicely in this part. Most of the people are friendly and prospects are bright for the future. Many honest souls are coming to a knowledge of the truth, and are about ready for baptism.

BAPTISMS IN NEW ENGLAND.

15 Quincefield street, Upham's Corner, Boston, Mass., Sept. 14.—On Monday, Sept. 4, Labor day, the Elders and a number of the Saints and friends of the New England conference repaired to the Stoney Brook reservation, Hyde Park, Mass., for the purpose of witnessing a baptismal service and incidentally to have an outing and picnic. The baptism was performed in the Neponset river. Those baptized were Fenwick A. Williams, his wife and family of four, and Henry P. Wege. The Elders officiating were Peter D. Maughan, P. C. Jackson and John R. Cluff. On account of sickness and bad weather, five of those who had previously applied for the baptism were unable to be present.

Shortly after the baptism service was concluded the storm that had been threatening cleared away and after partaking of a dainty lunch which was prepared by the ladies of the party, all participated in a program of amusements. The main feature of the afternoon's amusement was the ball game between the Elders from Idaho and those from Utah, Elders William Hawks and John R. Cluff being the captains for the contending sides, respectively. At our last picnic, which was held in June, the ball game was decided in Idaho's favor and the Labor day game was to decide who were the champions. After a very closely contested game the honors were evenly divided, the score being 4 to 4.

GEO. D. PARKINSON,
Conference President.

Another Case of Healing.

Lewisport, Ky., Sept. 16.—It gives me much pleasure to relate a case of divine healing which took place in my family a short time ago. I do not relate it in a boasting spirit, but that it may help to show others that the promises of the Lord are still with His people and that through faith in Him and by the administration of His servants the sick are made whole.

Nearly a year ago my wife had a large cancer come on her right hand, between the thumb and the top of the knuckle of the first finger, it grew worse and worse until we came to the conclusion that the doctor would have to use his knife, for we could do nothing else, and it was so bad that she was unable to perform but little of her household work. About the middle of last June Elders F. L. Pierson and Thomas W. Kerby visited us, and before leaving they promised to return the first of July and spend Fast day with us and administer the healing ordinance to my wife. They came and we spent the day in fasting and holding meetings. The Elders administered to my wife on the second day of July and in less than two weeks the cancer had entirely disappeared and her hand was just as sound as though it had never had a cancer on it, and she was doing all her housework. This has greatly strengthened the testimony I had, and I feel to thank the Lord that He has brought the same Gospel to me that He had upon the earth in the days of Christ and His Apostles, and that the signs follow the true believer.

We have been visited lately by Elders Freeman, Walker, Chadwick and Ball, who have held some fine meetings.

R. H. BOWEN.

FOREIGN MISSION FIELD.

MEETINGS IN BEDFORD, ENG.

Bunyon's Town Scene of "Mormon" Elders' Activity.

President Jesse W. Hoopes writes the Millennial Star the following from London regarding the opening which the Elders have made in Bedford:

"The Elders at Bedford had a larger crowd last Sunday than ever. Their opponents held a meeting, or attempted to, on each side of them, but failed to get the people to listen to them. They also distributed vile anti-"Mormon" literature among the people.

"The policemen have called upon the Elders, and also have had them before the chief constable of the town, where they received every assurance that they would be protected, and that if the 'Mormons' had to stop holding meetings they, the officers, would see that all sects must stop too. They were told that they had as many rights in this as any of them, and they would be protected in their rights. The chief asked the Elders to hold tomorrow's meeting on another square, and they would be present and see what the opposers would do. Then they would know just how to act."

The Bedfordshire Mercury has the following half account of the Elders' meetings:

SUNDAY EVENINGS ON MARKET HILL.

It seems almost incredible that Bedford, which is otherwise looked upon as a model town in the matter of local government, should have no bye-laws for dealing with disorderly conduct except it be coupled with drunkenness. The Market Hill has for a long time been recognized as a suitable place for open-air meetings, and particularly on Sunday evenings has it been taken advantage of for the holding of religious services at the close of the ordinary evening service at the various places of worship. It seems that two or three months ago "Mormonism," the religion of the Latter-day Saints, has been represented in Bedford, by four gentlemen who had taken up their abode in the town, and having no building of their own, and taking into account the season of the year their operations have been confined to open-air addresses. There seems nothing in the personal appearance of the representatives of these apostles to indicate anything that might impugn the sincerity of their faith. They took the trouble to explain that every year it is the custom of the "Mormons" to send out 2,000 representatives to propound their doctrines in all parts of the world. Those representatives are sufficiently well circumstanced to be able to conduct their meetings and yet not resort to the usual methods of making a collection. After delivering their addresses, which are backed up by numerous Bible quotations, their modus operandi is to distribute literature among the crowd and then move away to their residence. An idea had become rife that the object of the missionaries was to enlist the services of females for the purpose of accompanying them to Salt Lake City. This the representatives stoutly denied on Sunday. However, bitterness has been engendered, and every Sunday evening it has grown, and rival preachers have assembled and a spirit of disorder showed itself a week last Sunday. On Sunday last it was anticipated by the police that disorder would be the outcome, and so Sergeant Armstrong and three or four constables held themselves in readiness in case anything extraordinary should crop up.

What actually took place between 8 and 9 o'clock on Sunday night was that there were four groups of exponents of various views, and something like 2,000 persons present. So thick were they that it was difficult to get a foothold on the market ground on account of the crowd. A Mr. Flanders was the nearest to the "Mormon" advocates, and he was gesticulating and shouting himself hoarse, the presumption being that he was endeavoring to cry down the "Mormon" missionaries. One or two gentlemen wearing silk hats commenced to "booh," but a police sergeant kindly tapped them on the shoulder, reminding them that it was Sunday evening and that they were inciting the crowd, and also told them that if they persisted they would have to be locked up. This had its effect. It was quite evident that there was an organized attempt to hustle the "Mormon" representatives, who, after concluding their service with prayer and distributing leaflets, prepared to leave the square. A crowd of some 2,000 people followed them down the square and along Harpur street, when an impression got abroad that they had taken refuge in the "White Horse" and the landlord was under siege for some time. While the crowd were surrounding the Inn and indulging in jokes about the missioners having a "wet," the "Mormon" brethren were making their way peacefully along Bromham road, and were quickly lost sight of. The proceedings on Sunday night were, to say the least of it, a disgrace to Bedford and could not but belittle the cause of Christianity.—supposing the violent opposition had been an act in which Christian people took any part. Bedford people should know that new opinions should not be met by violence or rudeness. Persecution is not the weapon with which to fight either truth or error. Let the questions at issue be discussed with open fairness and in honest English fashion. In the end the truth will be sure to come uppermost."

CHURCH MISSION ADDRESSES

For the convenience of travelers, the Deseret News gives herewith the addresses of the various missions of the Church where this paper will always be found on file, and where travelers will receive courteous attention:

New York City—213 West, One Hundred Thirty-fifth St.
Chicago—140 So. Paulina St.
San Francisco—609 Franklin St.
Los Angeles—423 West Tenth St.
Denver—622 West, Sixth Ave.
Chattanooga, Tenn.—711 Fairview Ave.
Portland—267 Hancock St.
Kansas City—1405 Locust St.
Mexico—Fifth Humboldt 59.
London, England—97 Farleigh Road.
Liverpool, England—10 Holly Road, Fairfield.
Zurich, Switzerland—Hoschgasse 65, Munster.
Copenhagen—Korsgade 11.
Stockholm, Sweden—Svartensgatan 3.
Honolulu—Punchbowl St.
Tokyo, Japan—No. 16 Kasumiguskamuchi, Yotsuya.
Toronto, Canada—226 Wilton avenue.

CONFERENCE IN BELGIUM.

Notable Gathering of Elders From Zion.

Rue Erocle 44, Liege, Belgium, Aug. 31.—The conference of Liege, Belgium, was held Aug. 20, 1905. The gathering was remarkable in the fact that the presidents of all the twelve conferences of the Swiss and German mission were in attendance. There were present President Heber J. Grant of the European mission, President Jacob H. Trayner of the Netherlands-Belgium mission, President Serge F. Ballif of the Swiss and German mission; the presidents of the Swiss and German conferences as follows: Willard F. Burton of Stuttgart, Jacob Maues of Bern, Preston Nibley of Berlin, David W. Henderson of Leipzig, J. W. Thornton of French Switzerland, John P. Horn of Dresden, John C. Lyman of Hamburg, Frank Quayle Cannon of Frankfurt, Earl J. Glade of Breslau, Israel Hunsaker of Konigsberg, Edward H. Watson of Zurich, and Samuel W. Oleson of Austro-Hungary. The following Elders of the Liege conference were present: President Joseph F. Barton, Jr., James W. Evans, Fred W. Hodgson, Radcliffe Q. Cannon, Ernest C. Rossiter, Lester N. Lambert, Leffoy G. Pickering, John H. Taylor, Clawson Y. Cannon, and the following visiting Elders from Holland and Germany: Clyde A. Hammond, Lawrence Y. Thatcher, Archie W. Chamberlain and Alex Nibley of Rotterdam conference; Joseph M. Woodland, Abraham H. Cannon and Henry Beinap of Groningen conference; Ernest H. Burgess of Hamburg conference; David P. Woodruff, Roy L. Tribe, and Arnold G. Giauque, Jr., of Frankfurt conference; and C. S. Gardner of French Switzerland conference. Besides the above there were present Miss Arvilla Clark and Elders Willard J. Andelin and B. Morris Young, Jr.

The afternoon meeting of the conference was held in the regular hall at Rue du Bac 46, Seraing. Elders Jos. F. Barton, Jr., C. S. Gardner, Serge F. Ballif and Heber J. Grant were the speakers. At the evening meeting, which was held at the Theater Moliere in Liege, Elders J. W. Thornton, Serge F. Ballif and Heber J. Grant were the speakers. In both meetings President Ballif was intepreter for President Grant, whose remarks were very forceful and impressive. During the evening services several vocal solos were ably rendered by Elder Willard Andelin, and Sister Arville Clark, who have been studying in London, but who are now on their way to Berlin to continue their studies. Elder Andelin's "Rocked in the Crade of the Deep" and "Asleep in the Deep," and Sister Clark's "O my Father," were especially inspiring. An excellent spirit prevailed throughout the meetings and the Saints and friends seemed greatly impressed.

On Monday morning, Aug. 21, a Priesthood meeting was held at Liege, in which the Elders of Liege conference were asked their views as to the advisability of laboring alone. They were almost unanimous in expressing a preference for working singly, and consequently they were re-appointed to fields where they will labor, most of the time without companions.

On Tuesday afternoon President Grant, with some of the missionary party, met Mr. McNalley, the American consul at Liege, at a piano store, where solos were listened to from Willard Andelin and Arvilla Clark. Mr. McNalley was very highly pleased with the singing of our Utah artists. It will be remembered by Utah people that Mr. McNalley was for several years probate judge in Utah under the administration of President Cleveland. Judge McNalley is still, as he was when in Utah, very friendly to our people.

The two days following the conference were spent by the visitors in seeing the world's fair, which is now on at Liege. The fair, though not nearly so large as our American world's fair, is very fine in detail, the hall of machinery and the Canadian building being especially good. The Cockerill Iron Works, at Seraing, one of the largest iron factories in the world, was also visited by some of the party. The Cockerill society includes every branch of the iron industry and its products are used in all parts of the world. The steel rails used in the construction of the San Pedro road were made here.

The missionary work is progressing quite favorably here in Belgium, and though the Catholics, who form almost the entire population, are generally very indifferent to the Gospel, we are finding friends among them, some of whom are accepting the truth.

RADCLIFFE Q. CANNON,
Clerk of Liege Conference.

THE SAMOAN MISSION.

Work in Prosperous Condition On Pacific Islands.

Pesega, Upolu, Samoa, Aug. 24.—Accompanying the notice in the "News" of Elder John Haselman's (Wasselman's as printed) return to Salt Lake from Samoa some two months ago was a misleading item regarding the presidency of this mission. Elder Thos. S. Court is president of the Samoan mission, which comprises the conferences of Tutuila, Upolu, and Savaii. Elder Young has charge only of Upolu conference.

The regular Elders' meeting of Upolu conference convened here today. In attendance were President Thos. S. Court, Elders F. M. Young, C. L. Smart, F. D. Baird, Wilford A. Porter, Ira F. Brim, William S. Parks, William E. Warr, J. F. Hoyt and Sister May Lambert Hoyt.

Elder Young, president of the Upolu conference, reported the same in a prosperous condition.

Elder Smart reported having held about 50 meetings in different villages during the last six weeks, and in connection with his companion Elisara, had preached a hundred sermons. Among those baptized was an influential chief, who took the step in the face of much opposition from his friends. The speaker also related a dream of a few nights before concerning himself and companion, which had been fulfilled completely.

Reports made showed the various branches in good order. The sickness at Saunlatu had abated. The Saints there had completed their contract work on a neighboring plantation, and begun clearing more of their own land.

President Court had, he said, received word that Elders Cannon and Randall were breaking down much prejudice on the island of Manua. About 60 years ago the London Missionary society converted those islanders to so-called Christianity, and induced them to bind themselves by covenant never to joint another church. Because of their fear of breaking this oath and thus displeasing their chiefs, progress among them has been difficult. Word had come from President Frederickson that the outlook for food at Mapusaga was very discouraging, the wind having destroyed most of the banana trees on Tutulla. The Mapusaga and Pago Pago schools were making good headway and receiving new applications for admission. Gov. Moore had informed some of the priest-ridden villages that they could support any schools they wished, thus opening better the way for our schools on Tutulla.

The following releases and appointments were made: Elders Ira F. Brim and J. F. Hoyt and Sister May L. Hoyt were honorably released to return home on the steamship Sierra, sailing from Pago Pago Aug. 29. Elder C. L. Smart was released from his work proselyting and appointed to succeed Elder Hoyt as secretary of the mission. Elder Wilford A. Porter, accompanied by Elder William S. Park, was instructed to return to Malalla and Elder Felix D. Baird and William E. Warr to return to Saunlatu.

The Spirit of the Lord rested upon all of the speakers, and a desire to do their respective duties to the best of their ability was manifested by all. Many valuable instructions were given, adding spiritual strength to the missionaries.

Much aid is derived here from the "News" and the Era.

J. F. HOYT, Secy. of Mission.

STAKE CONFERENCES

ST. GEORGE STAKE.

The St. George stake quarterly conference, held at St. George, concluded its sessions Sunday, Sept. 10, and the Mutual conventions occupied Monday, closing with a fruit festival in the evening. The conference was attended by Elders Francis M. Lyman and Rudger Clawson of the Apostles' quorum. The attendance was by actual count 850 people, nearly filling the tabernacle.

A number of Bishops reported their wards, showing a shortage in the crops grown by their people; but in spite of this they were feeling encouraged and desirous of progressing onward in the hope of better things another year.

The young returning Elders showed the same fire and spirit as ever, and were full of useful experience.

Elders Lyman and Clawson taught the people as to prayer, tithing, repentance, the law of compensation, meaning or explaining that out of this rugged country and its hardships and trials we have produced a faithful lot of Latter-day Saints, who are everywhere spoken of for good and found to be good members of any community, whether it be in Canada, Mexico, Idaho, Wyoming or any other country or place.

Samuel Isom was ordained a Bishop to preside over the Virgen ward, and Thomas Judd was sustained as a member of the High Council, having been set apart some time previous while in Salt Lake City.

The report of the stake presidency showed the stake to be alive and prospering both spiritually and temporally.

The county fair, which was held just prior to the conference, was instructive to all, showing what Dixie could do if pushed, and the fact is being brought out by these fairs that Dixie is a fruit country and that in this line she must look for prosperity. The heavy field crops are ill adapted to our small acreage.

ARTHUR F. MILES,
Stake Clerk.

PANGUITCH STAKE.

The quarterly conference of the Panguitch stake of Zion convened in Panguitch Aug. 26 and 27. There were present President Francis M. Lyman and Elder Rudger Clawson of the quorum of the Apostles and Sister Calder in the interest of the Y. L. M. I. A.

President Cameron reported the stake in excellent condition, with all the stake organizations complete.

The several Bishops gave good reports of their people, endorsing the remarks of the stake president as to the charity, generosity and good feeling of the people. Panguitch ward has erected a nice baptismal building, during the past year. Escalante and Tropic have a creditable tithing office each, which are now ready for use.

All the stake organizations were reported by their presidents.

President Lyman began speaking by praising the improvements that had been made since he was here five years ago, was pleased to know the tabernacle had been completed and dedicated, and that it was adequate for all purposes except the stake conference, for which it was entirely too small. He urged strongly upon the people to put in a water system, saying that it costs less than doctors, and insisted that we put in the dam at Hatch and store up the waters and bring more land under cultivation.

Elder Clawson spoke upon the free gifts of God and contrasted them with the gifts of men that you have to pay for. "The boys," exclaimed the speaker, "must be remembered as they are the ones that are to bear the responsibility of the next generation and we cannot afford to let them run wild; but must lead them in and teach them the doctrines of Christ."

Elder John F. Chidester was released as a High Councilor, having resigned on account of moving away. Elder John E. Steele was chosen to fill the vacancy. Elder Stephen Walker Jr., was chosen as an alternate High Counselor.

The Panguitch ward choir furnished some excellent music receiving the compliment of being the best choir south of Salt Lake City.

The Mutuals held their convention Monday, 25th, with good success. A banquet was given by them in the evening.

HANS P. IPSON,
Stake Clerk.

ARTICLES OF FAITH,

Of the Church of Jesus Christ of Latter-day Saints.

1. We believe in God, the Eternal Father, and in His Son, Jesus Christ, and in the Holy Ghost.

2. We believe that men will be punished for their own sins, and not for Adam's transgression.

3. We believe that, through the atonement of Christ, all mankind may be saved, by obedience to the laws and ordinances of the Gospel.

4. We believe that the first principles and ordinances of the Gospel are: First, faith in the Lord Jesus Christ; second, repentance; third, baptism by immersion for the remission of sins, fourth, laying on of hands for the gift of the Holy Ghost.

5. We believe that a man must be called of God, by "prophecy, and by the laying on of hands," by those who are in authority, to preach the gospel and administer in the ordinances thereof.

6. We believe in the same organization that existed in the primitive church, namely, Apostles, Prophets, Pastors, Teachers, Evangelists, etc.

7. We believe in the gift of tongues, prophecy, revelation, visions, healing, interpretation of tongues, etc.

8. We believe the Bible to be the word of God, as far as it is translated correctly; we also believe the Book of Mormon to be the word of God.

9. We believe all that God has revealed, all that He does now reveal, and we believe that He will yet reveal many great and important things pertaining to the kingdom of God.

10. We believe in the literal gathering of Israel and in the restoration of the ten tribes. That Zion will be built upon this continent. That Christ will reign personally upon the earth, and that the earth will be renewed and receive its paradisical glory.

11. We claim the privilege of worshiping Almighty God according to the dictates of our conscience, and allow all men the same privilege, let them worship how, where or what they may.

12. We believe in being subject to kings, presidents, rulers and magistrates, in obeying, honoring and sustaining the law.

13. We believe in being honest, true, chaste, benevolent, virtuous, and in doing good to ALL MEN; indeed we may say that we follow the admonition of Paul, "We believe all things, we hope all things," we have endured many things, and hope to be able to endure all things. If there is anything virtuous, lovely, or of good report or praiseworthy, we seek after these things.—Joseph Smith.

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Sunday, Sept. 24th, via O. S. L. Leave Salt Lake at 7:10 or 10:30 a. m., or 1:40 or 4:10 p. m. Returning, leave Ogden at 2:40 or 6:30 p. m.

"The Lagoon Road"

Salt Lake & Ogden Railway.
SIMON BAMBERGER,
Pres't & Gen'l Manager.

Time Table in Effect Sept. 5, 1905.

LEAVE SALT LAKE.
6, 9, 11 a. m.; 2, 4, 6 p. m.

LEAVE LAGOON:
7, 10 a. m.; 12 m., 3, 5, 7 p. m.

OREGON SHORT LINE

Time Table IN EFFECT June 1st, 1905.

ARRIVE.

No. 4—From Ogden, Chicago, Omaha, St. Louis, Kansas City and Denver ... 5:15 a.m.
No. 8—From Ogden, Portland, Butte and San Francisco ... 8:30 a.m.
No. 6—From Ogden and Intermediate points ... 9:30 a.m.
No. 12—From Ogden, Cache Valley and Intermediate points 11:45 a.m.
No. 2—From Ogden, Chicago, St. Louis, Kansas City, Omaha, Denver and San Francisco. 4:45 p.m.
No. 10—From Ogden, Cache Valley, Butte, Portland and San Francisco ... 7:40 p.m.

DEPART.

No. 5—For Ogden, Omaha, Chicago, Denver, Kansas City and St. Louis ... 7:10 a.m.
No. 7—For Ogden, Portland Butte, San Francisco and Intermediate points ... 10:30 a.m.
No. 1—For Ogden, Omaha, Chicago, Denver, Kansas City, St. Louis and San Francisco ... 1:40 p.m.
No. 11—For Ogden, Cache Valley and intermediate points 4:10 p.m.
No. 3—For Ogden, Denver, Kansas City, Omaha, St. Louis and Chicago ... 6:00 p.m.
No. 9—For Ogden, Cache Valley, Butte, Helena, Portland, San Francisco and Intermediate points ... 11:45 p.m.

T. M. SCHUMACHER, Traf. Mgr.
D. E. BURLEY, G. P. & T. A.
D. S. SPENCER, A. G. & T. A.
City Ticket Office, 201 Main Street.
Telephone 250.

Note:—Train numbers shown above are Oregon Short Line train numbers and do not apply to the Southern Pacific west of Ogden or the Union Pacific east thereof.

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SALT LAKE ROUTE

TIME TABLE.
Effective May 1st, 1905.

DEPART DAILY.

From Oregon Short Line Depot, Salt Lake City.
No. 57—For Stockton and Tintic District ... 7:45 a.m.
No. 53—For Provo, Mercur, Manti and Points on Sanpete Valley ... 8:00 a.m.
No. 51—For Provo, Nephi and Lynn ... 3:00 p.m.
No. 1—For Los Angeles and Intermediate points ... 5:00 p.m.
No. 55—For Nephi and Intermediate Points ... 11:30 p.m.

ARRIVE DAILY.

No. 2—From Los Angeles and Intermediate Points ... 6:00 a.m.
No. 52—From Lynn, Nephi and Intermediate Points ... 9:50 a.m.
No. 56—From Manti, Nephi and Intermediate Points ... 1:30 p.m.
No. 54—From Nephi, Provo and Intermediate Points ... 5:40 p.m.
No. 58—From Tintic District and Intermediate Points ... 6:00 p.m.

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DENVER & RIO GRANDE RAILROAD

Current Time Table,
In Effect May 21, 1905.

LEAVE SALT LAKE CITY.

No. 10—For Heber, Provo and Marysvale ... 8:00 a.m.
No. 102—For Park City ... 8:15 a.m.
No. 6—For Denver and East ... 9:30 a.m.
No. 12—For Ogden and Local Points ... 10:25 a.m.
No. 5—For Ogden and west ... 10:35 a.m.
No. 1—For Ogden and west ... 1:40 p.m.
No. 2—For Denver and East ... 3:50 p.m.
No. 8—For Provo and Eureka ... 5:00 p.m.
No. 112—For Bingham ... 5:15 p.m.
No. 114—For Bingham ... 3:00 p.m.
No. 11—For Ogden and Local points ... 6:05 p.m.
No. 4—For Denver and East ... 8:00 p.m.
No. 3—For Ogden and West ... 11:10 p.m.

ARRIVE SALT LAKE CITY.

No. 9—From Ogden and the West ... 8:40 a.m.
No. 12—From Ogden and Local points ... 9:50 a.m.
No. 7—From Eureka and Provo ... 10:00 a.m.
No. 5—From Denver and East ... 10:25 a.m.
No. 1—From Denver and East ... 1:35 p.m.
No. 14—From Ogden ... 3:05 p.m.
No. 2—From Ogden and the West ... 3:40 p.m.
No. 101—From Park City ... 6:15 p.m.
No. 9—From Heber, Provo and Marysvale ... 6:00 p.m.
No. 113—From Bingham ... 10:30 a.m.
No. 115—From Bingham ... 5:45 p.m.
No. 4—From Ogden and the West ... 7:50 p.m.
No. 3—From Denver and East ... 11:00 p.m.

All trains except Nos. 1 to 4 inclusive stop at intermediate points.

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SALT LAKE CITY, UTAH.

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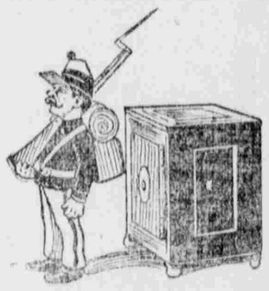
Geo. A. Sherman, Lisbon Red Mills, Lawrence Co., N. Y., writes: "I had kidney disease for many years and had been treated by physicians for twelve years; had taken a well known kidney medicine and other remedies that were recommended but got no relief until I began using Foley's Kidney Cure. The first half bottle relieved me and four bottles have cured me of this terrible disease. Before I began taking Foley's Kidney Cure I had to make water about every fifteen minutes, day and night, and passed a brick-dust substance, and sometimes a slimy substance. I believe I would have died if I had not taken Foley's Kidney Cure." Sold by F. J. Hill Drug Co.

From Sept. 15th to Oct. 31st, the Salt Lake Route offers extremely low colonists rate one way Salt Lake to Los Angeles for $25.00, stop overs allowed Caliente, and Las Vegas. Persons contemplating going to the Pacific Coast to settle should bear this in mind as it is the lowest rate ever offered. See any Agent of the San Pedro, Los Angeles & Salt Lake Railroad.

AUTUMN EXCURSIONS TO LAS VEGAS.

Autumn is the ideal weather at Las Vegas, Nevada, the new town on the Salt Lake Route, and in response to a demand special excursion rates have been put into effect on various dates up to October 29th for the low round-trip rate of $30.00. In addition to the interest surrounding this new and thriving town, it should be remembered that it is the gateway to the famous goldfields of Nevada.

See any agent of the San Pedro, Los Angeles & Salt Lake Railroad, who will be glad to ticket you, or call No. 17 W. 2nd South Street—both phones 1986, Salt Lake City, Utah.



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