

CHURCH HISTORY

FOREIGN MISSION FIELDS.

The following notes are copied from the Millennium Star of July 26:

Baptisms.

On Sunday, July 15, 1906, a baptismal service was held in Hanley, at the Birmingham conference, at the corporation baths. Nine souls were added to the church. Elder William A. Bennett officiating. At the evening services held the same day, a number of strangers who had witnessed the baptisms were present. The elders say that prospects are bright in that district.

Gospel News From Wales.

Brother Robert J. Walker, writing from Cardiff under date of July 2, tells of the progress of the work in that section:

"I am pleased to report that a most remarkable case of the healing of the sick took place in Cardiff on the 17th of June. A young boy of about nine years of age took sick. His mother, who is a member of the Church, rushed him off to the chemist. In the meantime, his body became terribly covered with blotches. The chemist, after examining him, said it was a case of scarlet fever, and he ordered the child to be taken home, put to bed, and a doctor to be got to see him. This took place on Saturday, the 16th, and on Sunday, the 17th, he was administered to. On the Monday he attended school without even a blotch on him, and he was feeling all right."

"Some time ago I had a letter from a young man who was deeply impressed with the restoration of the gospel, while under the roof of a member of the Church. He investigated the period of 18 months, and in his own words, he 'persecuted the Church, not ignorantly.' 'But in order that he might prove all things, he petitioned the Lord to reveal to him his duty. His prayer was answered with a manifestation, and he should walk a certain way, which would lead him to the truth, and in response to the same he came from Rhymney to Cardiff in company with the brother with whom he was living. I baptized him in the river Ely on Saturday, June 23, and confirmed him on the Sunday following. He spoke at the evening meeting. The remarks he made and the testimony he bore to the divinity of the mission of the Prophet Joseph Smith were very interesting to all the saints present."

"I am glad to say that I had the pleasure of baptizing two others on the 29th of June in Brinslade, near Llantrisant. There are now prospects for a better harvest in the future than we have had in the past."

A GLASGOW EXPERIENCE.

It is said that competition is the life of trade. By the same line of reasoning opposition often puts life into missionary work. There is no cause in which a person can be more zealous than in defense of Christ's gospel, and in defense of a people who, though persecuted, violated, and misrepresented, are daily living that gospel.

For some time past, missionary labors in Glasgow have brought but little fruit. The elders have been confronted with a cold indifference which is all ways more discouraging than opposition. However, we have recently had some encouragement which came in the form of a blessing in disguise.

One evening as we were leaving a street meeting, after its completion on Plantation street, our cars were greeted with the announcement that the following Sabbath Mormonism would be exposed by the Rev. M. Harper in his church, which is situated in the same street nearby. For many years past the Latter-day Saint elders have been and are now laboring diligently in every civilized nation to "expose" Mormonism and its teachings to the people of the earth; and that labor will continue until the Master shall appear.

As we expected, we learned by attending Mr. Harper's Sunday services that his sermon was not an exposition at all. Exposition is a plain statement of truth. His discourse was a plain statement of untruth, seasoned with bitterness. His effort was a re-bash of the People's Friend in the penny magazine style, but it was less crafty and less eloquent. He informed his flock that the Mormons and tinned meat came from America, and warned all to avoid them, insinuating, of course, that no good would come out of that land. Our reverend friend also said, 'I have no animosity toward these men, but I am angry with their doctrines.' The Savior said, 'He who is not for me is against me.' Thus we see in what category our Master places those who become angry with His doctrine.

That same evening after our service, as is our custom, we held a street meeting on Plantation street. The crowd was large and very attentive. Elder Angus T. Lockhead spoke at some length on the subject of tolerance. He explained the object of Latter-day Saint missionary work, stating that it was our desire to do good and to carry on a work of construction rather than one of destruction, and that we were willing that God's law should be made known to all men. He said, 'If this will be of men it will come through me, but if it be of God ye cannot overthrow it'—should apply to all. 'We allow every man,' he said, 'to worship God according to the dictates of his own conscience, and we ask for ourselves the same privilege.' Elder Peter S. Condie followed and spoke on the subject of authority to preach and administer in the ordinances of the gospel. However, he had not spoken at any great length when the Scripture, 'For the time shall come when they will not endure sound doctrine,' was demonstrated by the Rev. Mr. Harper's flock which had gathered round the ring during the progress of our meeting, with their song books. They rushed into our space, and hoisterously began to sing and shout. They demonstrated their love for Christ by holding up their right hand when requested to do so by one of their number.

Friends requested us to re-occupy the space and continue our service, and the police proffered to assist us and preserve order. We quietly withdrew a short distance on the opposite street, the majority of the crowd following, and continued our meeting in peace. The attitude of the people was clearly shown by the eagerness with which they sought the fragments of the discourse, the expressions of disappointment from those who had not been successful in getting one before they were all out. However, we promised to be there again soon, with tracts for all.

Since that time we have had several peaceful and interesting meetings in that quarter, and we have been assured that we have many friends there. The occurrence has been a stimulus to us, and has given us much encouragement. Through it we are having a fair hearing, and people have become interested enough to investigate our teachings.—S. Grover Rich in Millennium Star.

ELDERS PREACH IN A CONGREGATIONAL CHAPEL.

We feel that it would be amiss to relate a little missionary experience that happened to us recently. Our present field of labor is the town of Taunton, located about 50 miles south of Bristol, and is known as one of the largest "hotbeds" of many people residing within its neighborhood seem to be same on other subjects, but lose sight of all reason when it comes to Mormonism. Through the influence of this class of people we have been deprived of the right to hold open-air meetings—a privilege that other sects enjoy—and no other excuse is given us except that we are Mormons, and therefore not welcome in their midst. But thank the Lord not all of our Father's children in these parts are so bigoted, but on the other hand many are fair-minded, realizing that there are always two sides to a question. The most pleasant part of our experiences is with this class of people.

Sunday, June 24, we were invited to attend a Baptist church some little distance west of Taunton. We left our lodgings at 6 p. m., feeling that we were giving ourselves ample time, but not being acquainted with the roads—and there are many of them—we unfortunately, or as it afterwards appeared, fortunately, took the wrong road, and when we found ourselves in the village of Norton we were quite late for service. We decided to inquire the village with a view to tracing it in the near future, so we took the road leading to the west, and at last came to a congregational chapel. We were told by the Spirit so plainly that we could not mistake the meaning, to go in. After a little unnecessary hesitation, owing to the lateness of the hour, but finding it impossible to get away from the chapel, taking our seats well up to the front, an old gentleman was preaching from 1 John, III: 1: 'Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God.' His remarks were very clever, and were just the kind to tickle the ears of his listeners. We could see and feel that what was needed was some good, sound doctrine, so we united in prayer to our heavenly Father that if it was His will He would open the way for us to speak to the people.

After the service was over, we were impressed to remain and have a talk with the minister. We informed him that we were missionaries of the Church of Jesus Christ of Latter-day Saints, and he seemed to be greatly horrified, which was strange, and also a relief to us; but on the other hand, offered us his pulpit for the following Sunday, which we were not long in accepting. He also kindly offered to give us a room in his house for the following Sunday evening, saying that he would, if it was in his power, take up a collection to defray our expenses. He was greatly surprised when we gave him to understand that freely we had received, and freely we would give. When he was filled with gratitude to Him from whom all blessings flow. And who could say that this blessing was not a direct answer to prayer.

When the evening of June 1 arrived we found a nice congregation gathered in the chapel at Norton, and we were given the privilege of conducting the services. Elder Heber C. Smith took charge. After the hymns and prayer, Elder Calvin C. Roberts, who favored us with his presence, sang very fully the hymns which begin, 'Through ascending trials through your way.' This was highly appreciated by all present. After a reading from 1 Cor. II, from the 9th to the 12th verses, Elder Smith spoke upon the first principles of the gospel, showing the necessity of obedience to the same in order to gain the blessings from our heavenly Father. The minister then stepped forward, and after thanking us for our kindness in coming to his chapel, he said, 'May the Lord bless the words that have been uttered here tonight.' Elder Angus T. Lockhead then dismissed the meeting, and we distributed gospel tracts to those present. A very quiet, peaceful spirit prevailed throughout our services, and we feel that some good will be accomplished. The minister gave us a hearty invitation to visit him at his home.

Our testimonies grow from day to day, which gives us joy and satisfaction in our labors, and we know, and our little experience at Taunton confirms the fact, that the Lord will give us work for it is destined to fill the earth as the waters cover the mighty deep.—Elder Heber C. Smith in Millennium Star.

RESOLUTIONS OF SYMPATHY.
By courtesy of President Francis M. Lyman, the "News" is permitted to print the following letter received by him from Karachi, India:

Elphinstone Road, Gharikhat, Karachi, July 5, 1906.
President Francis M. Lyman, Salt Lake City.

My dear Brother—It is my duty to forward to you the accompanying resolution, adopted by the Karachi branch on July 2 last, placing on record the feelings of the members on hearing of the occurrence of a less than full death among the members of the family to which you belong.

Without multiplying words, I beg leave to assure you of the sincere sympathy of the members of our branch, in whom your relations with this branch have awakened a deep feeling of esteem and affection. Regarding you as the father of this branch, we partake in some measure of the sorrow that must be yours.

With love and respect from all the members, I remain sincerely your brother,
HENRY J. LILLEY.

Whereas, The Karachi branch of the Church of Jesus Christ of Latter-day Saints, the first and only branch in India, was established during the time President Francis M. Lyman was in charge of the European mission; and

Whereas, The many acts befitting the deep personal interest President Lyman took in the branch, evidenced in the hearts of the members thereof, a strong feeling of esteem and affection for him; and

many members within a short space of time.

And they further desire that a copy of this resolution be forwarded to the President Lyman with an expression of their regret and condolence in their bereavement.

HENRY J. LILLEY,
Secretary.

Karachi, July 5, 1906

BAPTISMS AT DIAMONDVILLE.

Diamondville, Wyo., Aug. 3.—Today, Sunday, was a "pleasant day of rest." It was a very "pleasant day of rest" for the saints in Diamondville, as it was their annual baptismal day. After Sunday school the saints and the candidates for baptism repaired to Hams Fork, a clear, beautiful mountain stream, on the green turf, by the willows, at the water's edge, a short service was held, which was commenced by singing "Never From Thee Let Us Stray," prayer by Bishop Andrew Easton, then singing "Joseph Smith's First Prayer." A short address was made by John Stringer, and the baptismal service was then commenced. There were 18 children and adults baptized, including four from Glencoe, Counselor Alonzo Hutchinson officiated as baptist. Bishop Easton presided over this beautiful service and ceremony. The converts were confirmed in the afternoon services, which were pleasingly well attended.

JOHN STRINGER.

STAKE CONFERENCES.

CACHE STAKE.

The conference of the Cache stake held in Logan, Saturday and Sunday, Aug. 4 and 5, was very largely attended. Owing to the death of President Joseph Morrell the stake presidency was organized and several members of the high council were released and some changes were made in the heads of auxiliary organizations. At the sessions Saturday the condition of the stake was reported by acting president Isaac Smith. The people generally were prosperous and happy and were living up to their duties in the gospel generally. The various quorums of the priesthood are fully organized and all of the stake organizations are in good working order and are doing effective work.

The conference of the stake presidency was held on Saturday afternoon session by the visiting brethren of the apostleship, President Francis M. Lyman, George A. Smith and Orson F. Whitney.

Elder W. W. Maughan of the stake presidency spoke of his labors as counselor to President Morrell, and said that he had enjoyed his labors. He had discharged his duties to the best of his knowledge and ability and hoped that he had made friends among the people and not enemies. In retiring from the presidency it was with the best wishes towards all and with a hope that he would still enjoy the love and confidence of the people.

At the morning session Sunday Bishop William B. Preston spoke of the early conversion in this stake when he presided here more than 40 years ago, and contrasted them with conditions today.

Elder Joseph Howell spoke of the introduction of habits and practices into our midst which tended to lead the people astray, especially the young. Great care should be given in bringing up our children under proper influences. If the habits of right thinking and doing good is right upon the young there is little danger that they will depart from the true path of life. The Latter-day Saints are few in number but their influence is great in the world, they have excited more comment and attracted more attention in the world than other churches with ten times greater membership.

"We feel that we have not many friends in the world, but I want to say that there are thousands of honorable men, men of influence too, who are our friends. True, they cannot see as we see, but they are willing to accept of our rights as citizens in this great government. Then there is another class who seemingly cannot see any good in us, they are diligent in their efforts to create prejudice against us. The principles of the gospel are elevating and ennobling in their nature, and we should as a people try to conform to them in our lives and impress them upon our children."

President W. H. Smart of the Wasatch and Uintah stakes addressed the conference for a few moments referring to his residence here and to his labors in the Brigham Young college.

Elder George A. Smith delivered a strong address on the "Word of Wisdom."

Elder O. F. Whitney said the gospel was the power of God unto salvation. Mormonism not only embraces spiritual salvation but if its precepts were adhered to it would bring temporal salvation as well. God had instituted laws by which all intelligences of a lower order than himself could be raised to his standard. The Word of Wisdom was one of these laws. The gospel is the ladder by which we reach God. It was better to belong to some church than no church but the Church of God is the only one by which a full and complete salvation can be obtained. The accomplishment of this is to make men and women sinless. Paul was a sinner, a persecutor of the saints, yet he washed his robes and made them white in the blood of the lamb.

At the Sunday afternoon session President Lyman presented the general authorities of the Church as presented at the last general conference, and the new stake presidency as follows: Isaac Smith, president; N. W. Kimball and Joseph E. Cardon, counselors. John A. Leishman was sustained as a patriarch.

At the Sunday school board to succeed Eliza Larsen, released. Eliza E. Brossard and Cynthia Hill were released from the Religion class board.

E. D. Mann and Cynthia Hill appointed to Joseph E. Cardon to the stake presidency left a vacancy in the bishopric of the Logan First ward, which was filled by the appointment of Brigham G. Thatcher to that position. The counselors to Bishop Thatcher will be appointed later. Each of the newly appointed members of the stake presidency addressed the conference formally accepting the appointment and expressing a desire to discharge their duties acceptably to the people.

President Lyman explained that several changes had been made in the high council and other organizations that the brethren and sisters released had not been released because of any failure on their part to discharge their duties, all were released honorably and each of them was given a position in the Lord would be with them in the positions which they would be called to occupy. President Lyman continued at some length, speaking upon the opposition of the world to the Latter-day Saints. This opposition is not, he said, because we are a bad people. We do not kill or rob or interfere with our neighbors or seek to deprive any people of their rights and liberties, but we have subscribed to principles which are so much at variance with the religion of the world that they look upon us as a deluded people and our religion as a delusion and a snare.

But the truths the saints have received were revealed to Joseph Smith and published to the world by him, and embrace the fulness of the gospel of Christ.

Isaac Smith, the newly chosen president of the stake, was originally from Brigham City, but has been a resident of this city for over 25 years. He was made a first bishop of the Seventh ward in this city and served in that capacity for several years. He was made counselor to Orson Smith, stake president about 15 years ago, and has continued in that office to the present time. Newell W. Kimball, the first counselor to President Smith, is son of Heber C. Kimball, and has been a resident of this city for 30 years or more. For more than 20 years he has been a member of the stake high council. Joseph E. Cardon, the second counselor, was born in this city. He is a young man of 25, and has been a saint of the Logan First ward for six years past.

The new presidency will begin its labors under favorable conditions, and with the confidence and support of the people generally.

SAN JUAN STAKE.

Mancos, Colo., Aug. 1.—The quarterly conference of the San Juan stake of the Church of Jesus Christ of Latter-day Saints held in Mancos, Colo., at the amusement hall in Mancos ward, July 23 and 24.

There were present during the conference, President Walter C. Lyman and counselors, several members of the high council, bishops of all the wards except two, and a very good attendance of officers of the various organizations and of saints; all of the wards in the stake except one were represented.

Elder Rudger Clawson of the apostles' quorum and President George Reynolds of the Seventy presided. Bishop D. D. Partridge of Provo, who is visiting this stake in the interests of the Brigham Young university, came in during the afternoon meeting on Saturday, and was with us during the remainder of the conference.

The reports of the bishops showed that the saints were making steady advancement spiritually, and in most of the wards were prosperous in financial affairs. The teachings of the visiting brethren and stake presidency were of a nature to inspire the saints to redouble their efforts in performing their duties both spiritual and temporal. The need of giving the young people the advantage of an education in the Church schools was also dwelt on by most of the speakers.

The high council of the stake was reorganized, the old members being honorably released, and the following brethren sustained: Samuel Wood, Hanson Rogers, Hyrum Perkins, D. John Rogers, Peter Allan, H. T. Stowell, George A. Palmer, James Smith, Benj. B. Black, John Tangrin, Edward F. Thompson and David Hallas members of the high council; Hiram M. Taylor, Jonathan G. Biggs, Wm. J. Nix, Charles S. Brown, Fred F. Jones and L. Harrison Redd, alternate high councilors.

Edward F. Thompson and Daniel A. Christensen were sustained as assistants in the superintendency of the Y. M. M. I. A. in place of Elmer F. Taylor and Joseph H. Wood, who were honorably released on account of having been selected as counselors in the bishopric of the wards where they reside.

The following brethren were sustained as home missionaries to visit the wards of the stake during the next three months.

H. J. Rogers and Geo. W. Perkins to Monticello.
H. T. Stowell and Geo. A. Palmer to Mancos.
Samuel Wood and F. P. Jones to Moab.

John Tangrin and Wm. J. Nix to Eff.

H. M. Taylor and Wm. F. Slade to Hammond.
James Smith and Peter Brown to Burnham.

Clarinda M. Taylor was sustained as an aid to the presidency of the Y. M. M. I. A. at Monticello.

In sustaining the officers, both general and stake, the voting was unanimous throughout.

The stake conference was adjourned for three months to meet at Moab. The Mancos ward Sunday school conference was held at 10 a. m. on Sunday, the 29th, and a meeting in the interests of the Mutual Improvement Association the same evening. Primary and Relief society conferences were held on Monday and Tuesday, the 30th and 31st of July. Sister Ida S. Dusenberry and Annie W. Cannon in the interests of the Relief societies, and Eliza S. Bennion and Vilate Pratt in the interests of the Primaries, having arrived on the Monday afternoon train those who were able to remain to these meetings were greatly blessed under the teachings of the sisters.

The Spirit of the Lord was plainly manifest at all of the conferences and all so attended felt well paid for the sacrifice they had made in coming.

PETER ALLAN,
Stake Clerk.

RETURNED MISSIONARIES.

Elder Joseph Leo Brown of Fayette, Sanpete Co., Utah, returned Feb. 25 from the British mission, for which he was set apart Jan. 25, 1904. The Leeds conference was his field of labor.

Elder John R. Cluff of Elkhorn, Sanpete Co., returned a few weeks since from the British States mission, for which he was set apart June 8, 1904. He labored in the New England conference.

Elder David W. Beal of Ephraim, Sanpete Co., returned a few weeks since from the Northern States mission, whither he was sent March 11, 1904. The Wisconsin conference was his field of labor, presiding over the latter.

Elder Charles Wilson of Glenwood, Ida., passed through this city July 25, on his return from the Central States mission, for which he was set apart May 11, 1904. The Oklahoma conference was his field of labor, presiding over the latter.

Elder James H. Park of Mill Creek ward, Salt Lake City, returned July 25 from the Central States mission, to which he was set apart April 19, 1904. The Arkansas conference was his field of labor.

Elder Jacob Mauss of Waterloo ward, Salt Lake Co., returned Aug. 2 from the Swiss and German mission, for which he was set apart April 18, 1904. The Bern conference was his field of labor.

Elder George M. M. Jorgensen of Levan, Utah, returned from this city Aug. 2 on his return from the Scandinavian mission, whither he was sent April 19, 1904. The Aarhus conference and Scandinavian mission office were his fields of labor.

Elder Conrad W. Weber of the Tenth ward, Salt Lake City, returned Aug. 2, 1906, from the Swiss and German mission, for which he was set apart May 21, 1904. The Zurich and Bern (Switzerland) conferences were his field of labor.

Elder Walter George Johnson of the Nineteenth ward, Salt Lake City, returned Aug. 2 from the Swiss and German mission, to which he was assigned Oct. 4, 1904. The Zurich conference, Switzerland, was his field of labor.

Elder John S. Farrington of the Twentieth ward, Salt Lake City, returned Aug. 2 from the Swiss and German mission, for which he was set apart July 15, 1904. The Zurich conference was his field of labor, over which he presided. He was released to return home to the time of account of the serious illness of his wife.

Elder Alvin O. Peterson of St. Charles, Mo., returned Aug. 2 from this city Aug. 2, on his return from the Scandinavian mission, to which he was assigned May 24, 1904. The Scandinavian and Heligoland conferences were his fields of labor.

Elder Amos Henry Menden of St. Charles, Mo., returned Aug. 2 from this city Aug. 2, on his return from the Scandinavian mission, for which he was set apart May 24, 1904. The Aarhus conference was his field of labor.

Stone (Sweden) conference was his field of labor.

Elder Gilbert Torgerson of Ogden City, Weber Co., returned Aug. 2 from the Scandinavian mission, for which he was set apart May 20, 1904. The Christiania (Norway) conference was his field of labor, over which he presided.

Elder Alma T. Dooxey of the Second ward, Ogden, arrived home Aug. 3 from the Australian mission, to which he was assigned May 20, 1904. The Victoria conference was his field of labor.

Elder Maynard E. Nelson of Ogden, Weber Co., Utah, arrived home Saturday, Aug. 3, from the Northwestern States mission, where, since June 14, 1904, he has been laboring in the Spokane and Seattle, Wash., Vancouver, B. C., and Boise, Idaho conferences.

Elder P. R. Cowan and his wife, Nellie S. Cowan, of Nephi, Juah Co., passed through this city Aug. 4, on their return from the Hawaiian mission, for which they were set apart Oct. 7, 1902. The West Manua, Kauai and Oahu conferences were their fields of labor. Elder Cowan carried home the time of his plantation as "storekeeper," and Sister Cowan in teaching school at Kane, also visiting other branches in the interest of the Relief societies.

Sister Alvareta M. Grant of Marion, Cassia Co., Idaho, passed through this city Aug. 4, on her return from the Hawaiian mission, for which she was set apart Jan. 18, 1904. The island of Oahu was her field of labor. Her labors among the Hawaiian people, she says, were the happiest moments of her life. Her main work was teaching music. She was president of the Primary at Laie.

Elder Lewis Robbins of Bryan, Bingham Co., Idaho, passed through this city Aug. 4, on his return from the British States mission, whither he was sent April 17, 1904. The Liverpool conference was his field of labor, returning now on account of ill-health.

Elder Wm. C. Bradford of Farmers ward, Salt Lake City, returned Aug. 4, on his return from the British States mission, for which he was set apart June 7, 1904. The Illinois, Michigan, Denver and West Colorado conferences were his fields of labor, presiding in the last mentioned.

Elder George L. Johnson of Mt. Glen, Union Co., Or., present residence New Plymouth, Canyon Co., Idaho, passed through this city Aug. 5, on his return from the Colorado mission, for which he set apart Nov. 25, 1904. The Nebraska, Denver and West Colorado conferences were his fields of labor.

Elder John Willard Halladay of Santaquin, Utah Co., arrived in this city Aug. 6, 1906, on his way home from the Northwestern States mission, where, since Aug. 1, 1906, he has been laboring in the Portland, Or., and Spokane, Wash., conferences, presiding over the latter. He was honorably released to return home on account of an attack of appendicitis.

Elder William C. Shipley of Paradise, Cache Co., passed through this city Aug. 6, on his return from the British States mission, to which he was assigned Aug. 1, 1904. The Georgia conference and mission office at Chattanooga were his fields of labor.

Elder Emanuel Bachman of Shelby, Bingham Co., Idaho, passed through this city Aug. 8, on his return from the British States mission, to which he was sent June 12, 1904. The Nottingham and Scottish conferences were his fields of labor.

With exceptions noted, all the missionaries return in excellent health and spirits, having greatly enjoyed their labors in the ministry. They report the work making good progress in all sections, though religious indifference in others makes the progress of the truth very slow. In Scandinavia the work is progressing fairly well. There is some opposition encountered in Norway.

ANOTHER GOOD MAN GONE.

He neglected to take Poley's Kidney Cure at the first signs of kidney trouble, hoping it would wear away, and he was soon a victim of Bright's disease. There is danger in delay, but if Poley's Kidney Cure is taken at once, the symptoms will disappear, the kidneys are strengthened and you are soon sound and well. A. R. Rogers of Morgantown, Ind., had to get up twice in two weeks from his bed, and had a severe backache and pains in his kidneys, and was cured by Poley's Kidney Cure. For sale by F. J. Hill Drug Co.

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SALT LAKE TIME TABLE
Time Table in Effect May 11, 1904.
Train To
SALT LAKE BEACH

Going	Returning
Leave Salt Lake	Arrive Salt Lake
10:30 a.m.	1:00 p.m.
1:30 p.m.	4:00 p.m.
3:00 p.m.	6:00 p.m.
4:30 p.m.	7:30 p.m.
5:30 p.m.	8:30 p.m.
6:30 p.m.	9:30 p.m.
7:30 p.m.	10:30 p.m.
8:30 p.m.	11:30 p.m.
9:30 p.m.	12:30 p.m.

*Sunday, last train leaves Salt Lake at 10:30 p.m.
*Sunday, last train leaves Salt Lake at 10:30 p.m.
Depot First South and Fourth West Sts.
Fare for Round Trip \$2.00
J. E. LANGFORD, Lessee.

THE DENVER & RIO GRANDE RAILROAD
CURRENT TIME TABLE
In Effect June 1, 1905.

LEAVE SALT LAKE CITY:	Points	Time
No. 10—For Heber, Provo and Marysville	10:00 a.m.	10:00 a.m.
No. 12—For Ogden and West	10:30 a.m.	10:30 a.m.
No. 14—For Provo and Park City	11:00 a.m.	11:00 a.m.
No. 16—For Denver and East	11:30 a.m.	11:30 a.m.
No. 18—For Ogden and Local	12:00 p.m.	12: