



ADMIRE WORK OF ELDERS.

English Stranger Writes Pres. Smith Commending Mormon Missionaries

Occasionally there is found an individual who rises above the mist of bigotry or of the other extreme, indifference, and speaks out in commendation of the unselfishness and devotion to duty of the missionaries of the church of Jesus Christ of Latter-day Saints. The sacrifice that these men in the cause of religion is almost entirely overlooked by many well meaning Christian people who fail not to give a meed of praise to any endeavor that tends to lift the souls of men heavenward, so long as that effort is not put forth by one calling himself a "Mormon." If such a one teaches temperance, by example and by precept, scarcely any recognition by temperance workers is accorded him. The chances are that the temperance lecturer will have hands with the dispenser of liquor and with the saloon bum to chase the "Mormon" preacher from the corner where he seeks to advocate total abstinence. And so along the whole category of "shalt" and "shalt not" that receive the attention of the well meaning of the world.

It is refreshing to note that there are sometimes variations from the rule set forth above. The "News" reproduces a letter from an English gentleman, who has noted the general demeanor and teachings of Mormon missionaries in his home city and who is not afraid nor ashamed to speak of people as he finds them. The communication, which speaks for itself, is as follows:

Seventeen, Dayton Street, Liverpool, England, Aug. 1, 1906.—Dear Sir: I doubt you will be surprised to receive a letter from an unknown correspondent, and especially from a young man of no importance in the "Old Country."

But the idea I had of addressing the head of the "Mormon" church and taking the liberty of addressing a letter to him, was to bring before his notice that which I think he would be pleased to hear.

The powerful testimonies which the noble young "elders" of the church of Latter-day Saints are delivering in the public streets of Liverpool.

You may be proud of them, sir. A few weeks ago, I happened to pass along one of our busy thoroughfares, when my attention was attracted by some young men preaching. My interest was aroused, especially when I saw them assailed most uncharitably. I may say, I had never heard of the "Latter-day Saints," beyond reading a few extracts now and again which the newspapers thought fit to publish from time to time, concerning the "Mormons."

But to meet a real, live "Mormon" face to face was a new experience. I made up my mind that I would visit them at their meeting house at my earliest opportunity, which I did, regardless of what might have been said, printed, or published about them—and I enjoyed the meeting very much, also the testimonies of Elders Grant, Moss and Rich. A week later, at the invitation of the elders, I visited them at their lodgings, and I was pleased to watch the enthusiasm of the elders preparing for tomorrow's tracting, as they call it. I questioned them closely concerning the doctrine of their church and I put numerous questions to them which they courteously answered to and answered to the best of their ability.

And then I came away quite convinced and fully satisfied that the "Mormons" were a good living, quiet, peaceful set of people—whose one aim was to preach the gospel to the world. When I see young men sacrificing everything—their position in life, home associations and everything to come and preach the gospel at their own expense, entirely, thousands of miles away from home—then I have no doubt whatever that the right men have been called in the service of God, and I feel assured, sir, if your elders in other countries are of the same metal as these, then there will be such a revival shortly that the Mormon church will not experience for many, many years, I have the honor, sir, to remain, yours sincerely,

H. JAMES.

CONFERENCE AT LINTON, IND.

Evansville, Ind., Aug. 11.—A Latter-day Saints' conference was held at Linton, Ind., July 28 and 29. It was a time of rejoicing when the elders from Indiana and Southern Illinois conferences 24 in number, had the privilege of meeting together, and participating in that hearty handshake and good feeling characteristic of the humble elders. Our joy was increased by the presence of our esteemed missionary president, German R. Ellsworth. Eight meetings were held, including our priesthood meetings, in the Gastineau hall, presided over in turn by President Tibbs, H. Wilde of the Indiana conference, and President M. Bywater of the Southern Illinois conference. The principles of the gospel were carefully explained by the elders, and many timely instructions were given, especially by President Ellsworth. Saturday night the elders, 34 in number, marched out on the street, where a number of street meetings were held. A large number of people turned out to see so many Mormons and hear what they had to say.

The people of Linton treated the elders fine. Several meetings were opened to them, some free and others at very reasonable charges, which we all feel thankful for.

The following changes were made: Elders John A. Morgan and Wilford Walker, having filled honorable missions, were released to return home. Elder Christian Fisher was transferred to the Southern Illinois conference, and Elder Walter D. Caffery was transferred from there to the Indiana conference.

Elder Nephi M. Perkins was chosen to succeed Elder T. H. Wilde as conference president. President Wilde will remain a few weeks, however, to assist in organizing new branches and also acquainting Elder Perkins with the work.

After having such a glorious time together and partaking of the good spirit, the elders all left for their different fields of labor with renewed determination to do their duty. The Illinois elders left Tuesday morning, rejoicing that they had had the privilege of visiting the Hoosier state and meeting with the elders and saints, while the Indiana elders were equally glad that they had the privilege of meeting with such a noble band of brethren as they found the Illinois elders to be.

The gospel work here is progressing nicely, many honest souls are being brought into the fold, and many are investigating.

"The News" and Era are among our most welcome visitors.

THOS. H. WILDE, Pres.

THOS. M. HERBERT, Clerk.

MANY FRIENDS IN ST. LOUIS.

St. Louis, Mo., Aug. 17.—I arrived in Kansas City July 13, to fill a mission in the Central States mission, and was assigned to St. Louis, Mo. The elders here are doing a good work. We had the privilege of baptizing two new members last Saturday, with prospects of more in the near future. We have a great many friends in this city, and I will say that the peo-

PIOUS HYPOCRITE EXPOSED.

Copenhagen, Denmark, Aug. 8.—The work of the Lord here is going steadily forward, with additions to the fold of Christ. The elders are generally in good health and spirits, working in the interest of the Lord's great latter-day work with energy and zeal. A Presbyterian minister from Odense, Mr. Thompson, lectured in this city two nights in the Martha Home hall, endeavoring as much as possible to present Utah and the Mormons in a false light, as many other pretended disciples of the Savior have done before him. He put on the cloak of friendship to his hearers, most of whom were already drugged with the poison of slander, and came to have their store of supposed knowledge about the Mormons increased. "The light of the gospel never shines in Utah," he declared, "and the Mormons are a people of darkness, that what he assured here in the way of lecturing is out of pure love for Utah and the Mormons. Such hypocrisy would take the first prize anywhere in the world, where hypocrisy is at a premium. "Polygamy flourishes there as much as ever," he averred. He essayed to tell what Mormonism is, and said that if an elder disagreed with him, then he was not a Mormon in this man's measure of things. He pretends to know more about Mormonism than any of our elders. We distributed tracts on the street to his hearers, some of whom received them reluctantly, and we announced our intention to prove his assertions to be false and to show him in his true light as an enemy of the Lord and the Mormons. We held our meeting the following evening and had a number of his hearers present, to whom we endeavored to show the true situation in Utah as well as the beauties of Mormonism. We are of the opinion that the Lord will cause good results to come from what this man intended should injure his cause. "Truth is mighty, and will prevail."

We appreciate highly the Deseret News so generously sent us, and wish it continued success in its broad field of usefulness. It is a great comfort from their homes in different parts of the earth.

The work on the Aalborg meeting-house is progressing steadily, and we

1307 Pine St., St. Louis, Mo.

OUTRAGES ON HARKER'S Island, North Carolina.

A recent number of the Elders' Journal, published in Chattanooga, Tenn., gives the following details of the recent outrages committed on Harker's island, on the North Carolina coast, with the comments of the editor:

President William A. Petty of the North Carolina conference, had received numerous requests from the saints on the island, asking him to pay them a visit and bring his return home. The members of the church said they thought there would be no danger from the mob who before had threatened the elders and burned their church building, and they promised that they would protect the elders at the sacrifice of their lives. Accordingly, Elder Petty took his companion, Elder A. B. Anderson, and also Elder John A. Bennett, with him to visit the saints as requested. They arrived on the island at 8:30 p. m., on July 3, and were met by all the saints and a number of friends who received them with open arms. The brethren were taken to the home of Brother Willie Willis, where they had supper and spent the evening until 1 o'clock in the morning, visiting with the people who had not seen the elders since last January, this being the time they were removed from the island on account of the threats of the mobocrats. A meeting was appointed to be held the next day at 10 a. m., which was well attended.

Another announcement was made for 2 o'clock in the afternoon which also passed off without any disturbance. At this gathering another meeting was given out for 10 a. m. the next day. After the afternoon services, the elders walked about two miles to the west end of the island where they intended to remain over night with Brother Oscar Brooks. During the day some of the brethren received word from members of the mob that if they did not take the elders away from the island by 8 o'clock that night there would be trouble, but no attention was paid to the injunction. After supper, the brethren and the saints who had gathered together to spend the evening, began singing the songs of Zion. Suddenly their peace was interrupted by one of the sisters from the east end of the island, who came running with the news that a mob had already gathered for the purpose of carrying out their threats made during the day. There were but eight men in the party of the saints together with a number of women and children, but these pledged their lives for the protection of the elders if they would but remain.

The mob numbered between 25 and 30 men, armed and full of mean whisky. The brethren knew it was folly to attempt to defend themselves against such a fiendish gang of lawbreakers, and so they withdrew to the main land in a small raft accompanied by two of the saints. The next day, the 5th, the elders returned to all their appointments if everything was favorable to this end. Upon arriving on the island they learned that no one had been disturbed during the night, and so they started towards the east end to their appointment. They had not gone very far when they were met by Sister Arnette Nielsen and her uncle, Thomas Nielsen, who informed the elders that the mob was fully organized and had been waiting for the elders, and was conducting a revival on the island, upon hearing this news the elders decided to return, but as they began to retrace their steps it was noticed that the mob had a man out in a skiff watching for

SOUTH WEST VA. CONFERENCE.

Chile, Raleigh Co., W. Va., Aug. 13.—The elders laboring in the "east half" of the South West Virginia conference, held their midsummer conference at "Peach tree," Raleigh Co., Aug. 11 and 12, President Amos A. Fuller presiding. At the first meeting Elders H. N. Martineau, K. W. Pierce, R. A. Johnson and President Amos A. Fuller spoke on some of the principles of the gospel.

At 8 p. m. meeting, Elders J. W. Gibbons, G. A. Clegg, Amos A. Fuller bore strong testimonies to the truthfulness of the gospel. At the Sunday morning session, Elders W. A. Hyde, D. H. James, R. Davis, I. B. Roberts and H. N. Martineau occupied the time, speaking on the blessings of the gospel and the necessity for new revelation. At 3 p. m., Elders R. A. Johnson, J. W. Gibbons, and G. A. Clegg spoke on the necessity of living pure, upright lives. The assembly on Sunday evening was addressed by Elder W. A. Hyde, President Amos A. Fuller, and Ben L. B. Roberts closed.

The musical exercises at the opening and closing of each meeting were marked features of the conference. On the following day a baptismal service took place, in which one honest soul was added to the fold of Christ, Elder G. A. Clegg officiating. The elders departed for their various fields of labor with a renewed determination to do all in their power for the cause of truth.

AMOS A. FULLER, Conference President.

SOUTH SANPETE STAKE.

The conference of the South Sanpete stake was held at Gunnison August 18 and 19, President Lewis Anderson presiding and making the opening address. Prest. John D. T. McAllister of the Manti Temple expressed his pleasure in meeting with the saints, and read a letter of advice from the duties of presiding over the Manti Temple, in which was also named his successor, Prest. Lewis Anderson. The latter testified to the fidelity and faithfulness of Prest. McAllister. The following bishops reported their work: Bishop Kjar of Manti North, Hyrum Christensen of Mayfield, C. D. Fieldstead of Centerfield, John Bartholomew of Fayette, etc. were favorable. Elder A. C. Nielsen reported the high priests of the stake. Sister Bench of the Relief Society, made a good report of that organization. Sister Bradford reported the Primary association. In addition to the local authorities of the stake, Prest. B. H. Roberts of the First Council of Seventies, was in attendance, and made a number of very interesting addresses.

Mutual conference was held at 8 p. m. on the 18th. Sunday school conference at 10 a. m. Sunday, and at 11 a. m. conference resumed with an address by Elder Roberts who made a very interesting talk on character building.

At 2 p. m. Sunday, after the administration of the sacrament, Prest. Anderson presented the names of John A. Johnson and Jens F. Beck, to be ordained high priests.

Elder Joseph Y. Jensen presented the general and stake authorities, all were unanimously sustained.

Addresses were made by Elders J. Y. Jensen and B. H. Roberts and Prest. Anderson, and conference adjourned for three months to meet in Ephraim.

GEORGE TAYLOR, Clerk of Conference.

RETURNED MISSIONARIES.

Elder Lars L. Olsen, Jr., of Mammoth, Juab county, returned Aug. 2 from the Scandinavian mission, for which he was set apart June 21, 1904. The Trondhjem, Norway, conference was his field of labor.

Elder Wilford Walker of Holladay, Salt Lake county, arrived home Aug. 4, 1904, from the Northern States mission, where, since May 1904, he has been laboring in the Indiana conference.

Elder John Felt, Jr., of Huntsville, Weber county, passed through this city Aug. 6, 1906, on his return from the Indiana mission, for which he was set apart June 14, 1904. The Stockholm conference was his field of labor, over which he presided.

Elder Alfred M. Nelson of Ogden returned Aug. 8, from the Swedish mission, where he was set apart June 21, 1904. The Sundsvall and Skone conferences were his fields of labor.

Elder William Eccles Baird of Baker City, Baker county, Or., passed through this city Aug. 16, 1906, on his return from the New Zealand mission, for which he was set apart Jan. 19, 1905. The Leeds conference was his field of labor.

Elder William A. Williams and wife, Elizabeth Choules Williams, of the Fifth ward, Provo City, Utah county, passed through this city Aug. 17, on their return from the Sandwich Islands mission, for which they were set apart June 24, 1905. The Laie and Honolulu conferences were their fields of labor. They return at this time on account of Sister Williams' ill health.

Elder Ernest E. Pearce of Paradise, Cache county, passed through this city Aug. 22, 1906, on his return from the Southern States mission, where, since July 13, 1904, he has been laboring in the Virginia conference.

Elder Joseph Whittle of Marysville, Fremont county, Ida., passed through this city Aug. 26, on his return from the Central States mission, for which he was set apart April 25, 1906. The East Kansas conference was his field of labor. He was released to return home on account of illness.

Elder Hyrum E. Richards of St. Joseph, Navajo county, Ariz., passed through this city Aug. 29, on his return from the New Zealand mission, for which he was sent March 10, 1905. The Hauraki conference was his field of labor. Ill health accounts for Elder Richards' return at this time.

With the exceptions noted all the missionaries return in good health. All report having greatly enjoyed their labors in the ministry. The gospel work in all the districts represented is making excellent progress, despite the indifference of most people and the unfriendliness of a few. There is a great need of more missionaries, especially in the southern states, and in the Scandinavian countries, to fill all the calls made for them. In the Hawaiian mission nearly 100 have been baptized since January.

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And less all interest when help is within reach. Herbine will make that liver perform its duties properly. J. B. Vaughn, Elba, Ala., writes: "Being a constant sufferer from indigestion and a disordered liver, I have found Herbine to be the best medicine for these troubles, on the market. I have used it constantly. I believe it to be the best medicine of its kind, and I wish all sufferers from these troubles to know the good Herbine has done me." See Z. C. M. I. Drug Dept., 112 and 114 South Main Street.

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Carter's  
Little Liver Pills.

Must Bear Signature of  
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FOR HEADACHE.  
FOR DIZZINESS.  
FOR BILIOUSNESS.  
FOR TORPID LIVER.  
FOR CONSTIPATION.  
FOR SALLOW SKIN.  
FOR THE COMPLEXION

CURE SICK HEADACHE.

their church was burned, they have held Sunday school in the open air on their property where the building stood. Notice has also been served on them that these meetings must also cease. The lives of the elders will be taken, say the mob, if ever again they set foot on the island, and the last reports say that threats are made that the saints will be driven from the island within a short time. And all this in tree America, under the stars and stripes, and in the very face of our glorious Constitution which recognizes and upholds the principles laid down in the Declaration of Independence expressed in these words:

"We hold these truths to be self-evident that all men are created equal, that they are endowed by their Creator, with certain unalienable rights, that among these are life, liberty, and the pursuit of happiness," and furthermore, that "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof."

In the mobbing details given above, man ask, who are disloyal to the Constitution of the United States? Who tramples its eternal truths beneath their feet, set at naught the very fundamentals upon which it stands, and destroy the sacred rights it specially purports to preserve and to protect? What power authorizes a Methodist preacher to override the provisions of the Constitution, by not only curtailing American citizens in their religious liberties, but also in organizing men to assist him in robbing citizens of the United States of these rights by threatening their lives and the destruction of their property? Will the civil authorities of North Carolina answer? Redress has been asked at their hands before but with no response. The names of the men implicated in this conspiracy are obtainable and witnesses are ready and anxious to produce the required evidence, then why cannot these marauders be made to feel the heavy hand of the law? Why cannot the peaceable people of the Mormon faith on Harker's island be protected in their rights to life, liberty and the pursuit of happiness, and the free exercise of their religious convictions against the invasions and usurpations of other people on the island whether they be Methodists or any other class of individuals? The laws of the land guarantee this protection, and the civil authorities are under oath to uphold and sustain the law, and if the local men entrusted with this responsibility are unable to enforce the law or for any reason, fail to discharge their duty, let the state executive see that peace and order is preserved in this part of the state and that the property and the lives of the citizens of his state are protected, even if martial law must be declared on the island to accomplish it.

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C. S. WILLIAMS, Commercial Agent, 106 West Second South Street, SALT LAKE CITY.

G. A. R. EXCURSION

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\$35.90

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Long Limit. Stop-Overs.

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Salt Lake City, Utah.

G. W. Martin General Agent, Denver, Colo.

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Under the old management of John Starley. Prices reasonable. Special prices for families on application at hotel. Cottages for rent for family use. Daily stage leave Murray at 8:30 a. m. Special stage also Saturdays, leaves 6:30 p. m. from Jas. W. McHenry's Livery Stables, who will conduct the stage line. For information phone McHenry, Ind. 741. Bell phone 1284 or John Starley, Bell phone 421 black, Murray Exchange.

THE DENVER & RIOGRANDE RAILROAD  
CURRENT TIME TABLE  
In Effect June 1, 1906.  
LEAVE SALT LAKE CITY:  
No. 1—For Heber, Provo and Marysville..... 8:00 a.m.  
No. 19—For Ogden..... 8:10 a.m.  
No. 102—For Park City..... 8:15 a.m.  
No. 4—For Denver and Eureka..... 8:30 a.m.  
No. 11—For Ogden and Local Points..... 10:25 a.m.  
No. 1—For Ogden and West..... 1:35 p.m.  
No. 2—For Denver and East..... 2:50 p.m.  
No. 6—For Provo and Eureka..... 3:00 p.m.  
No. 112—For Bingham..... 3:10 p.m.  
No. 114—For Bingham..... 3:30 p.m.  
No. 15—For Ogden and Local Points..... 6:00 p.m.  
No. 20—For Denver and East..... 6:30 p.m.  
No. 4—For Denver and East..... 8:00 p.m.  
No. 12—For Ogden and West..... 8:10 p.m.  
ARRIVE SALT LAKE CITY:  
No. 19—From Ogden and East..... 8:00 a.m.  
No. 6—From Ogden and the West..... 8:40 a.m.  
No. 12—From Ogden and Local Points..... 9:50 a.m.  
No. 1—From Eureka and Provo..... 10:25 a.m.  
No. 5—From Denver and East..... 10:35 a.m.  
No. 1—From Denver and East..... 1:25 p.m.  
No. 14—From Ogden and the West..... 2:40 p.m.  
No. 101—From Park City..... 3:15 p.m.  
No. 3—From Heber, Provo and Marysville..... 3:30 p.m.  
No. 20—From Ogden..... 5:55 p.m.  
No. 11—From Bingham..... 6:10 p.m.  
No. 112—From Bingham..... 6:30 p.m.  
No. 4—From Ogden and the West..... 7:50 p.m.  
No. 5—From Denver and East..... 11:00 p.m.  
All trains except Nos. 1, 2, 3, 4, 5, 6, 11 and 20 stop at intermediate points.  
Ticket Office, Dooly Block, Phone 205.  
Gen. A. T. BENTON.

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Gen. A. T. BENTON.

THE DENVER & RIOGRANDE RAILROAD  
CURRENT TIME TABLE  
In Effect May 30th, 1906.  
SALT LAKE, LV. 6, 9, 11 a. m.; 2, 4, 6, 8 p. m.  
First six trains run through to Kayville.  
Extra Lagoon to Kayville, 10:00 p. m. (Sunday) 8:30 p. m.  
Lagoon, LV. 7, 10, 12 a. m.; 1, 3, 5, 7, 9, 11 p. m. (Sunday) 5:30 p. m.  
Sunday and Holidays special through trains to Lagoon at 3 and 7 p. m.  
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CURRENT TIME TABLE  
DEPART DAILY:  
LOS ANGELES LIMITED..... 1:40 a.m.  
LOS ANGELES EXPRESS..... 1:50 a.m.  
For Gardfield..... 2:00 a.m.  
For Stockton and Tintic..... 2:10 a.m.  
For Nephi and Sampeck..... 2:20 a.m.  
For Gardfield..... 2:30 a.m.  
For Nephi and Utah County..... 2:40 a.m.  
For Nephi and Lynn..... 2:50 a.m.  
For Gardfield..... 3:00 p.m.  
ARRIVE DAILY:  
LOS ANGELES LIMITED..... 1:40 a.m.  
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From Gardfield..... 2:00 a.m.  
From Lynn and Nephi..... 2:10 a.m.  
From Sampeck and Nephi..... 2:20 a.m.  
From Gardfield..... 2:30 a.m.  
From Tintic and Stockton..... 2:40 a.m.  
From Nephi and Utah County..... 2:50 a.m.  
From Lynn and Nephi..... 3:00 p.m.  
New route to Bullfrog.  
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105 S. Main St.

SALT LAKE ROUTE

SALT LAKE TIME TABLE  
Time Table in Effect May 21, 1904.  
Train To

SALT LAKE BEACH

Going Leave Salt Lake. Returning Arrive Salt Lake.  
No. 1—For Ogden..... 8:0