



LOS ANGELES CONFERENCE

Public Meetings Well Attended and Much Enjoyed.

One of the Speakers is Elder Brigham Young of the Council of Apostles.

Elder D. H. Sedgwick writes from Los Angeles, Cal., Nov. 17th: The regular semi-annual conference of the Los Angeles division of the California mission has just closed. The Elders from Los Angeles, San Bernardino, Santa Ana, and San Diego were all present, as well as three others that had been transferred from San Francisco.

Elder E. H. Nye, wife and daughter, and also Elder Brigham Young, of the Council of Apostles, were with us. Three public meetings were held on Sunday and all were well attended by both Saints and strangers. Those who addressed us at the morning session were: Elder Nye, upon the condition of the mission; Elder H. C. Sharp, on the principles of faith and repentance; Elder R. S. Sutton, on baptism; Elder W. W. Eckman, on the Holy Ghost.

After the opening exercises in the afternoon the general authorities of the Church with those of the mission and this conference were presented and sustained by unanimous vote. Elder J. W. Evans was the first speaker. His subject was, Salvation for the dead. Elder Young occupied the remainder of the time, dwelling on the remarks made by the Apostle of the Lord. His remarks were listened to with much interest. Elder Nye also gave the Elders much valuable counsel and instruction. The newspapers reported Brother Young's sermon as well as an interview with him. The Elders are all in good health.

THE CALIFORNIA MISSION.

An Enjoyable Conference Held at San Francisco.

Well Attended Meetings and Speeches Full of Inspiration and Instruction.

Elder William Collings sends this report of the semi-annual conference of the San Francisco district of the Church of Jesus Christ of Latter-day Saints, which convened in San Francisco, Sunday, Oct. 21st: There were present Apostle Brigham Young, of the Council of Apostles; E. H. Nye, president of the California mission; and the Elders laboring in this conference, together with a goodly number of Saints and friends. All the meetings were well attended.

In the forenoon the first principles of the Gospel were taken up and ably discussed by some of the traveling Elders. At the afternoon meeting the secretary of the mission read the names of the Church authorities and they were sustained by the unanimous vote of the people. Elder Brigham Young delivered an able and masterly address, first showing that the Gospel of the Latter-day Saints was not new, but that it had been in existence upon the earth at different periods. He then gave a brief account of the early history of the Golden State and mentioned the part our people took in the discovery of gold, also explaining why the Lord did not permit the Latter-day Saints to come to this land of flowers, and showed that Utah was the place designated by God for His people.

The speaker gave a graphic description of the rise, early history and persecutions of the Church and related some of his personal experiences. He dwelt at some length upon prophecies made by the servants of God and their fulfillment.

The hall in the evening was filled to overflowing. Elder E. H. Nye addressed the meeting for a short time. After Elder Nye Apostle Young occupied a short time.

The choir under the direction of Elder W. W. Sedgwick furnished excellent and appropriate singing during the conference. Monday at 10 a. m. all the Elders of this conference assembled in capacity of a Priesthood meeting. Various questions were brought up concerning the work at hand and discussed. After this Elder Nye instructed the Elders regarding their duties as messengers of God. At our Priesthood meeting we were honored with the presence of Apostle Brigham Young and here, as in general conference, we listened to his words of inspiration with much satisfaction. Tuesday morning Elder Gomer, Chan, Woodward and family, who were returning to Zion, were accompanied across the bay by a number of their friends.

In the evening the Elders, Saints and

STAKE CONFERENCES.

Jordan Stake.

East Jordan, Salt Lake Co., Utah, Nov. 3, 1900.—The Jordan Stake conference convened on Nov. 3, at Elder J. H. Durrill's hall, at 10 o'clock a. m. There were present, of the First Council of Seventies: Jonathan G. Kimball, Counselors Hyrum Goff and James Jensen, of the presidency of the Jordan Stake; High Councilors, Bishops and counselors of wards, and other leading brethren and sisters of the Stake organizations. The meeting opened with singing, and prayer was offered by Patriarch Lewis H. Mousley. The business of the regular monthly Priesthood meeting was then transacted, after which the Elders' garments were reported. A duet was rendered by members of River ward, at 10 o'clock a. m. Elder Jonathan G. Kimball addressed the meeting, speaking of social conditions existing in the Church and the faith that abounds among the Saints.

After singing an anthem, benediction was pronounced by Elder Robert Ellwood. At 2 o'clock p. m., after preliminary exercises, Elder James Blake, Stake superintendent of Sunday schools, reported the Sunday schools of the Stake as being in fairly good condition. He also bore his testimony to the truth of God's word. Elder George P. Garff spoke of the proposed establishment of religious classes in the Stake, setting forth the necessity of education, morally and religiously, as well as otherwise. Elder Owen T. Court spoke of his recent labors as a missionary in Great Britain. Elder J. W. W. Fitzgerald, of the Northern States mission, urged upon the young men of Zion to make good use of their time in obtaining a testimony of the truth. Elder James Jensen spoke upon the importance of the Holy Priesthood and the law of tithing.

Elder Kimball again spoke, especially on the authority of the Elders in the Church. Elder Goff concluded with a few remarks, urging the people to observe the fast day. On Sunday, at 10 a. m., Apostle Heber J. Grant was present. Elder J. H. Durrill, president of the Los Angeles conference, bore his testimony. Elder Hyrum Goff was the first speaker. He dwelt particularly on the necessity of sustaining the authority of God.

Elders Soren Rasmussen and Albert Mabey, Jr., returned missionaries, each spoke briefly. Elder Heber J. Grant spoke upon the force of imagination and the fallacy of a prejudiced mind receiving the word of the Lord through His servants.

After singing, benediction was pronounced by Patriarch Wm. C. Allen. A recess of 20 minutes was had, and the conference reassembled at 12:30. Bishop Gordon S. Bills offered prayer. The Sacrament was then administered. Elder Orrin P. Miller urged the Bishops of the Stake to be "helps and governments" in the Stake to work in harmony. Elder Kimball encouraged reading the Bible and other good books, and spoke upon the principle of faith in God.

Conference then adjourned. The choir sang an anthem, and benediction by Patriarch Wm. C. Crump. A meeting of M. L. A. was held at 8 o'clock. It was addressed by Sisters Goddard and Neff, and by Elders Kimball and Grant. There was a good attendance. NIELS LUND, Stake Clerk.

Woodruff Stake.

The quarterly conference of the Woodruff Stake of Zion was held at Randolph, Utah, Saturday and Sunday, November 3rd and 4th, 1900. There were present Elders John M. Baxter and Charles Kingston, of the Stake presidency; High Councilors, Patriarch Wm. H. Lee, Bishops of wards and their counselors; home missionaries, and a good attendance of officers and members.

The conference convened at 10 o'clock on Saturday. Elder John M. Baxter presiding. After singing, and prayer by Elder John C. Gray, Elder J. M. Baxter made the opening remarks. Elder Wm. H. Lee was the next speaker. He was followed by Elder Joseph A. Quibell. Elders William J. Smith and Anson C. Call spoke of the necessity of the Saints obeying counsel and retaining the Spirit of the Lord. At the afternoon session reports were heard from most of the Bishops of the wards, showing a good feeling existing among the people of this Stake. Elders Charles Kingston and S. C. Putnam spoke of the importance of the Lord's word, showing down upon us and of the reformation that was in evidence among the people.

On Sunday morning, November 4, after the opening exercises, Patriarch Wm. H. Lee addressed the Saints upon the way we should live, that we may be prepared to build up the center Stake of Zion. Bishop A. McKinnon and Daniel Clark spoke of the power that is with the Priesthood, the necessity of following counsel and the laying on of hands for the gift of the Holy Ghost. At the afternoon session, after the opening exercises and the administration of the Sacrament, the general Church and Stake authorities were presented and unanimously sustained. Elder Charles Kingston spoke of the blessings of prophecy enjoyed in olden times and the present.

Elder John M. Baxter made a few closing remarks and the choir sang a hymn. Benediction was pronounced by Elder George A. Peart. T. J. STINEY, Stake Clerk.

WARD ORGANIZATIONS.

Boundaries and Officers of the Willford Ward—New Bishopric. At a meeting of the members of the Willford Branch of the Mill Creek ward, in the Granite Stake of Zion, held in the Willford school house on the 29th day of September, 1900, at which meeting were present Apostles Heber J. Grant and Abraham O. Woodruff, Bishop John R. Winter, all the members of the Stake presidency and the Bishop of Mill Creek ward, the Willford ward was organized with the following boundaries and officers:

Boundaries—Commencing at the intersection of Thirteenth South and Ninth East street and running thence east to the west line of East Mill Creek ward; thence southerly along said line

to Mill Creek; thence along Murphy street to Eighth East street; thence north on Eighth East street to a point between Thirteenth and Fourteenth South streets; thence east to Ninth East street, thence north to place of beginning.

Officers—James D. Cummings, bishop; John W. White and Charles J. Peterson, counselors. Matthew White, superintendent of Sunday school; Hans Peterson and William L. Butterworth, assistants; George W. Horne, president; Y. M. L. A., Jens Hansen, Jr., and Baltzar H. Jacobson, counselors; Mary R. Hansen, president Y. L. M. L. A.; Alice Peterson and Bertha Eliza Hansen, counselors; Eliza White, president of the Relief Society; Louisa Cummings and Johanna Jensen, counselors; Mary J. Cummings, president Primary Association; Wilhelmina Petersen and Keulah Howick, counselors; Nels D. Jensen, ward clerk; William L. Butterworth, choir leader; Margie Madsen, organist; Thomas E. Green, teacher of religion classes.

On Sunday evening, October 28th, 1900, Apostles Heber J. Grant and Abraham O. Woodruff, Bishop John R. Winter, visited Big Cottonwood ward and released Bishop David B. Brinton, who had previously departed upon a mission, and reorganized the bishopric, setting apart Anna Cass as bishop, and Milo Andrus as first, and Joseph Boyce as second counselors.

Y. L. M. L. A. Conference.

Y. L. M. L. A. conference for the Utah Stake was held at American Fork on the 14th inst. The conference was held at 10 o'clock with the Stake presidency, and the officers meeting at 10 o'clock will be long remembered. Sisters Augusta Grant and Maria Douglass were the principal speakers at this meeting. A number of the sisters bore testimony to the truth of the Holy Priesthood, which Sister Meakin interpreted.

The meeting house was full to overflowing at the afternoon meeting. Sisters Augusta Grant, Maria Douglass, and Maria Douglass were the speakers. A great many of the visiting sisters left after the afternoon service, but there were still enough to comfortably hold the meeting. The speakers were, Sisters Mary Crandall, Emma J. Bennett, and Teele Taylor were the speakers.

Sister Lillian Fairbanks was sustained and set apart as an aid to the Stake presidency, vice Sister Ellen Senior resigned. A special meeting of the Y. M. L. A. of the ward was held from 4 to 6 o'clock p. m. Elder John D. Dixon and a number of the Stake officers were present. Some excellent instructions were given and about 40 young men set apart to labor as missionaries in the ward. C. G. Patterson.

RETURNED MISSIONARIES

Elder William H. Griffin, of Newton, Cache county, returned home on the 14th of this month from the British mission. He was set apart on the 19th day of August, 1898, and has been laboring in the Birmingham conference. He says he has had an enjoyable time during his mission.

Elder John Francis Merrell, of Brigham City, Boxelder county, was set apart on the 6th day of August, 1898, for a mission to Great Britain. He was assigned to the Irish conference, where he remained all the time. He reports that conference in good condition. He returned to this city on the 14th inst.

Elder J. C. Barington, of Riverdale, Oneida county, Idaho, was set apart on the 3rd of May, 1899, for the Southern States mission. He has been laboring in the South Carolina conference, where, he says, he has met with good success. He was released owing to sickness in his family, and arrived in this city on the 13th of this month, being on his way home.

Sister Liza Chipman, of American Fork, who was set apart in the beginning of September, 1898, for the British mission, returned home on the 29th of October last. She labored in the London conference ten months, and the remainder of the time she spent in the Scottish conference. Sister Chipman says she enjoyed her missionary experiences very much, although she was of a varied nature. One of her memorable reminiscences is a conversation with a fashionable Glasgow minister, who pronounced her possessed with an evil spirit but who refused to cast it out, although this was weekly suggested to him as a professed disciple of Jesus. Sister Chipman says lady missionaries have a wide field of usefulness in the world.

Elder J. O. Ingram, of Brigham City, Boxelder Co., returned on the 9th of this month from a mission to California. He was set apart on the 29th day of December, 1898, for a mission to labor in the Sacramento and Los Angeles conferences. He states that he has enjoyed the best of health, and that the mission has been profitable to him, from a spiritual point of view.

Elder F. A. Rawlins, of Lewiston, Cache Co., was set apart on the 9th day of Nov. 1898, for a mission to California. During his absence from home he has been laboring in the Sacramento and Los Angeles conferences. He met with fair success, having made many friends. The California mission, he says, is in a very prosperous condition. He returned to this city on the 5th of this month, feeling well in every respect.

Elder Samuel Schwendman of Teton City, Idaho, has come back from a mission to Switzerland. The first 13 months he labored in Neuchatel and Chaux de Fonds conferences, and the balance of the time in the Swiss central branch. He was set apart on April 22, 1898, and left the next day. He returned to Salt Lake on his way home Nov. 7. The mission, he says, is in a prosperous condition.

Elder Adolph Bergen, of West Jordan, Salt Lake county, returned home on the 3rd of this month, from a mission to Sweden, where he has been laboring in the Stockholm conference. He was set apart on the 9th day of September, 1898, and he says he enjoyed his labors very much. The prospects are promising in that part of the field.

Elder William A. Williams, of Provo City, Utah Co., was set apart on the 3rd day of March, 1897, for a mission to the Hawaiian Islands. The first two years he labored on the plantation on Laie, where he built a pumping plant for irrigation purposes. The cost of this plant was about \$10,000. He then went to the island of Hawaii, where he labored as traveling Elder in the Hilo conference for a year and a half, when he was released to return home. He arrived in this city on the 11th of this month. He says the mission is in good order. There were 322 baptisms the last year, and the Church is making rapid strides. The total membership is between six and seven thousand. Mrs. Elizabeth C. Williams was set apart at the same time as her husband for that mission. She visited the Hawaiian Islands. She has been a Relief society. There are now thirty-two Relief societies in the different

branches, all doing a good work. Sister Williams says the mission is in a prosperous condition, and that she enjoyed her labors very much.

Elder John A. Brown, of Wellsville, Cache county, returned on the 11th of this month from a mission to Great Britain. He was set apart on the 15th day of July, 1898, and has, during his absence, been laboring in the Sheffield conference. Elder Brown says he met with good success in the various districts where he was engaged. Elder James M. Horsey, of Soda Springs, Idaho, returned in company with Elder Brown. He has been laboring in the Sheffield conference most of the time and lately in Birmingham, where he has a number of relatives.

Elder E. W. Stringfellow, of Salt Lake City, returned home November 15, from a mission to Great Britain to which he was set apart September 7, 1898. The Nottingham conference was his field of labor. He enjoyed his mission very much. The prospects of the work in that field are very flattering.

Elder Albert Arrowsmith, of this city, returned on the 8th of this month from a mission to the Southern States, for which he was set apart on the 15th day of February, 1899. The first six weeks of his mission he presided over the Kentucky conference, and then he was called to preside over the North Kentucky conference, especially to open up the work in the cities. He remained there for three months, and then was called to the office at Chattanooga, where he engaged in literary work and other office duties. A couple of months were spent in Louisiana. Elder Arrowsmith states that his mission generally is in a good condition. Some outbursts of mobocracy are experienced, but the work is progressing. The Elders as a rule are enjoying good health.

Elder Thomas A. Waldo, of Bountiful, Davis Co., was set apart on the 2nd day of January, 1897, for the Hawaiian mission. During the latter part of his mission he was engaged in the Honolulu conference, and previous to that he labored in the island of Hawaii. He returned home on the 11th of this month, having spent an enjoyable and profitable time in the mission field.

Elder Alfred O. Van Dyke, of this city, returned home on the 3rd of this month from the Netherlands mission, for which he was set apart on the 23rd of March of the year. He has been laboring in Amsterdam, where he says he met with good success. He was called home owing to the serious illness of his father. The mission is in splendid condition.

Elder C. S. Buckwalter, of this city, was set apart on the 7th of September, 1898, for a mission to Great Britain. He labored principally in Derby, Leicester and Uttoxeter, in the Nottingham conference, and he reports that he met with fair success. He returned home on the 12th of this month.

Elder Orson Spencer Squires, of this city, was set apart on the 7th of May, 1898, for the Swiss mission. His labors have been performed in Geneva, Lausanne and Neuchatel. He says he enjoyed his labors and made many friends in these places. There are quite a number of Saints in the French speaking part of the republic. He returned home on the 11th of this month.

Elder Jos. M. Reeder arrived in Salt Lake City on the 11th of this month, returning from the British mission. He was set apart on the 5th day of August, 1898, and on his arrival in London he was engaged in the London conference, where he labored with success until released to return home.

The National Museum is in possession of a superb collection of the various editions of the Bible that have, in all ages and among nearly all peoples during the Christian era, transmitted the sacred word to mankind, says the Washington Times.

Among the many editions one notices a Syriac New Testament published in Hamburg, Germany, in 1664. The oldest Syriac version of the Bible is the Peshitta ("correct" or "simple"), the most accurate of the ancient translations. It is referred to in the commentaries of Ephraim, the Syrian, in the fourth century, and was already at that time an old book.

There is a copy of the Latin Bible, folio edition, printed by Anthony Koburger, Nuremberg, 1487. The Latin Bible goes back to a Latin translation made for the Roman Catholic church in the second century, and known as Vetus Italia, or "Old Italy." The present version, however, is due to St. Jerome (Hieronymus), and was made by him in the fourth century, and is known as the Vulgate. The translation is commonly called the Vulgate, a name which was originally given to the Septuagint. It is still the Bible of the Roman Catholic Church. An edition was printed by Gutenberg between 1450 and 1455, being the first important specimen of printing with movable types.

The Bible on exhibition in the National Museum is one of the twelve Colburn Latin editions. It is printed on 48 leaves, in double columns, with fifty-one to fifty-three lines to the column. It has no title page, signatures, catchwords or initials. The initial letters of paragraphs are printed by hand. On the top of the first page is written in ink: "Societatis Jesu Monachi." In the middle of the page, "Approbata 1724." The initial letters of the text are printed by hand. On the top of the first page is written in ink: "Societatis Jesu Monachi." In the middle of the page, "Approbata 1724." The initial letters of the text are printed by hand.

The preparation of a new English Bible was decided upon at a conference held at Hampton Court, January, 16th and 18th, 1604. In that year King James I. issued a commission to fifty-four divines to undertake the work. It was not begun, however, until 1607, when seven of the original number had died. The forty-seven survivors were divided into six committees, two of which were to undertake the work at Westminster. In 1610 their work was completed and then revised by a committee of six. Although universally known as the "Authorized Version," the word "authorized" is not in the title. The first edition was printed by Robert Barker in 1611.

A photograph of a couple of pages from the famous English version of the Bible, in the possession of the National Museum, is also seen. The original copy (which is not on public view) was obtained from King Henry VIII. by Thomas Cromwell, and was presented to General Grant. This English version was made in the fourth century, probably by Frumentius, the Apostle of Ethiopia. It has been preserved in the National Museum, in addition to the canon, a large number of apocryphal books.

The collection contains also a Hebrew Bible, printed at Constantinople, 1524-25, a Hebrew Bible, the first American edition in that language, published in Philadelphia in 1814; the first American edition of the Greek Testament, printed by Laish Wealden, New Testament, published in 1826; the first edition of the Greek Testament with hundreds of the texts for his sermons marked in his own handwriting. Francis Asbury, it will be recalled, was the first Bishop of the Methodist church ordained in America. He was born in Staffordshire, England, in the year 1756, and died in Virginia in 1836. There is a facsimile of John Wesley's Bible, pocket edition, published in 1780. This Bible was condemned for its inaccuracies immediately upon its publication; also a copy of Tyndale's version of the New Testament. Tyndale was a disciple of Martin Luther. A New Testament translated by Constantine Tischendorf, Leipzig, 1859, Vol. 1000, of the Tauchnitz series, was deposited by Dr. B. Brown, Godes, who has contributed several other volumes to the collection. This translation was based on the labors of Tischendorf in revising the Greek text, which he was enabled to do owing to his labors in the Sinaitic Codex. The edition is said to point out many errors in the "Authorized Version," and have paved the way for the "Revised Edition."

A copy of the Old Testament in the Spanish language, printed in Amsterdam, Holland, in 1661, is notable in some respects. The first edition of this translation, in the year 1661, is the sixteenth century. It bears the

title, "The Bible in the Spanish Language, Examined by the Inquisition with the Privilege of the Duke of Ferrara." It is, therefore, generally known as the "Ferrara Bible." The copies of this translation are divided into two classes, one appropriate for the use of the Jews, the other suited to the purpose of Christians. This translation is extremely literal and has indicated with great accuracy the words which are in the original Hebrew, equivalent or capable of different meanings.

A copy of the "Four Gospels" printed in the Fiji Islands in 1847 is a monument to modern missionary work. It is also seen a photograph copy of the manuscript of the Septuagint, the original of which is ascribed to 300 B. C. (The original is an Egyptian papyrus and is now in Vienna. It consists of sixteen sheets, written on both sides, and contains the greater part of Zechariah from the fourth chapter, and part of Malachi and the words which are in the original Hebrew, equivalent or capable of different meanings.)

A copy of Luther's Bible, German translation, edition of 1534, is a valuable specimen. The original manuscript appeared in 1523 and 1522. The complete Bible appeared in 1534. Previous to Luther's version there were in use at least ten distinct German versions, literal translations of the Latin Bible.

A "Codex Alexandrinus," printed in type to represent the original manuscript and published in London in 1816, is an interesting feature of the collection. This facsimile of the Alexandrian or Egyptian text of the Bible appeared in four volumes, the first three containing the Old Testament and the fourth the new. The original manuscript from which the reprint was made was presented to King Charles by Sir Thomas Roe, who had received it from Cyril Lucan, patriarch of Constantinople. It is now in the library of the British Museum, whither it was transferred in 1752. It is written on parchment in uncial (capital), without division of chapters, verses or words. Tradition traces the writing of the manuscript to the first century, but it is now generally assumed to date from the fifth.

A striking specimen of the universality of tongues in which the sacred Scriptures have found the lasting expression of type is the facsimile of Eliot's Indian Bible. It is the Natick dialect and the original was published in Cambridge, Mass., between 1661 and 1663. This was the first Bible printed in America.

There is seen a facsimile of the "Lecester Codex" of the New Testament, the original being preserved in the archives of Leicester, England. It is usually ascribed to the fourth century, although it is the opinion of Prof. J. Rendel Harris that the manuscript is of Italian origin and of the fourteenth or even the fifteenth century.

There is a copy of "The Gothic and Anglo-Saxon Gospels" with the Vulgate, by Wycliffe and Tyndale, London, 1605. The Gothic version was made up in the fourth century by Bishop Ulfilas (born 284 A. D., died 381). It is said to have been a complete version, with the exception of the last few chapters. It was probably transcribed about 269 A. D. Only fragments are preserved in the "Codex Argenteus," or "Silver Book," in the library of the university of Upsala, Sweden. The Anglo-Saxon version was begun by King Alfred, who translated the Psalms in the ninth century. John Wycliffe (born 1324) either translated the whole Bible into English from the Latin or collected previous translations. The first English version extant was made by an unknown person about 1250, two copies being preserved, one at the Bodleian Library, the other at Christ Church College, Oxford. Wycliffe's Bible was suppressed when published.

A Greek and Latin New Testament of Erasmus, Editio princeps, printed by Frobenius in Basle, 1516, is a precious specimen. The edition of the Greek New Testament by Erasmus was the first ever to be published, and became, with a few modifications, the received text. Among other notable copies of the sacred Book may be noted Thomas Jefferson's Bible with numerous marginal notes in the great statesman's own handwriting; a facsimile of Cromwell's "Soldiers' Bible," pocket edition. It will be recalled by veterans of the civil war that facsimile of this edition were sold to the Northern troops. The smallest Bible ever printed is here to be seen, and the ponderous one used in Jewish synagogues, together with many other rare editions, which will at once delight the students and instruct the many.

How to Treat a Troublesome Corn. To remove a troublesome corn or bunion: First soak the corn or bunion in warm water to soften it, then pare it down as closely as possible without drawing blood and apply Chamberlain's Pain Balm, rubbing it in thoroughly for five minutes at each application. A corn plaster should be worn for a few days, to protect it from the shoe. As a general liniment for sprains, rheumatism, and rheumatism, Pain Balm is unequalled.

IF YOU WISH TO ADVERTISE IN NEWSPAPERS ANYWHERE AT ANYTIME Call on or Write E. C. DAKES' ADVERTISING AGENCY 64 & 65 Merchants' Exchange SAN FRANCISCO, CAL.

REACHING THE FAMOUS HOT SPRINGS, ARIZONA "The Grand Old America," also direct route to KANSAS CITY, ST. LOUIS and all points East. For information address E. J. FLYNN, H. B. ROOSER, T. P. A., C. F. & P. A., H. C. TOWNSEND, U. P. & A., St. Louis Mo.

REACHING THE FAMOUS HOT SPRINGS, ARIZONA "The Grand Old America," also direct route to KANSAS CITY, ST. LOUIS and all points East. For information address E. J. FLYNN, H. B. ROOSER, T. P. A., C. F. & P. A., H. C. TOWNSEND, U. P. & A., St. Louis Mo.

REACHING THE FAMOUS HOT SPRINGS, ARIZONA "The Grand Old America," also direct route to KANSAS CITY, ST. LOUIS and all points East. For information address E. J. FLYNN, H. B. ROOSER, T. P. A., C. F. & P. A., H. C. TOWNSEND, U. P. & A., St. Louis Mo.

REACHING THE FAMOUS HOT SPRINGS, ARIZONA "The Grand Old America," also direct route to KANSAS CITY, ST. LOUIS and all points East. For information address E. J. FLYNN, H. B. ROOSER, T. P. A., C. F. & P. A., H. C. TOWNSEND, U. P. & A., St. Louis Mo.

REACHING THE FAMOUS HOT SPRINGS, ARIZONA "The Grand Old America," also direct route to KANSAS CITY, ST. LOUIS and all points East. For information address E. J. FLYNN, H. B. ROOSER, T. P. A., C. F. & P. A., H. C. TOWNSEND, U. P. & A., St. Louis Mo.

REACHING THE FAMOUS HOT SPRINGS, ARIZONA "The Grand Old America," also direct route to KANSAS CITY, ST. LOUIS and all points East. For information address E. J. FLYNN, H. B. ROOSER, T. P. A., C. F. & P. A., H. C. TOWNSEND, U. P. & A., St. Louis Mo.

DENVER & RIO GRANDE R. R.

"Scenic Line of the World."

TIME CARD.

EFFECTIVE SEPTEMBER 23, 1900.

For Ogden, 7:15 a.m.	For Salt Lake, 7:15 p.m.
For Salt Lake, 8:30 a.m.	For Ogden, 8:30 p.m.
For Provo, 9:45 a.m.	For Ogden, 9:45 p.m.
For Ogden, 10:30 a.m.	For Salt Lake, 10:30 p.m.
For Salt Lake, 11:30 a.m.	For Ogden, 11:30 p.m.
For Provo, 12:30 p.m.	For Ogden, 12:30 p.m.
For Ogden, 1:30 p.m.	For Salt Lake, 1:30 p.m.
For Salt Lake, 2:30 p.m.	For Ogden, 2:30 p.m.
For Provo, 3:30 p.m.	For Ogden, 3:30 p.m.
For Ogden, 4:30 p.m.	For Salt Lake, 4:30 p.m.
For Salt Lake, 5:30 p.m.	For Ogden, 5:30 p.m.
For Provo, 6:30 p.m.	For Ogden, 6:30 p.m.
For Ogden, 7:30 p.m.	For Salt Lake, 7:30 p.m.
For Salt Lake, 8:30 p.m.	For Ogden, 8:30 p.m.
For Provo, 9:30 p.m.	For Ogden, 9:30 p.m.
For Ogden, 10:30 p.m.	For Salt Lake, 10:30 p.m.
For Salt Lake, 11:30 p.m.	For Ogden, 11:30 p.m.

Three personally conducted tourist or family weekly excursions to New York City and Boston via Chicago or St. Louis. For rates, descriptive pamphlets and all information apply to any Ticket Agent or to S. K. HOPPER, B. F. NEVINS, G. F. & T. A., General Agent, Salt Lake City. H. M. CUSHING, Trav. Pass. Agt.

Direct Route to Chicago

CHICAGO-UNION PACIFIC & NORTHWESTERN LINE

FASTER than any other route. "THE OVERLAND LIMITED," equipped with Pullman Sleeping Cars, Buffet Smoking and Dining Cars, meals "a la carte," LEAVES SALT LAKE CITY AT 12:30 p. m. DAILY. The Chicago Special leaves Salt Lake every evening at 6:30. First class equipment, including Free Reclining Chair Cars. The Atlantic Express leaves at 6:50 a. m. For tickets and reservations apply to ticket agents, or address C. A. Walker, Gen'l Agent, Chicago & North-Western Ry., 206 S. Main St., Salt Lake City.

SIX MILLION DOLLARS SPENT BY THE UNION PACIFIC

Fullman Palace and Ordinary Sleepers. Dining, Library and Free Chair Cars. In improving what was originally the finest track in the West.

A comparatively straight and level roadbed ballasted with dustless Sherman Granite rendering possible the highest rate of speed together with the greatest degree of safety. The maintenance of the work must be seen to be appreciated.

WHAT DOES IT MEAN? Solid comfort, security and pleasure to our patrons.

ARE YOU GOING EAST? If so you cannot afford to go via any other than the ROYAL HIGHWAY. Further information on application personally or by letter to F. B. CHROATE, General Agent, Salt Lake City.

THE IMPERIAL LINE.

ILLINOIS CENTRAL RAILROAD

MISSISSIPPI VALLEY ROUTE

DOUBLE DAILY SERVICE.

Wide vestibule equipment, "new throughout." Dining Cars, Free Chair Cars, Sleeping Cars and Buffet Library Smoking Cars. Ask Ticket Agents for tickets via

ILLINOIS CENTRAL RAILROAD

For pictures and notes describing this new route, apply to DONALD ROSE, Commercial Agent, 75 West Second South Street, Salt Lake City.

LEAVE SALT LAKE CITY:

No. 6—For Grand Junction, Denver and the East.....	8:30 a.m.
No. 6—For Provo, Grand Junction and the East.....	8:15 p.m.
No. 6—For Provo, Grand Junction and all points East.....	8:20 p.m.
No. 6—For Ogden, Provo, Grand Junction, Heber, Mt. Pleasant, Mant, and all intermediate points.....	7:50 a.m.
No. 6—For Eureka, Payson, Heber, Provo and all intermediate points.....	5:00 p.m.
No. 5—For Ogden and the West.....	9:45 a.m.
No. 5—For Ogden and the West.....	11:00 p.m.
No. 5—For Park City.....	8:00 a.m