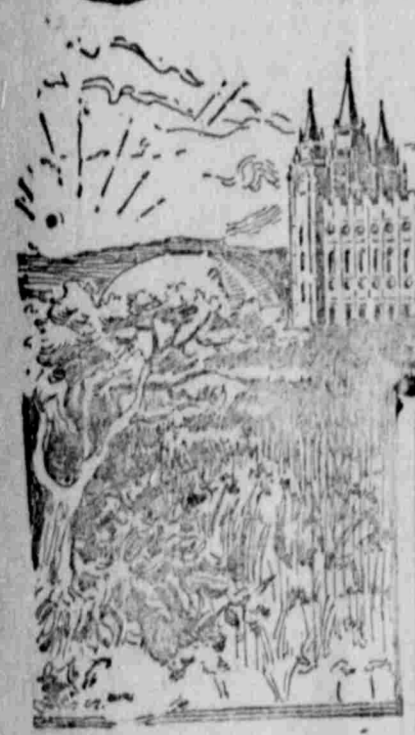


CHURCH INTELLIGENCE



THE MISSIONARY FIELDS

In Missouri.
617 East Eighth Street,
Kansas City, Mo., Jan. 2, 1900.

To the Editor:
We have nineteen earnest workers laboring in this state endeavoring to the best of their ability to place the true gospel of Jesus Christ before the people for their acceptance or rejection. Your writer has spent most of the winter in Kansas City, together with four other Elders. We have made a great many friends, and have organized a thriving Sunday school here, with a theological and a primary class. At present we have enrolled about thirty members and have good prospects for more. As yet we have no church or hall to meet in, but through the kindness of one of our friends we have the use of his house for Sunday school and meeting every Sunday. Besides, this place we have been granted the use of two other houses to hold meetings in during the week.

Although public sentiment has run quite high against us, yet I am pleased to say that instead of injuring the cause it has aroused and is arousing the inquisitive public mind, and that people with honest intent are searching for knowledge from a "Mormon" standpoint. But when one pauses and considers the conditions of the world he is forced to the conclusion that it is no wonder that the public mind is so embittered against our people and the cause we represent, as we find evidence on every hand during our travels that this hatred has been and is instilled in the children from infancy. They have been taught by parents and teachers that we are a wicked and bloodthirsty people.

I have seen scores of little children that have a dread of a "Mormon" and of Utah, and upon questioning some of them have heard them say "the Mormon will kill people." I am pleased to say that a great deal of this prejudice and false information is being allayed and stamped out; in fact I can see a marked change in Missouri the few months that I have been here. There is a growing disposition to investigate what we teach, and a belief by a great many that the pure and beautiful evergreen tree of the Christian faith will return and build the Temple at Independence.

While at Independence a few days ago I heard gray headed men, and they not of our faith, say that they were looking forward to the time when they should see our people at work building the Temple in their midst. One that is conversant with the past history of our people and is now traveling about the center Stake of Zion, can not help but acknowledge the hand of God in the shaping of the future of His people.

Although separated from home and loved ones, our work is a pleasure to us, and we enjoy the holidays. Christmas was celebrated by us in thanksgiving and feasting. Numerous invitations were received from friends asking us to take Christmas dinner with them. It is needless to say that we could not accept all, but the Christmas mail was rather large, all greeting us with tokens of love and friendship.

Our Christmas entertainment came off at the residence of Brother and Sister Pietts. An excellent program was rendered, all taking an active part in the rendition thereof. Afterwards Santa Clause proceeded to the beautiful evergreen tree of the adornments and distributed the gifts to the anxious lookers on. Good old Santa forgot none. It would have caused even the heart of old baby to leap with joy could he have beheld the beaming countenances and flashing eyes of the Sunday school children while they were receiving their Christmas presents.

People wishing us to call upon their relatives and friends that live in this State, please address
JACOB N. LARSEN,
President of Missouri Conference.
Butte, Mont., Jan. 3, 1900.
To the Editor:
Since the last communication from our conference, some changes have taken place:
On the evening of Jan. 1st a farewell party was given by Elder Christian Willardson, our conference president. A very enjoyable time was had. He has been released from the Butte conference and appointed to preside over the Anacosta conference. The Saints and Elders, all feel sorry to see their co-laborer leave them, but they submit to the will of God. A very able Elder, Brother Hyrum Monson, of Richmond, Utah, has been appointed to fill the vacancy caused by the release of Elder Willardson. The Elders now laboring in the Butte conference are Hyrum Monson, N. P. N. Hansen, Lewis Whimpey, C. F. Jensen, H. B. Hawkes and J. H. Collett. They feel well and rejoice in the privilege given them of spreading the truth.

A great deal of good has been accomplished in this conference the last year. Butte branch has fifty-six members in full fellowship, while last year it only had about thirty. The branch is presided over by Elder Christian Johnson, a very exemplary man. The Sunday evening meetings are well attended. The "News" is one of our most welcome visitors, and is read with interest. I am your Brother,
N. P. N. HANSEN.
In the North Carolina Conference.
Raleigh, N. C., Jan. 4, 1900.
To the Editor:
At our conference held in the open air in the hotel where most of the Elders were meeting, on the 4th and 5th of Nov., 1899, I was appointed to labor with Elder Jos. P. Emery, of Salt Lake City, in the capital city, Raleigh, of North Carolina. But before going to our field of labor, under the direction of the Spirit we took a trip to Ayden, Pitt county, N. C., where I was treated by Dr. C. T. Case for a nose cancer, which had fastened its rapidly spreading roots upon my left cheek, one even nearly reaching my throat. Being stim-

ulated by the faith and prayers of the nation, and fasting and prayer on my own part, I had no doubt that it would be successfully removed.

We lost but little time from our regular labors, and after three days' treatment we returned to Raleigh, N. C., calling at our president's office, Goldsboro, Wayne Co., N. C. At my request five of the servants of God administered unto me, and we were moved to tears of joy and gratitude because of the divine power of the Holy Ghost present. It has been a wonder and marvel to those of many friends who saw me when I was removed, and the place healed up. I have enjoyed splendid health ever since.

This city of Raleigh used to be called the City of Oaks. Before civilization approached it abounded with great and numerous oaks. But after becoming a place of prominence I understand it was called Raleigh in honor of the man who first settled here. It has now past its 100th birthday, having a population of 20,000, 11,000 of which are white, and 9,000 colored. There are some very fine up-to-date buildings. The postoffice is in a fine, spacious building. There is a novel museum here, which is full of relics and curiosities of North Carolina, including the skeleton of a huge whale. There is also a relic of the late war, a Spanish gun, which was captured and presented by the officers of the ship Raleigh. It takes a promising start. The capitol is a lovely building. There stand the statues of George Washington and Jefferson. On the grass and among the surrounding trees are some very fine running to and fro unmolested. The old home of President Johnson is still well preserved. We had the privilege not long since of visiting through the State, which I must say is a credit to the people of North Carolina. We were treated very courteously, being shown through the male wards and departments by gentlemen, who explained, as we arrived at the dance hall and theater, that the inmates were allowed to have amusements and recreation twice a week, the music being furnished by themselves. We were then introduced to a lady who took us through the female ward, and departments. Everything was neat and clean, and seemed to be in good order. Some of us went out to see the city, and we were sitting upon benches, others walking, while others were busy raking up leaves, and cleaning up.

Some of us have visited the mayor and chief of police, commissioners and others, but are not allowed any of the public houses. But we feel that our labors are not entirely in vain, as we have been able to do the good of the good Shepherd. It seems to me, when reflecting that if the great works which have been wrought by the power of God in Raleigh, as in all parts of the earth where the Elders of Israel go, had been seen in the dark ages, the people would have repeated in sackcloth and ashes, here of late and much speaking in tongues, with interpretations and many powerful manifestations of the Holy Ghost.

Ever praying for Zion's welfare, I
JAS S. BLAKE.

In the Georgia Conference.
Hawkinsville, Pulaski Co., Ga.,
January 4, 1900.
To the Editor:
I have been laboring in the State of Georgia for a little over five months. The Georgia conference is in a flourishing condition and is in a rich harvest. Our conference president, Elder W. D. Rencher, is now visiting among the Elders to encourage them in the work. I am enjoying my labors very much. The first three months I labored in Elbert county with Elder Joseph J. Facer, and we left many warm friends who are investigating our message. For a little while we have been in the field with Elder Justin M. Green. We have several kind friends, who are earnestly seeking after truth. The present agitation about Congressmen and B. H. Roberts, I believe, does more good than harm for the Elders, for we get to converse with many that otherwise we would be unable to reach.

The "News" is always a welcome visitor and helps to allay prejudice and make friends.
If John J. Barber, who emigrated from Chattanooga county, Georgia, to this country, were to see this article, he is requested to write to his cousin, W. G. Barber, whose postoffice address is Hawkinsville, Pulaski county, Ga.
Your brethren,
GEORGE A. MATTHEWS,
JUSTIN M. GREEN.

In Norway.
Christiansund, Norway, Nov. 26, 1899.
To the Editor:
Just one year ago today, having been set apart to perform a mission to Scandinavia, I parted from my home and loved ones, and started on the long journey to my field of labor.
After passing through the experiences incident to a journey of this kind, I, in company with Elder Reynor Ness, arrived at Christiansund, Norway, on December 2nd. The next day I was appointed by Elder C. H. Peterson to labor in the Trondhjem branch. Permission was granted me to stop over at Storø, while on my way to Trondhjem, and spend the holidays with my relatives and friends there.
I boarded the train for Trondhjem on the day of my appointment, and on the following morning arrived at the station of Storø, not more than half a mile from the place where, nearly fifty years ago, I first saw the light of day. The walk from the station to my old home I shall never forget. On each side of the road the snow was piled five or six feet deep, and the air was freezing cold. The thoughts that surged through my mind as I walked along that old familiar road, which I had not traveled for nearly thirty years, and where I last took leave of my dear old mother before coming to America, are beyond my power to describe.

About a year before my arrival here my mother died. She had hoped to have the privilege of seeing her son again, as before her death I had written her that I was coming to preach the Gospel to the people of this land. An accident prevented my going at the appointed time, and therefore I arrived too late to have the pleasure of seeing her again in this life.
About a stone's throw from my old home, now occupied by my brother and his family, I removed my hat, knelt down on the cold road and asked my Heavenly Father to bless me, to let His blessings rest upon my relatives and friends here, that they might receive me and the message which I carried, with kindness.

Arising, I entered the house. My reception and welcome were most hearty and earnest, and all the time I was there I was treated with the utmost kindness, not only by my friends and the people generally, but by those false ideas about the "Mormons" which they entertained were dispelled during my stay with them, which lasted about four weeks.

Continuing my journey to Trondhjem, I met Elder Jens Larson, president of the branch; his assistant, John P. Anderson, and a number of Saints.
I labored in Trondhjem and vicinity until conference, when all the missionaries went to Christiania. Here we had a good time both spiritually and temporarily. Norway was at this conference divided into three conferences—one in Christiania, one in Bergen and the other in Trondhjem. I was appointed, in connection with Elder Hyrum Nielson, to assist Elder N. P. Nielsen at the last named conference. We confined our labors to the city until the arrival of Christian Nielson, an energetic missionary from Utah, whom we traveled very extensively in the country south of Trondhjem, going through Byneset, Linstranden, Burvika, Holandset, Melhus, Kvoel, Horving, Støten, Soknesalen, Kestnebo and Opdal. We endeavored to visit every house, although many of them were a long way from the road. The people in most of these places informed us that no "Mormon" Elders had visited them for about twenty-five years. We had many conversations and sold quite a large number of tracts on this trip.

At the September conference in Trondhjem, Elder T. A. Fredericksen and myself were appointed to labor in this city. Christiansund is a town of about 15,000 inhabitants, not far from the place where so many fishermen were drowned last fall. Among those lost in the terrible storm were 125 from this place.
When we arrived here we found three members of the Church, and have since added two more.
There is an old couple here who live in two rooms of a house belonging to the city. They are members of the Church and are very kind and intelligent, making it a pleasure to be in their company. We have visited these people on several occasions, and have spent a great deal of time with them, and are otherwise enjoying ourselves. This did not seem to please the other tenants of the house. On November 12th, while we were sitting at the table, a policeman and a poor house commissioner entered and inquired if we were "Mormon" missionaries. On our answering in the affirmative, they informed us that they were not satisfied with our police to drive us out of there. We asked them why we were to be expelled, but they could not tell us. We conferred with them for some time, and bore our testimony to them, after which we took our departure. On Monday we paid a visit to the chief of police. He at first did not wish to see us, but we persisted, and finally he consented to call the next Thursday, as he would have to lay the matter of our visiting the old people before the poor house commissioner. On Thursday we called on him, and were met by one of his deputies, who told us that we could not meet with those people who were receiving free rent from the city. This was not satisfactory to us. After some argument and delay we were allowed to see the chief himself. We entered into conversation with him. I showed him some verses of Salt Lake City, which I had with me, and told him about Utah, her industries and resources and her people. Before we left we had his permission to go anywhere in the city, and he finally consented that we would not be molested. We are now treated with respect by the police, for all of which we are truly thankful to our Heavenly Father.

Through the kindness of my Heavenly Father I am enjoying my mission, and have been blessed with the best of health.

The "News" is always a welcome visitor. Your brother in the Gospel,
C. BUSATH.

RETURNED MISSIONARIES
Elder J. R. Chaffin, of Farmington, Davis county, was set apart on the 12th of August, 1898, for a mission to California. He spent eighteen months in the southern part of the State, and six months in Sacramento. He returned home on the 25th of December last, and reports the mission in good condition.

Elder Joseph S. Anderson, of Oak City, Millard county, was set apart on the 20th of April, 1898, for a mission to the Southern States. He labored in Virginia, but owing to poor health, was released, and returned home on the 5th of this month.

Elder J. S. Bergeson, of Louiston, Cache county, was set apart on the 18th of November, 1897, for missionary work in the Southern States. He returned from there on the 15th inst, and reports the mission in a prosperous condition. The Elders, he says, are

"So you've set up a hired girl!" said farmer Mueland to his son. "Your mother never had a hired girl. She worked early and late, and raised a family, hired girl indeed! Look at your mother, sir." "It's just looking at mother's hired son," "made me resolve that my children's mother should never look like her, worn old in her prime."

In the partnership of marriage women give twice as much as men. They give equal work, and give themselves, their very life. Children come. No chance for rest, work must go on. Inflammation, ulceration, debilitating drains and female weakness, undermine the health and shock the nervous system. In a few years the woman is worn out.

Women who have used Dr. Pierce's Favorite Prescription say that they can do their own work and keep their strength and good looks. It cures inflammation, ulceration, female weakness and unhealthy drains.

Sick women are invited to consult Dr. Pierce by letter, free of charge.
About two years ago my health became very poor from female weakness and troubles peculiar to my sex. I decided to buy a bottle of Dr. Pierce's Favorite Prescription and give it a trial. I took two bottles of the "Favorite Prescription" and I feel like a new woman. I feel strong and well, and I am glad to say that I have been doing my work with more satisfaction than I have ever felt before.

The People's Common Sense Medical Adviser, sent free on receipt of stamp, to defray expense of mailing only. Send 21 one-cent stamps for paper-bound edition, or 31 stamps for cloth. Address Dr. R. V. Pierce, Buffalo, N. Y.

PRESIDENT INAUGURATES CHURCH GOING.



This fine snap-shot at Mr. McKinley shows him leaving church after attending divine service with as many of his cabinet ministers and personal friends as accepted his invitation to go to church each Sunday morning in a body. The President's laudable object is to encourage the churchgoing habit among his associates.

meeting with fair success among the people.
Elder Joseph H. Fisher, of Meadow, Millard county, was set apart on January 31, 1898, for missionary labors in the Hawaiian islands. He has chiefly devoted himself to the building and repairing of churches and schoolhouses. He says the mission is flourishing. He returned to this city on the 17th of this month, feeling well after his mission.

Elder Walter Cluff, of Provo City, was set apart on the 13th of October, 1897, for missionary labors. He spent eight months in Colorado and six months in New Mexico, where, he says, he had an enjoyable time and received many testimonies to the truth of the Gospel. He returned home on the 15th of December last.

Elder J. Wesley Wintle, of Ogden, Utah, left his home on September 19, 1898, to labor as a missionary in Germany. He arrived October 1, 1898, at Hamburg, and was appointed to take up his labor in the City of Kiel. Here he spent five months. The last eight months of his mission were spent in the city of Hanover. He suffered from failing health, and was released. He returned home on the 13th of December last. He says the German mission is in a healthy and flourishing condition. While on his way home he had the pleasure of visiting the Holland mission and was infatuated with the picturesque land with its canals, windmills and dykes. The Holland mission he regards as one of the best he has seen during his absence.

Elder William Grantham, of American Fork which he has recently returned from the missionary field. He was set apart on Oct. 21st, 1897. He says the mission is in a very prosperous condition. He labored in southern Indiana.
Elder J. H. Nahlstitt, of Hooper, Weber county, who was set apart on the 14th of November, 1897, for missionary work in the East Kentucky conference, returned home on the 26th of December, last.

Elder William H. Heaton, of Orderville, Kane Co., was set apart on October 7th, 1897, to labor as a missionary in the Southern States. On his arrival at headquarters he was assigned to the North Texas conference. He says he was well treated by the people he visited. He returned on the 8th of this month, in company with Elder Brigham Hyer, of Richmond, Cache Co., who had been released on account of failing health.

The Crucifixion of Phillip Strong
By Rev. CHARLES M. SHELDON,
Author of "In His Steep, What Would Jesus Do?" "Mormonism, What's the Matter with It?" "The Story of the Lord's Supper," etc.
(Continued from page 20.)
pared with their loss of wages the very first day of idleness, there was a determination among the leaders that 15,000 men in the mills should all go out in the course of a few days if the demands of the men in the Ocean mill were not granted.

What was the surprise of every one in Milton, therefore, the very next day when it was announced that every mill in the great system had shut down and not a man of the 15,000 laborers who marched to the buildings in the early gray of the winter morning found entrance. Statements were posted up on the doors that the mills were shut down until further notice. The mill owners had stolen a march on the employees, and the big strike was on; but it had been started by capital, not by labor, and labor went to its tents or congregated in the saloons, sullen and gloomy, and as days went by and the mills showed no signs of opening the great army of the unemployed walked the streets of Milton in growing discontent and fast accumulating debt and poverty.

The trial of the man arrested for shooting Phillip came on, and Phillip and his wife both appeared as witnesses in the case. The man was convicted and sentenced to 15 years' imprisonment. It has nothing special to do with the history of Phillip Strong, but may be of interest to the reader to know that in two years' time he was paroled out and returned to Milton to open his old saloon, where he actually told more than once the story of his attempt on the preacher's life.
There came also during those stormy times to Milton the trials of several of the men who were arrested for the assault on Mr. Wintle. Phillip was also summoned as a witness in these cases. As always, he frankly testified to what

Oregon Short Line Railroad.

TIME CARD IN EFFECT OCTOBER 15, 1899.

ARRIVE.	
From Ogden, Chicago, Omaha, St. Louis, Kansas City and Denver.....	5:30 a. m.
From Ogden, Portland, Spokane, Butte, Helena and San Francisco.....	9:35 a. m.
*From Milford, Sackett, Provo, intermediate points.....	9:35 a. m.
From Ogden, Chicago, St. Louis, Kansas City, Omaha, Denver and San Francisco.....	3:00 p. m.
*From Garfield Beach, Tooele and Terminus.....	4:00 p. m.
From Tinto, Mercur and intermediate points.....	6:30 p. m.
From Provo, Logan, Brigham, Ogden and intermediate points.....	6:40 p. m.
From Ogden, Butte, San Francisco and intermediate points.....	7:40 p. m.

DEPART.

For Ogden, Omaha, Chicago, Denver, Kansas City, St. Louis, Omaha, Valley and intermediate points.....	5:00 a. m.
For Tinto, Mercur and intermediate points.....	7:00 a. m.
*For Milford, Sackett, Provo, intermediate points.....	7:45 a. m.
*For Garfield Beach, Tooele and Terminus.....	7:45 a. m.
For Ogden, Butte, Helena, Portland and intermediate points.....	9:45 a. m.
For Ogden, Omaha, Chicago, Denver, Kansas City, St. Louis and San Francisco.....	3:00 p. m.
For Ogden, Denver, Kansas City, Omaha, St. Louis and Chicago.....	6:40 p. m.
For Ogden, Butte, Helena, San Francisco and intermediate points.....	8:45 p. m.

*Trains south of Juab do not run Sundays.
*Daily except Sundays.
CITY TICKET OFFICE, Masonic Block, No. 100 West Second South Street.
D. E. BURLEY,
Gen. Traffic Manager.
W. H. BANCROFT,
Vice-President and General Manager.

THE PEOPLES FAVORITE

UNION PACIFIC OVERLAND ROUTE

LEAVE SALT LAKE CITY:

No. 6—The "Fast Mail" for Chicago, St. Paul, St. Louis, Omaha, Kansas City, Denver and Park City.....	6:00 a. m.
No. 2—The "Overland Limited" for Chicago, St. Paul, St. Louis, Omaha, Kansas City and Denver.....	11:45 a. m.
No. 4—The "Atlantic Express" for Chicago, St. Louis, Omaha, Kansas City and Denver.....	4:40 p. m.

ARRIVE SALT LAKE CITY:

No. 101—The "Fast Mail" from Chicago, St. Louis, Omaha, Kansas City, Denver and Park City.....	3:00 p. m.
No. 1—The "Overland Limited" from Chicago, St. Louis, Omaha, Kansas City and Denver.....	3:00 p. m.
No. 3—The "Pacific Express" from Chicago, St. Paul, St. Louis, Omaha, Kansas City and Denver.....	3:30 a. m.
CITY TICKET OFFICE, No. 201 Main St. Telephone No. 65. H. M. CLAY, General Agent.	

CURRENT TIME TABLE.

LEAVE SALT LAKE CITY:

No. 2—For Provo, Grand Junction and all points East.....	2:15 p. m.
No. 4—For Provo, Grand Junction and all points East.....	4:00 p. m.
No. 6—For Brigham, Lahti, Provo, Panguitch, Hatch, Blanding, Monticello and intermediate points.....	4:30 a. m.
No. 6—For Eureka, Payson, Heber, Provo and all intermediate points.....	6:00 p. m.
No. 2—For Ogden and the West.....	9:00 p. m.
No. 1—For Ogden and the West.....	9:45 p. m.
No. 4—For Park City.....	3:30 a. m.
No. 6—For Ogden, intermediate points and West.....	12:01 p. m.

ARRIVE SALT LAKE CITY:

No. 1—From Provo, Grand Junction and the East.....	4:30 a. m.
No. 2—From Provo, Grand Junction and the East.....	6:15 p. m.
No. 6—From Provo, Heber, Blanding, Eureka, Blanding, Monticello and intermediate points.....	2:30 p. m.
No. 2—From Ogden and the West.....	2:00 p. m.
No. 4—From Ogden and the West.....	7:25 p. m.
No. 6—From Ogden and points.....	8:35 a. m.
No. 7—From Eureka, Payson, Heber, Provo and intermediate points.....	10:05 a. m.
No. 4—From Park City.....	2:45 p. m.

TICKET OFFICE, 103 West Second South Street, (Postoffice corner).

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Three Carloads of Mantles and Grates.
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WRITE for prices and designs if you can't call. Salt Lake City.

IN THE HEART OF CHICAGO.

any member of the committee. He had the Union Passenger Station in Chicago, into which all Burlington trains run, is located in the very heart of the city.
The best hotels, the biggest business establishments, the largest theaters, are only a few blocks distant. To reach them it isn't even necessary to take a street-car.
To reach Chicago it is necessary to take the Burlington Route—that is, it is if you want the best there is. Two trains a day—the Chicago Special, leaving Denver at 2:50 p. m., and the Vestibule Flyer, leaving at 10:30 p. m.
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In self-defense. It is their most vigorous form of protest against the sharp, split nails that are driven into their feet to hold on their shoes. Misadventures often result as the result of the cold-iron and steel that is liable to follow.

Shearing Process

by which the fibres of metal are separated and can often be used apart with the original metal. This kind of nail can be easily distinguished by the rough edge along the side near the point.

Putnam Nails

are exclusively Hot-Forged and Hammer-Pointed, precisely like the old-fashioned hand-made nail. The process welds all particles of iron closely together and each nail is guaranteed to hold under Split, Silver or Break and is Absolutely Safe.

Examine the nails in your smith's shop box. If their edges are sharp and their heads "beetle" they are the Hot-Forged Putnam. If their edges are blunt and their heads "beetle" they are the cold-iron and hand-made.

Mason's ring, nickel plated, mailed on receipt of ten cents, in stamps or silver.

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