DESERET EVENING NEWS SATURDAY DECEMBER 8 1906

SOME CONTRIBUTIONS OF MORMONISM TO MODERN RELIGIOUS THOUGHT

A Lecture Delivered

BY ELDER B. H. ROBERTS.

On November 19. 1936. before the Sun R's: Club, New York, an Organization of Ponnent Man and Women to Foster Modern Thought and Free Ideas.

Mr. Chairman, Ladies and Gentlemen: I esteem myself fortunate in having this opportunity of addressing you under the auspices of the "Sun Rise club." In passing, permit me to congratulate the membership of the club upon the name you have chosen for your organization. We are standing at the beginning of a day in this twentieth century that will be geat in its achievements, not only in material things, but in the enlargement of human sympathy, brotherhood and intellectual freedom; and I know of no more fitting symbol for this new day than the "rising sun."

It surely is an evidence of your broadmindedness that you have invited the representative of so unpopular a faith and people as I represent to discuss in your presence some of those truths we regard as so important, so necessary for man to know. And in behalf of my people in New York, and is the west, and also on my own account, I thank you. With so much of preliminary, I proceed to the subject of the evening,

MORMONISM'S CONTRIBUTION ON THE SUBJECT OF REVELATION.

To properly appreciate the contribuat Mormonism has made to this department of religious thought, it will necessary to call attention to the vailing orthodox Christian views upon the subject of revelation in the sarly decades of the nineteenth cen-

Whatever of differences existed among Christians on other subjectsand their disagreements were legion, of them fundamental-there was substantial agreement among them on the subject of revelation; and the consensus of their opinions was to this effect: While all agreed that in anclent times there was almost a continuous stream of revelation, and an almost unbroken succession of inspired men called prophets, to whom God in a variety of ways revealed God in a variety of ways revealed Himself-by face to face communion as a man might talk to his friend, by as a man might talk to his friend, by the visitation of angels, by audible words spoken, by impressions that re-suited in a certain exaltation of mind-while in all these ways God had re-vealed Himself in times past to the fahers, revelation had now entirely reased. The sacred volume of Scripture are completed, scaled and forever mas completed, sealed and forever closed. God had spoken His last word. The awful voice of prophesy would no more be heard. The world had seen its last prophet. This doctrine limited the revelation of God to the books of the Bible, to the Old and New Testaments. "Are the books composing the old and New Testaments the only Old and New Testaments the only books of divine authority in the world, a question submitted in writing to Alexander Campbell during his great jebate with Robert Owen on Christianity, in 1829, Mr. Campbell said:

answer emphatically yes." In doing so be voiced the views of all Christendom at that time, and of orthodox Chrisdom up to this day. Iormonism contravened all this by

Morme ouncing, first, a new revelation from Ged to Joseph Smith, as early as 1823; second by proclaiming the existence of another volume of Scripture, viz., the Book of Mormon. This book, since it gives an account of the hand dealings of 6of with the ancient races on the two great American continents - an ac-count of the ministry of the wise men

passage that by "kingdoms" the pro-phet does not mean groups of people large or small under the reign of a king, but substances, matter under the dominion of law; as if he had

said: There is no space in the which there is no substance, or matter under the dominion of law; and, there is no sub. stance in which there is no space. There can be no doubt but that in this affirmation of the correlative exis. tence and infinite extension of space and substance the Mormon prophet anticipated the now settled conclu-sions of our modern scientists. Let us contemplate this a moment. What is between us and the sun in a direct line? We answer, space. That is to say, extension; for we no longer as-sociate the term "space" with "vacu-

Say, extension; for we no longer as-sociate the term "space" with "vacu-um." How much space between us and the sun? The astronomers say 92,000,000 miles. And what is on the other side of the sun in a direct line from us? Space, Ninety-two mil-lions of miles of it? Yes; and if you were to multiply 92,000,000 of miles by 92,000,000 you would not then reach the outside curtains where "space does not extend." in a direct "space does not extend," in a direct line from us beyond the sun. You may make your measuring wand of what length you choose-may as well make it a thousand millions of miles as a foot rule, but neither by measur-ing wand nor conceivable thought can you get where space does not continue and substance extend beyond any point you may fix upon. The opposite thought is inconceivable; and there-fore is this conception of the correlative existence of substance and space set down in scientific thought as a necessary truth. The value of this doctrine as affect.

ing modern religionus thought will appear when I call your attention to the fact that it necessarily brings God into the world; that is, into the universe; since there is nowhere else that He can be. This everywhereness of space and substance teaches the imminence of God in the world now, today; and is utterly destructive of the idea of an "absentee God," to horrow a phrase of John Fiske's, "Who once manufactured a cosmic machine capable of run-ning itself," and then stood outside of it to "see it go." In the light of this doctrine and the discoveries and deductions of science which go far towards establishing its truth, orthodox Christians of this generation may not sing with so much rapture as did the orthodox Christians of a

generation ago-Beyond the bounds of time and space Look forward to that heavenly place The Saints' secure abode."

No; God exists in the world today as completely as at any time past, and is giving it form and fashion as suits His divine purpose. The Mormon idea of this imminence of God in the world is stated in the following passage: "He is in the sun and the light and the power thereof by which it was made, as also He is in the moon and

made, as also He is in the moon and is the light of the moon and the pow-er thereof by which it was made. And the earth also, and the power thereof; even the earth on which you stand. And the light which now shineth which giveth you light, is through Him who enlighteneth your eyes, which is the same light that quickeneth your understandings; which light proceed-eth forth from the presence of God to fill the immensity of space. The light which is in all things, which giveth light to all things are governed;

tain bounds and conditions." That is to say, law itself is subject to law. This idea the late Henry Drummond, the author of "Natural Law in the Spirit-ual World," declared to be one of the most striking generalizations of recent science to quote verbatim: "One of most striking generalizations of recen-science, to quote verbatim: "One of the most striking generalizations of -recent science is that even laws have their laws." (Preface of above men-tioned work.) But Henry Drammond said this in 1893; the revelation pro-cluthing the Mormon doctrine of the

claiming the Mormon doctrine of the universal reign of law was published 60 years before, namely, in 1832. And further as to this new element in the doctrine of the universal reign of law. Science in propagating her principles demands the surrender of the doctrine of special providence in the affairs of the world, scoffs at what religionists call miracles and discredits the efficacy of prayer. This attitude of science, however, arises from the current er-

roneous conception respecting mira-cles; which, roughly speaking, are regarded as events contrary to law, or special providences in derrogation of natural law. This, however, is not the right view of those interpositions of divine providence recorded in the Scrip-tures. They are not events contrary to law, but the application of higher laws to given conditions, by which the natural order of things seem to be re-versed. To illustrate the principle: If the marher of things seem to be re-versed. To illustrate the principle: If the marher of 200 years ago, when running before the wind, with all his canvass spread and the ocean currents canvass spread and the ocean currents in favor, had suddenly come upon one of our modern ocean steamers run-ning directly against the wind and the ocean currents, without the help of salls, and yet making greater speed than a salling vessel, with both wind and ocean currents in her favor, he would have declared the event a mir-acle-an event contrary to natural law, an event in contravention of all natural forces. But is it so? We of modern forces. But is it so? We of modern days know better. We know the event days know better. We know the event is produced by the enlistment of forces in the service of man unknown to our fellow men of 200 years ago; and that in it there is nothing contrary to law, but that to produce it, natural laws are strictly adhered to throughout. So in relation to the so-called miracles of Scripture, they result from the ap-plication of laws which limit and gov. of Scripture, they result from the ap-plication of laws which limit and gov-ern the few minor laws known to us-laws of nature, of which we speak so much and know so little. Thus Mormonism, though proclaiming the universal reign of law, does so in a manner as not to exclude the possibility of God's providences in the world or

of God's providences in the world, or to discredit the utility or efficacy of prayer. A thought that will be worth the while of both science and orthodox Christianity to consider.

IV-ON THE NATURE AND SCOPE OF MAN'S SALVATION.

To appreciate the contirbution of Mormonism to this subject, it will be necessary to call attention to the views entertained upon it in the early decades of the nineteenth century, be-fore the advent of Mormonism. It may be difficult to generalize in one view the ideas of Christendom upon this subject; but the following statement will cover the essential ideas and will, I believe, be recognized as fair to or-thodox Christians of that period. And, for malter of that, to orthodox Chris-tians of today.

For man in the future in Christian thought of the period of which I speak, there existed but one of two states and places-heaven or hell; and heaven and hell, be it remembered, were regarded respectively as a condition and a place Heaven was a state and a place, Heaven was a state and a place of glory, peace, rest and joy. The glory unspeakable; the joy enduring forever, Hell was a state and place of endless

misery, sorrow and suffering; not the least of which suffering was to be the most frightful physical torture the with of man can conceive; and this suffer-ing was to be without end as to its continuance and without mitigation as to its severity. Time might come and time might go, but this torture un-diminished went on forever. If one gained heaven, even by ever so small a margin, he entered upon a complete possession of all its unutterable joys, equally with the angels and the holiest of saints. If he missed heaven, even by ever so narrow a margin he mar

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the doctrine of Mormonism isas the heathen is concerned—that where no law is given, men will be judged without law, that is, they will not be judged by the law, but will stand within the circle of the mercy of God, and there is hope, may, assurance, of ultimate redemption and salvation for the heathen.

the heathen. And as for infants dying in infancy, or before arriving at years of account-ability, the mercy of God claims them wholly. They are redeemed from the consequences of Adam's transgression by the atonement of Christ, and being without sin themselves, the law against on heat no define unon them, and they sin has no claim upon them, and they are saved to the uttermost without baptism or anything else whatsoever. Upon this subject of the future of man, instead of postulating two states and places in one or the other of which men will exist in time to come. Mormonism teaches that there are many kingdoms of the Falher in which men may live, each in a sphere suitable to his nature, dis-position and the degree of his develop-

ment-you moderns would say-suitable to the state of his evolution. It teaches that as there is one glory of the sun, another of the moon, and another of the stars, so in future men will exist in varying degrees of glory; that as the stars of heaven differ in infinite degrees of brightness, so also will men in the future exist in places and states o infinite variety, corresponding to the infinite variations of their intelligence knowledge, tastes, acquirements, inelinations, and aspirations. In other words environments will correspond to nature, with always the possibility present of both improving the nature and the environments, until a fullness of joy is attained by each intelligent entity-by each man.

V-THE MEANS OF MAN'S SALVA ON-APPLIED KNOWLEDGE-CHARACTER BUILDING.

Just a word as to the means by which man's salvation is to be secured. Ou Mormon Prophet taught that "What Our ever principles of intelligence men at-tain to in this life will rise with them in the resurrection; and if a person gains more knowledge and intelli-gence in this life through his diligence and obedience than another, he will have so much the advantage in the world to come." And again: "It is will impossible for a man to be saved in ignorance.'

It follows therefore, that a man It follows therefore, that a man is saved no faster (and only to the extent) that he gains knowledge. I may pass without remark the fine incentive there is in all this for the acquirement of here the solution of the solution in the solution of the solution of the solution of the solution in the solution of the solution of the solution of the solution in the solution is solution in the solution is solution in the solution in the solution in the solution is solution in the solution in the solution in the solution is solution in the solution in the solution in the solution is solution in the solution is solution in the solution in the solution is solution in the solution is solution in the solution in the solution is solution in the solution in the solution is solution in the solution is solution in the solution is solution in the solution is solution in the solution in the solution is solution in the solution in the solution is solution in the solution in the solution in the solution is solution in the solution in the solution in the solution is solution in the solution in the solution in the solution in the solution is solution in the solutin the solution in the solutin the soluti knowledge. As also the refutation there is in this doctrine of the idea that Mormonism is based on ignorance, and that its leaders are unfriendly to edu-cation. With all this, I have nothing to

do here, however, I am concerned now only with the idea of how this boldly original Mormon doctrine affects the future state of man—how it contributes to his salvation. In what follows, it must not be understood that there is in any sense a discrediting of the redemption wrought out for man by the life and work of Christ. The atonement made by His was essential to the the salvation of man, but the discussion of that subject is out of the question here; what I desire to do is to call attention to what is necessary for man to do under the atonement of Christ, that is, taking Christ's redemption work for granted, and that His atonement is both necessary and an accomplished

both necessary and an accomplished fact. Christ has done His work-what shall man do? If it be true that it is impossible for a man to be saved in ignoratice, and I assume that proposition will not be questioned, then it follows that a man to be saved must acquire knowledge. And let it be understood here, that knowledge that tends to salvation must be anylish workedge, but a man con-

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REDEMPTION OF CHERCH BONDS. SERIES A.

SERIES A. Salt Lake City, Utah, Dec. 5, 1905. Notice is hereby given that pursuant to the terms of the Bonds of the Church of Jesus Christ of Latter-day Saints, Loren-zo Snow, Truste in Trust, dated Decem-ber Jist, 1896, there being sufficient mon-ey in the Sinking Fund for that pur-pose, the following described Bonds of Series A, are hereby called for redemption on the 1st day of January, 1907, viz.: 10.00 Bonds Nos, 101 to 350 inclusive, 3250,056. Bonds must be presented to the under-signed Trustees on or after January 2nd, 1907, at the Deseret National Eank, Salt Lake City, Utah, with coupons Nos. If to 22 attached, and interest will cease on all above described Bonds on January 1st, 1907. LEWIS S. HILLS, DAVID ECCLES.

LEWIS S. HILLS, DAVID ECCLES. Trustees.

PROFATE AND GUARDIANSHIP NOTICES.

Consult County Clerk or respective sign-ers for further information.

ers for further information. IN THE DISTRICT COURT. PRO-bate Division, in and for Salt Lake Coun-ty, State of Utah. In the matter of the estate of Mary A. Waiker, Deceased. No-tice.—The pelition of Mary A. Cheeman, Jos. R. Waiker, Chaa. A. Waiker and Geo. R. Waiker, administrators of the es-tate of Mary A. Waiker, deceased, praying for an order of sale of real property of said decedent, and that all persons inter-ested appear before the said Court to show cause why an order should not be granted to sell so much as shall be neces-sary, of the following described real es-tate of said deceased to-will: Commencing at the northeast corner of lot 5, in block 40, plat "A." Salt Lake City survey. In Salt Lake City and County, Utah, and running thence south 1814 feet, thence west 185 feet, thence north 1815 feet; thence said 16 feet, of he place of beginning, containing 110 square rods. Also the north 11 rods of lot 7. In said block and plat, has been set for hearing on Monday the 17th day of December, A. D. 1908, at 10 cilcok a, m., at the County, Court House, in the Court Roem of said Court in Sait Lake City, Sait Lake Coun-ty, Utah. Witness the Clerk of said Court, with the seal thereof affixed this 4th day of

etc. For further particulars, and copies of articles to be bid upon, inquire of W. R. H. Paxman, Steward, at the Hospital. Elds must be sealed and marked "Bids for Supples," and addressed to the "State Mental Hospital," on or before December 13, 1905, Bids opened at 12 o'clock noon on said date. The Board reserves the right to reject any and all bids not advantageous to the State, or to accent any part of any bid.

State, or to accept any part of any bid. BOARD OF INSANITY, By D. H. Calder, M.D., Superintendent. Provo, Dec. 1, 1906.

DELINQUENT NOTICE.

H. Brown J. Butterworth.

Petersen

J. E. JAYNE. Secretary Dagmar Northwest Mining Co. DELINQUENT NOTICE. Victor Consolidated Mining Company, a Victor Consolidated Mining Company, a corporation, principal pince of business. Salt Lake City, Utah. Notico.-There are delinquent upon the following described stock on account of assessment No. 2 of 1% cents per snare, loyled of the lith day of October, 106, the several amounts set opposite the names of the respective shareholders, as follows: No. No. Cert. NAME. Shares, Aint,

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and prophets whom God raised up and set unto them; an account of the per-senal ministry of Jesus Christ among them after His resurrection from the dead, and departure from Judea—can appropriately be called the American whime of Scripture. The limitations of this occasion pre-

dude arguments in support of the reasonableness of this claim, and the inoduction of evidence in support of ; but I cannot refrain, in passing. the tailing attention to the fact that this volume of American Scrip-tra-if a reality, if true-is one of It enlarges one's views of the the most Justice and mercy of God. It makes it clear that He was mindful of the selfare and salvation of the nathe hemisphere as well as mindful the salvation of men in the eastern heisphere. He did not reveal His We satisfy the satisfy of the satisf pare, and leave those of the westhemisphere to perish in ignorance these important truths; but with of these a handed justice He made them own in the western world as in the nown in the western world as in the fastern world, that they, equally with their brethren of the east, might find God if happily they should seek after n, for He was not further removed om them than from the nations and a of the east, for they also were offspring. This, however, is but a stion by the way, not an argu-but I entertain the hope that Suggesti will tigation of this new volume of commend

ipture. In addition to these revelations ormonism proclaims the doctrine of intinuous revelation. Holding that there is no such thing as "a last word of God," in the sense that another will not be spoken: also that revela-tion, instead of being confined to one man, one family, one nation or one continent, is universal. It is existent in all ages; and in varying degrees. continent is universal. It is existent in all ages; and, in varying degrees, among all people. It is the teaching of the American volume of Scripture their, that "The Lord doth grant un-to all nations of their own nation and tongue, to teach His word; yea, in "isdom, all that Ho seeth fit that they should have." and again, "I com-mend all men that they shall write the words which I speak unto the laws and they shall write it; and I chall also speak unto the Nephites langient American races] and they ancient American races] and they half write it; and I shall also speak must write it: and I shall also speak into the other tribes of the house of larael, which I have led away and they shall write it; and I shall also speak unto all nations of the earth and they shall write it." It will not be denied, but this is a nobler con-ception of God's hand dealings with ception of God's hand dealings with men in respect to revelation than that men in respect to revelation than that of arthodox Christianity which at so many points it contravenes. This view of revelation is noble, generous, world-embracing, worthy of God. The orthodox view is so narrow as to be uterly unworthy of God. The ortho-dox view limits divine inspiration to the seers of the Hebrew race; the Morman view is so broad that it in-eludes all the great teachers of the torid among the God-inspired.

"The Bactrain, Samian sage, and "I who taught its right."

This is all I may here say on Mor-mon contributions in respect of reve-

R-ON THE IMMINENCE OF GOD IN THE WORLD-IN THE UNIVERSE.

In a revelation received in 1832, Smith announced the follow-

There are many kingdoms: for there is no space in the whitch there is no kingdom: and there is no king-dom in which there is no space, either is reater or a lesser kingdom." It is clear from the context of the

law by which all things, which is the law by which all things are governed; even the power of God who sitteth upon His throne, who is in the bosom of eternity—who is in the midst of all things." Again, "the elements are the tabernacles of God; yea, man is the tabernacle of God, even temples." Now, of course, it is to be under-stood here that when our revelations

stood here that when our revelations speak of the elements being the taberspeak of the elements being the taber-nacle of God, and of His being as a light filling the immensity of space, reference is not made to God as an individual—as God the Father---or to Jesus Christ as a per-son; but reference is had to that spirit or influence, or power, emanating from them and other divine personalities, and extending out into and filling the immensity of space: As the light of immensity of space: As the light of the sun penetrates by its rays some portions of space. What is really meant is the spiritual presence of God through all matter, and space, and light, and in the souls of men.

These conceptions respecting the im-minence of God in the world make clear and rational the Mormon claims of ever present and continuous revela-tion from God, the subject of a moment ago; as also they exhibit how irrational is the orthodox Christian theory of a discontinuance of revelation with the close of the apostolic age.

III-OF THE UNIVERSE BEING UN-DER THE DOMINION OF LAW. Closely allied to the subject just

treated is the doctrine of the reign of law in the universe, stated in the reve-lation I last quoted in the following terms: "There are many kingdom's . . . and unto every kingdom is

given a law; and unto every law there are certain bounds also and conditions;

are certain bounds also and conditions; all beings who abide not in those con-ditions are not justified." And again: "Verilly I say unto you He (God) hath given a law unto all things, by which they move in their times and their seasons; and their courses are fixed; even the course of the heavens and the earth which comprehend the cast the earth which comprehend the earth and all the planets. Behold all these are kingdoms, and any man who hath seen any or the least of these, hath seen God moving in His majesty and power.'

Science rejoices in what she calls the reign of law, and rightly so; but I have nowhere seen the doctrine of the reign of law more admirably or emphatically stated in scientific works than in this passage from a Mormon revelation. And, moreover, there is in this state-ment of the doctrine, an element quite generally overlooked by scientists, namely, that while all existences are under the dominion of law, it is asserted that "Unto every law there are cer-



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On the subject of the uninstructed heather as also upon the matter of children dying in infancy, or before ar-riving at the years of accountability,

with law.

derogatory to the justice and mercy of God. No, while one must needs be-lieve that penalty follows violation of law, the violator only partakes of that penalty to the extent that is necessary to vindicate the law and correct his own nature; whereupon mercy has her claims, that may not be denied; and the one-time violator of law instructed by his experience in suffering core

by his experience in suffering, goes forth to walk-let us hope-in harmony

doomed to everlasting torment equally with the wickedest of men, and vilest be applied knowledge, not a mere con-sciousness of certain facts, more or less of devils, and there was no deliverin volume. But knowledge inwoven in life, creating and fashioning characterance for him. Nor is the climax of this absurdity and abomination reached making soul tissue, so to speak. What we call salvation under the redempyet; for it still remains to say that these terrible ideas as to man's future were not to obtain as to adults of the tion wrought out by Christ-is chara ter building with the help of God. It re quires more than mental assent to cer human race alone, or to those who had come to years of accountability, and tain doctrines men call assent to cer-tain doctrines men call their creeds; it requires more than the faith that merely cries, "Lord, I belleve," and then straight away expects to bathe in glory! No, to all this. Salvation is had been instructed in the things of God, but the uninstructed heathen-and even the millions of them are unnumbered—and non-elected child children a matter of slow, self-conquest, wrought out in pain and sorrow and suffering until a knowledge gained dying in infancy and unbaptized in-fants fell under the operation of these supposed immutable laws of God. So that it was conceivable in Christian thought of the early part of the nine-teenth century, and was part of the orthodox Christian creeds, and is yet in some orthodox Christian quarters—to believe that the uninstructed heathen in through experience teaches man con-formity to law, and life is made to harmonize with truth, such is the Mormon contribution to this department of re-ligious thought. You ask me for proof believe that the uninstructed heather all this? My answer is that you will and non-elect and unbaptized infants were doomed to suffer the wrath of God find your proof in the reasonableness and grandeur of the doctrine itself-it appeals to what men call the underin hell during all the ages of an end-less future! Is it any marvel that when standing—the intelligence of man; in other words the reasonableness and truth of the doctrine of self-evident,

it pleased God to resume the policy ifrect and special personal revelation to man he took occasion in the first revelation given to denounce these creeds as an abomination in His sight creeds as an abomination in His sight; and accused the existent churches with having substituted in their creeds the doctrines of men for the command-ments of God? Would it not be like God to so proceed? Is it not part of both the evidence and the argument for the reality and truth of the revela-tion that it started with each a docum The Kind You Have Always Bought Bears the Char H. Flitcher: tion that it started with such a denun elation? It must be understood that I do not claim for Mormonism that it was the first and only agency that entered a protest against these cruel and unreasonable doctrines. There were those, thank God, before Mormonism was known in the world, who protested

A Positive CATARRH CURE known in the world, who protested against and denounced these doctrines as being both unreasonable and con-Ely's Cream Baim trary to justice and mercy; as also de-rogatory to the character of God. But is quickly absorbed. Gives Relief at Once.

what I may claim for Mormonism in this connection is that it offered the It cleanses, soothes first constructive system of religious thought upon the subject. All that went before was mere protest, mere denunciation; but Mormonism did more than that, it promulgated a sysheals and protects the diseased mem-brane. It cures Ca-tarrh and drives tarch and drives away a Cold in the Head quickly. Re-stores the Senses of HAY FEVER tem of positive doctrine respecting the future of man that was at once in harmony with the relative claims of

fustice and mercy, human reason and divine law and wisdom. It made known the fact that-to quote from one of our revelations-"Eternal punish-ment is God's punishment." "Endless Taste and Smell. Full size 50 cts., at Druggists or by mail ; Trial Size 10 cts, by mail Ely Brothers, 56 Warren Street, New York. punishment is God's punishment, for endless is my (God's) name," That is "DRUNKENNESS" "penalty" for wrong doing-takes the title of Him in whole name it is ad-ministered, that is, it is Eternal's pun-CICARETTE AND TOBACCO

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(b) Utab.
Witness the Clerk of said Court, with the seal thereof affixed this 4th day of December, A. D. 1965.
(Seal) J. U. ELDREDGE, JR., Clerk.
By W. H. Farnsworth, Deputy Clerk.
Bradley & Pischel, Autorneys for Estate. 33 34 35 150 396 SEALED PROPOSALS. Will be received by the State Board of Insanity, at the State Mental Hospital, for supplies for the six months ending May 20, 1907 consisting in part of 50.09, pounds of W. W. and Graham flour, 24, 600 pounds of bran, and 12,000 pounds of shorts; 7,500 pounds of sugar (Utah); 2,500 pounds of No. 1 Japan rice; 900 pounds of coffee; 2,750 pounds of creamery cheese; 3,500 pounds of dried apples; 1,500 pounds of dried peaches; 300 tons of slack coal 50 tons of lump coal; 25 tons of straw; 2,500 pounds of butter, groceries, drugs, etc.

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Shrs.Amt

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DELINQUENT NOTICE.

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Secretary. Location of office, room No. 53 City and County Building, Sait Lake City, Utah. Date of 1st publication. Nov. 29, 1995.

DELINQUENT NOTICE.

GREAT COPPER KING MINING & MILLING CO. Location of mine. Draper mining district. Principal place of busi-ness, Salt Lake City, Utah. Notice. -There are delinquent upon the following describ-ed stock on account of assessment No. 3. levied on the lith day of October, 1906, the several amounts set opposite the names of the respective shareholders as follows:

Cer	Andrew Eikrem 1,000	Amr. \$ 1.00
3	Andrew Elkrem	1.00
15	M. C. Pederson 1,050	1.00
- 85		.50
90	James Frost, Jr. 500 Joseph A. West. 500 T. H. Morrison, Jr. 1,250 F. B. Jacobs 500 C. M. Nielson, Jr. 500 C. E. Dugger 1,000 M. O. Froisland. 1,000 Charles Eddins 2,500 Charles Eddins 2,500	.50
93	T. H. Morrison, Jr 1,250 F. B. Jacobs	1.26 .50 .50
95 106	C. M. Nielson, Jr	- 000
124	C. E. Dugger 1.000	
1.95	M O Froisland	1.00
1 124	Charles Edding 2.500	1.09
155	Charles Eddins 2,500	2.50
156	C. Froisiand	2.50
159	Alonzo E, Bullock 1,000	1.00
166	Arthur Robinson 1,250 P. K. Nielson	
199	P. K. Nielson 259	.35
200	Karen Nielson 250	.25
205	Karen Nielson	
200	A, E. Bullock 1.000	1.00
218	Wm. Wederhold	200
294	Parley A. Nielsen 120	.50 .12
228	Joseph A. West 300	.20
230	P. K. Nielsen 300	.30
246	A. L. Hoppaugh 1.500	1.59
252	Gus Johnson 500	1.00
	M. Faidmo	1.99
262	T 14 Marriann In The	.25
200	T. H. Morrison, Jr. 1000	1.00
286	 P. M. Bishop	.50
255	M. F. Eakle 1.6%	1.00
293	1. A. Edwards 1.000	1.00
294	1. A. Edwards	1.03.
205	Nancy Watkins 330	.50
315	Lars Anderson	13.36
828 875 879	G. Stringlenow	5.03
070	T. A Educatio 9000	2.00
282	Lennte Nielsen 4 300	4.50
98.2	F. C. Robinson 800	.60
185	G. Stringfellow	.10
386	Sam Engleman G 100	.10
387	Sam Engleman	.10
288	Sam Engleman	-19
389.	Sam Engleman	.10
380	Sam Engleman 100	.10
1001	Sam Engleman	10
202	Same Engleman	.19
254	Sam Encleman 109	.19
355	N. Dawson 558	1.18
400	Hans Nichsen, 200	.29
401	E. E. MoBride manager 100	31
402	H. C. Lund manufarman 209.	.20
403	G. E. MCLOBAGAUE.	2.83
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