REPORTS OF MISSION FIELDS.

Addresses Delivered at the Seventy-Fifth Annual Conference of the Church of Jesus Christ of Latter-day Saints, in the Tabernacle, Salt Lake City, on Thursday, April 6, 1905, by Presidents Joseph E. Robinson, Nephi Pratt and Joseph A. McRae.

Progress of Gospel Work in California, Northwestern States and Colorado Missions.

ELDER JOS. E. ROBINSON.

(President of California Mission.)

For the few moments I stand before you, my brethren and sisters, I desire an interest in your prayers of faith. I rejoice in the testimony of Jesus. I rejoice in the testimonies of my brethren which have been borne this day. It recalls to my mind a conversation I once had with a gentleman, when he said: "All you brethren speak the same words, bear the same testimony, and teach the same doctrine and principle alike." I told him it was in fulfillment of the prophecy of Isaiah:

"How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth!

"Thy watchmen shall lift up the voice; with the voice together shall they sing; for they shall see eye to eye, when the Lord shall bring again Zion."

The Lord has established Zion. The watchmen lift up the voice together; they see eye to eye, and their testimony is one in relation to peace, to salvation, to the fact that God reigns, and that it His people do right they need have no fear of the consequences.

I am glad to report the California mission in good condition. We do not make many converts in that great State of pleasure and of wealth; but those who do come into the Church are of the better classes, and they grow more stable and more consistent in their faith day by day. The Saints are growing and developing in faith and in the knowledge of the Gospel. They rejoice in the triumphs of truth. They sorrow at the ignorance of the world and those who shape the shaft of vilification and continually against the Lord's anointed. We have pleasure in the visits of many of the worthy sons and daughters of Zion to that mission. We have pleasure also that some who may have been froward and who have got outside the influence of home love, have had their testimonies rekindled. They have had the opportunity of comparing the Gospel of Jesus Christ with that taught by men, and their bosoms have swelled with pride and joy because of the new and everlasting covenant which God has established with their fathers, to their soul's good and to their reclamation. They bear testimony to these things, and return home renewed in faith, in zeal, and in courage, and with a desire to keep the commandments of God.

We have heard today a little concerning the beginning of this work. We have been told of its wondrous growth in numbers, and in power; that it is known among all nations; that the name of the Prophet Joseph Smith is spoken of throughout the earth for good or ill, according to men's concept of his work and character. Those who have taken cognizance of the advancement in modern thought cannot but see how in seventy-five years the little leaven of the Gospel has influenced and modified the precepts and concepts of men in relation to the Gospel of the Lord Jesus Christ. Many have come to view the fact that faith alone is not sufficient to save; their concept of God and His attributes and powers have been changed; the old bottomless pit hell has been repudiated; a belief in that horrible heresy, the damnation of little children who are not baptized has been relegated to the past; and the concept of a personal God has grown. They believe today more in progression, as taught, though imperfectly, in some of their ideas of evolution. They sense more the capabilities of man, his relationship to Deity, the powers which He possesses, and with which, in the future, he will be able to develop until he may become like his Father in Heaven. Many understand the fact that like begets like, and that within man is an embryotic Deity. We have some such teachings as this from the learned professors of the great schools in our mission. They have learned to be more merciful, and have come to see that the Gospel of Christ reaches out farther to save than was thought seventy-five years ago. They are now preaching the doctrine of a probation after death, a life beyond the veil, wherein mankind may have another opportunity to adjust themselves to the Gospel plan. They are also teaching tithes and offerings. One man there is teaching temple-building. Some believe in apostles, others teach the gathering. So, as I said in the beginning, the little leaven is leavening the whole lump; and although they will not admit it, their concept of God and His work and word has been most wondrously modified by the revelations of the Lord Jesus Christ through the Prophet Joseph Smith. Many of the scientific truths which he enunciated, and which were elaborated upon by Apostle Pratt, have been accepted and are now being taught in the schools of our land. I noted not long since that Professors Lodge, Curry and Crooker gave voice to what the press called a "stupendous theory" in relation to matter. They declared that spirit was matter, only finer and more subtle, and that atoms could be divided ad infinitum. Orson Pratt, getting his key from the Prophet Joseph Smith, taught the same doctrine and wrote his "Absurdities of Immaterialism" 60 years ago. So that, not only in religious matters, but in scientific as well, the revelations of the Lord have had their influence in the world. Seventy-five years ago physiology and hygiene were not understood and taught as they are today. Men have arisen one by one and voiced the laws of health as we have them in the Word of Wisdom; and the States have made it incumbent upon the teachers in their various schools to teach to the rising generation the health laws that are embodied in the Word of Wisdom. Not only that, but great corporations, the railroads particularly, have partaken of this spirit, and those who indulge in strong drink or use tobacco find it difficult to get employment with them, and if they do get it, the work is generally unimportant.

I rejoice that the Saints of our mission sustain the Church with their tithes and their offerings, and sustain with their confidence and prayers President Joseph F. Smith and his counselors, and the quorum of Twelve Apostles. I would like to remind you, my brothers and sisters, of the words of Christ when He told His disciples to beware of the leaven of the scribes and pharisees. They thought He referred to bread; but afterwards He explained the matter to them, and they saw that He referred to their doctrines and teachings. Now, as our teachings have modified the thought of the world, at least in religious matters, let us see to it that the leaven of the gentiles does not modify or change the testimonies we have that God has set His hand to gather His elect from the four corners of the earth; that the north has been made to give up, that the south has kept not back, and that the sons and daughters of God have been gathered from the east, from the west, and from afar off, to be taught of His ways and to walk in His paths. When philanthropists and humanitarians arise and declaim against Mother Goose rhymes, such as the one that deals with old Daddy Long-legs, as being improper teachings for our children, what will we say of papers and books that aim their shafts at the anointed of the Lord?

Will we have such books and papers in our homes? Will we have the adversary, like a serpent, enter therein to poison the atmosphere? Can we expect that our children will learn things more healthful morally from such sources than those which are conveyed in the Mother Goose rhymes and jingles? Beware of the leaven of the Sadducees and Pharisees! Keep your covenants before the Lord. Betray not His Holy Priesthood. Be humble and faithful, and await the day when the prophecy of Isaiah shall be fulfilled wherein he says:

"Arise, shine! for thy light is come, and the glory of the Lord is risen upon thee.

"The sun shall be no more thy light by day; neither for brightness shall the moon give light unto thee; but the Lord shall be unto thee an everlasting light, and thy God thy glory."

God grant it. Amen.

ELDER NEPHI PRATT.

(President of Northwestern States Mission.)

My brethren and sisters, I have listened this day to that which I came to conference to hear. My heart has rejoiced in the things that we have heard. I am glad that I am here. I have come from the northwest, where I have labored for almost three years, to meet with the general body of the church at these great conferences, for which privilege my heart is filled with gratitude and thanksgiving to the Lord. I rejoice in the mission over which I have been called to preside, notwithstanding the indifference of the people against most anything that bears the name of religion is so great that it is like the hide of a rhinoceros, scarcely penetrable, and it is all our Elders can do to get the privilege of having perhaps one gospel conversation in two or three days, and oftentimes that will be with people who have recently come from the east. In the year just past we baptized about seventy-five souls in that mission; about half of them were the children of people already in the Church.

I have to say that the Latter-day Saints whose sons have been sent up to our mission may be thankful to the Lord for the spirit that begins to burn in the hearts of those young men. Only the other day, in the great town of Seattle, on the Puget Sound, myself and counselors (one a son of Jesse N. Smith, the other Brother George W. Quibell) met with the Elders in Priesthood meeting. There were twenty-seven of us in all, and we had that spirit and power which has never been manifested to me in such great abundance as it was in the four and a half hours of that Priesthood meeting, one of the best I have ever been in—and I have been brought up in the midst of the Priesthood. Every soul present spoke by the power of inspiration, their hearts were melted, and they bowed their heads and wept for joy. They felt that they never wanted to commit a sin against the Lord, or even any folly, but desired to walk the straight and narrow path that leads up to eternal life. They felt like going with tears to sow the seed of eternal life among the people in that land.

We held meetings in Tacoma, sailed across the sound, and went over to the Island of Vancouver, and in our meetings there was a power that it was blessed to feel. We had liberty of speech, liberty of the Holy Spirit, and the Saints and strangers that came there will not soon forget these splendid meetings. We are not, however, setting the lakes nor the ocean on fire up there; but are working faithfully every day. Our missionaries are carrying literature from door to door, and whatever the result may be, we are doing the best we can. We hold meetings in the evenings, often upon the streets, and we sometimes have a baker's dozen to listen to us, and at other times from four to six hundred persons.

We have heard the voice of inspiration through our Prophet who stands at the head of the Church, and in our field we know that he is a prophet of the living God; for we can testify that our hearts have burned within us when we have listened to his voice and testimony; and when we have yielded obedience to his counsel, we, too, have received revelation and inspiration from on high, such as men can only receive upon principles of righteousness.

This, brethren and sisters, is my testimony, and I bear it wherever I get a chance. I talk to men upon the trains, on the steamboats, on the streets, and in the homes of the people, and I find that the intelligent American citizen is not holding great condemnation over this people. Men are testifying to us of the confidence they have in us and in our leaders; and we feel greatly gratified at the manner in which some of the foremost men in Portland and Seattle speak of the industrial character of our people, and of the splendid way in which we unite together to bring about and make successful the great industries that have been established by us.

I wish to close my remarks by bearing my humble testimony that I know, and have known for many years, that God is with this people. I remarked this morning, as my mind meditated upon the apostate condition of some who have stood high in this Church, where are they? where is their power and where is their influence? This work never stopped a minute when they disapproved of what the prophets had done; on the contrary, it grew in numbers, in union, in power and strength. The light of those apostates has gone out, and their works are forgotten, but this people will continue to rise in might and power, and be prospered in the earth, for God has planted them; and Zion shall remain forever. Amen.

ELDER JOS. A. McRAE.

(President of Colorado Mission.)

My brethren and sisters, I rejoice this afternoon with you in having the opportunity to attend this seventy-fifth anniversary of the Church of Jesus Christ of Latter-day Saints, and I want to bear my testimony to what President Smith said this morning in relation to the growth of this great latter-day work. In the field where I have been appointed to preside the church was never in better condition, and I do not know the time when the people were trying to live nearer to the Lord and were more willing to sustain President Joseph F. Smith, his counselors, the Twelve Apostles, and all the leading authorities of the Church. We have had some opposition in our work, but most of our trouble has been indifference. However, at the present time there is a spirit of inquiry among the people, and they want to know something about the doctrines of the Church of Jesus Christ of Latter-day Saints. About two weeks ago I took by surprise the Elders who are laboring in the city of Denver, and asked them to report to me the number of homes where they could go and read the Book of Mormon and tell the people of the Prophet Joseph Smith, and we counted 101 homes in that city where the Elders could go any night they choose and read the Book of Mormon to the people. We have established in many homes Book of Mormon classes, and have advocated doing this wherever practicable. We go there on specially appointed evenings, read chapters to them from the Book of Mormon, and they have the privilege of asking questions. This gives us the opportunity to confine our remarks to the subject in hand, instead of wandering about. We have discovered that this has accomplished a great deal of good. The people have begun to inquire about the Book of Mormon, and many have desired a copy of it. We are pleased to know that many influential men in our mission are in favor of the Church of Jesus Christ, and in sympathy with the Elders. Many have invited the Elders to their homes, and have volunteered their friendship to us, telling us that anything they could do we were perfectly welcome to. We have not made many converts, so far as baptisms are concerned, but I believe that there is a feeling of inquiry spreading throughout the mission which will ultimately result in good. We had one of our "reverend" brethren come up here (I was wondering if he came from Brother Rich's mission) and he unintentionally did some missionary work for us. In a newspaper interview he told some awful tales all about what the Mormons are doing in Denver, and with tears in his eyes related many pathetic stories regarding the work. The result was that for six weeks after his interview our little hall was crowded with people, and we were accosted on the streets, and by street car and railroad conductors, asking us about this "reverend" gentleman, and what effect he had had upon us. My answer always was that he had done us no harm, but I did not know how much harm he had done himself. When I see the gentleman I am going to thank him for assisting the Elders to preach the Gospel of Christ.

We have a body of good Elders in the mission at the present time. They are studying and working hard to preach the Gospel unto the people. We have also three lady missionaries, who are doing a valuable work among the people, getting into homes where the Elders could not obtain access. Girls who have left their homes in our midst and have married men not members of the church, have been visited by these sisters, who have had the privilege of teaching them the Gospel of Jesus Christ and instructing their children how to pray, when the fathers have absolutely refused to have the Elders in their homes. Our sisters have gone into these homes, and in Denver they have not done any tracting for several months because their time has been completely occupied in visiting the homes of friends, and they are two or three weeks behind now in going where they have been invited, notwithstanding they are going out day and night.

Brethren and sisters, I have a testimony of the Gospel of Jesus Christ. I know that it is the power of God unto salvation. I know by the inspiration of the Holy Spirit that Joseph F. Smith is a prophet, seer and revelator, and the man who has been chosen of God to lead this people. I know that his counselors are men of God. I know that the Twelve Apostles have been chosen by divine authority and have been sent out to preach the Gospel. I am always willing, and I hope I always shall be, to listen to the counsel they give unto me. I hope I shall always be able to put myself in subjection to the Spirit of the Lord, that those who preside in this great work will have access to my heart and be able to counsel and direct me for good. May the Lord bless us and help us to this end, is my prayer. Amen.

UNION STAKE OF ZION.

Progress and Prosperity of "Mormon" Colonies in Oregon.

Salt Lake City, July 15, 1905.—A few days ago I returned from an interesting trip through the Union Stake of Zion in Oregon, and through parts of the Northwestern States mission in the interest of Church history. I found the Union stake, which comprises the Saints residing in and near Grand Ronda valley, Or., and in western Idaho, in a growing and prosperous condition. Most of the wards constituting the stake were formerly branches of the Northwestern States mission, and the Saints residing in that part of the country are now making splendid progress, both spiritually and temporally. The stake headquarters is in La Grande, the new county seat of Union county, Or., and a growing city with upwards of 5,000 inhabitants, of which the "Mormon" population constitute fully one-tenth. The town is beautifully located on the west side of Grand Ronda valley, at the east base of the Blue mountains, 305 miles from Portland, Or., and about 600 miles from Salt Lake City. The sugar factory, which is principally owned and fully controlled by Utah people, is located just outside of the corporate limits of La Grande. The factory was built in 1897 and has already had seven very successful "campaigns," and the prospects are better this year ever before. David Eccles is president, Charles W. Nibley, vice president, and Joseph A. West, secretary, of the sugar company.

The Saints of the Union stake are at present busily engaged in erecting a $50,000 tabernacle, which, when finished, will be the finest church building in eastern Oregon. About $10,000 have already been expended on the building, principally on the foundation story, the walls of which are completed.

In the Independence day celebration at La Grande all were particularly impressed with the beautiful music rendered by the new "Mormon" brass band, under the leadership of President Franklin S. Bramwell. Many of the members of the band are young boys in their "teens," who only received their instruments about six months ago, but taking hold of the task before them with that determination and zeal which generally characterizes our mountain boys, they have made progress that has astonished themselves and their friends, and on the "glorious Fourth" the members of the older band in the town, known as the La Grande band (at their own request) played together with "our boys" in the evening concert under the leadership of President Bramwell. The singing of "America" on that occasion by our talented tenor soloist, Chanton P. Ferrin (formerly of Ogden), accompanied by the band, was one of the interesting features of the celebration in La Grande.

The Union stake of Zion was organized June 9, 1901, with Franklin S. Bramwell, formerly president of the Northwestern States mission, as president, and Charles W. Nibley as his first and Leonard J. Jordan as his second counselors. These three brethren still form the presidency of the stake. George E. Stoddard is the Bishop of La Grande ward which was organized the same day as the stake.

About four and a half miles northeast of La Grande in a snug little cove in the mountains, lies the little "Mormon" settlement of Mount Glen, which was organized as a ward June 9, 1901, with Edward D. Whiting as Bishop; he still presides.

At Summerville, 16 miles northeast of La Grande, a ward was organized May 3, 1903, with Thomas Platt as Bishop, and at Imbler, four miles southeast of Summerville, there is another ward which was organized June 10, 1901, with Joseph H. Salisbury as Bishop.

At Alicel, 12 miles northeast of La Grande, Bishop Ellis D. Salisbury presides over a ward which was organized June 9, 1901.

Nibley, thus named in honor of Elder Charles W. Nibley, is the name of a "Mormon" settlement located in a bend of the La Grande river, 11 miles east of La Grande; it was organized as a ward June 30, 1901, with William J. Rawson as Bishop.

Cove is the name applied to a district of county lying on the east side of Grand Ronda valley. It is a crescent-shaped nook in the mountains, contains an area of about 15 square miles and ranks as one of the principal fruit-growing sections of the northwest. Some of our people located here a few years ago, and on May 24, 1903, they were organized as a ward with John A. Abbott as Bishop.

Union is a pretty little town lying in the south end of Grand Ronda valley, 15 miles southeast of La Grande. Out of a population of 1,500, nearly 160 are Latter-day Saints, who constitute a ward organized March 9, 1902, with James England as Bishop.

All the above named wards are situated in the Grand Ronda Valley, which is undoubtedly one of the finest and most fertile valleys in the mountains; it is oval in shape and extends from northeast to southwest for nearly 30 miles; it is about 15 miles in width. Nearly the entire area of the valley is tillable and three-fourths or more of it is under cultivation. The Blue mountains form its western boundary. To a large extent the mountains are covered with valuable timber of the pine variety and some parts of the valley are also covered with that kind of timber. The mountains surrounding the valley are natural reservoirs for moisture; hence good crops are raised without irrigation.

In Baker City, 52 miles northeast of La Grande, is the oldest branch of the Church in eastern Oregon. During the year 1887 or 1888, Elder David Eccles of Ogden, Utah, came to North Powder, Oregon, for the purpose of seeking a location for the manufacture of lumber. He and H. H. Spencer, also of Ogden, bought out the firm known as Spencer, Ramsey & Hall. Shortly afterward, Mr. Eccles and Chas. W. Nibley, of Logan, Utah, organized a company and incorporated under the name of Oregon Lumber company. They operated three miles at North Powder, under the management of Elder John Stoddard for one year, when another plant was bought about 300 miles west of North Powder, at a place known as Hood River, Oregon. Here the plant was managed and operated by Elder John Stoddard until the year 1891, when he moved to Baker City, and erected a large mill there, where there was also a narrow gauge railroad being built into the Sumpter valley, for the purpose of hauling out logs, and which was generally looked upon as a logging railroad, but which assisted in the development of the country to such an extent that it became a profitable enterprise. This railroad is known as the Sumpter Valley railway.

During the early part of the organization of these two companies, many of the "Mormon" people came here seeking employment and in the year 1893 a letter was written to President Wilford Woodruff, from Baker City, asking if a Church organization of some kind could be had there, as there were a number of "Mormons" raising families who were permanently located at this point. President Woodruff sent Apostle F. D. Richards to Baker City with instructions to effect such an organization as the circumstances to him seemed to justify. He therefore, on the 23rd day of July, 1893, called a meeting at the home of Elder John Stoddard, and organized a branch of the Church of Jesus Christ of Latter-day Saints, with Elder John Stoddard as president, J. M. Grant Geddes as first counselor, and James R. Smurthwaite as second counselor. It was also moved that this same organization should act as the officers of the branch Sunday school, which was carried.

Immediately there was a meeting-house erected, near the plant of the Oregon Lumber company 20x30 ft., and the first Sunday school was held in this building on Aug. 13, 1893.

As the lumber industry in Baker City assumed greater dimensions, the members of the Church increased in number; hence when the Union stake of Zion was organized in June, 1901, Baker City became one of its principal wards with Wm. K. Davis as Bishop. Later (Feb. 15, 1903), Wm. J. Wale succeeded Elder Davis in that position.

In addition to the wards mentioned in the foregoing there are four other wards in the Union stake, namely Pine Grove ward (organized June 19, 1904), about 25 miles northeast of La Grande, and Emmett, Bramwell and Indian Valley wards in western Idaho. Emmett ward was organized Sept. 13, 1902, with Wilford E. Anderson as Bishop; his successor (the present incumbent of that office, David Nelson) was first sustained Nov. 14, 1903. Bramwell ward was organized the same date as Emmett, with Hans Jacob Jeppson as Bishop; he was succeeded as Bishop April 19, 1903, by Wm. J. Orchard, who still presides. Emmett and Bramwell wards are both situated in the beautiful Payette valley—about eight miles apart and between 30 and 40 miles northwest of Boise, the capital of Idaho.

Indian Valley ward, consisting of Saints living in Indian Valley, about 50 miles northwest of Boise, was organized Sept. 7, 1902. The present numerical strength of Union stake is about 2,500 Saints.

"You had better go to Oregon," was the cold answer given by Senator Henry Clay to Joseph Smith, the Prophet in Washington, D. C., in 1840, when the Phophet sought redress for the wrongs the Saints had suffered from the mobs in Missouri. The Saints did not take the advice of the great statesman, but through the providence of the Almighty and in his own due time a stake of Zion has sure enough been planted in the great state of Oregon, and the end is not yet. Some of the brethren who 15 years ago or more came to Oregon, have grown wealthy in their new homes. The lumber business which was commenced by our brethren some years ago has now grown into gigantic enterprises. Thus the Oregon Lumber company, the Grand River Valley Lumber company and the Stoddard Bros. Lumber company, which are principally owned by "Mormons," represent 80 per cent of the entire lumber industry of eastern Oregon.

The Oregon Lumber company, whose mills are located near Baker City, employ about 150 men, and saw about 100,000 feet of lumber per day. This company also practically owns and controls the Sumpter Valley Railway, now 62 miles long, on which the lumber is hauled to the mills.

The Stoddard Bros. Lumber company, whose mills are also situated in Baker City, employ 35 men and turn out about 40,000 feet of lumber per day.

The Grand Ronda Lumber company's mills are located at Perry, four miles above La Grande, the company employs from 50 to 200 men, and turns out from 80,000 to 100,000 feet of lumber per day, the monthly output being in the neighborhood of 2,000,000 feet of lumber. In the immense lumber yards—a veritable lumber city, with regular streets and avenues—I saw 8,000,000 feet of lumber piled up ready for the market. Most of the timber or logs used for these mills are cut in the mountains from 5 to 30 miles away, and floated down the La Grande river in times of high water.

The lumber companies mentioned in the foregoing have introduced the most modern machinery into their mills and turn out the best grades of lumber, which is shipped to nearly all parts of the United States.

I have no grudge now against Senator Clay for recommending Oregon as a suitable place for the location of Latter-day Saints. He could easily have recommended a worse country. Oregon is all right. And may the Union stake continue to grow and prosper.

ANDREW JENSON.

BRANCH CHURCH IN BOISE.

Latter-day Saints Church in Boise, Idaho.

In January, 1901, missionaries representing the Church of Jesus Christ of Latter-day Saints were first sent to Boise, the capital of Idaho, to hold religious services there during the sitting of the Idaho legislature, as quite a number of the members of that body were "Mormons." The first of a series of meetings was held Jan. 23, 1903, and when it was ascertained that a number of Latter-day Saints were residing temporarily, and a few permanently, in Boise, it was thought advisable to organize a branch of the Church in the city. Such an organization was duly effected Feb. 8, 1903, with Ezra J. Merrill as presiding Elder. On the following Sunday, Feb. 15, 1903, a Sunday school was organized, with Simeon Hansen as superintendent. In the fall of the same year, Sept. 13, 1903, a Y. M. M. I. A. was organized with Elder J. L. Nelson as president and a Y. L. M. I. A. with Helen Orum as president. A Relief society was organized Dec. 12, 1904, with Sister Mary A. M. Merrill as president. All these organizations are still in good running order, and meetings and Sunday school sessions have been held regularly ever since the organization of the branch. Meetings were first held in the McMinn hall, in the so-called Lonna building; later, commencing with Aug. 6, 1903, in the G. A. R. hall, and still later, commencing with June 19, 1904, in the old M. E. church. In the latter part of 1904 the church building pictured in last Saturday's "News" was purchased by the Saints at Boise from the local Christian church, (Campbellites), for the sum of $3,000. It is a frame structure, erected about five years ago, and stands on the corner of Fourth and Jefferson streets, about one block from the state building, right in the center of the city. The main building is 50x28 feet, and the vestry in the rear, containing two small rooms, is 10x26 feet. There is a fine baptismal font under the stand.

The branch in Boise is in a prosperous condition. Elder Merrill still presides, and he has two counselors, namely Charles Jacobson and Heber Q. Hale, George W. Lewis is the present superintendent of the Sunday school. Three regular missionaries are laboring in the Boise conference, which is a part of the Northwestern States mission, namely, Nephi Hepworth of Bountiful, Utah, president of the conference; James W. Boyden of Provo, Utah, and William C. Christensen of Sterling, Alberta.

ANDREW JENSON.

RETURNED MISSIONARIES

Elder David R. Wheelwright of Brigham City, Boxelder county, passed through this city April 29, 1905, on his return from the Scandinavian mission, for which he was set apart Jan. 15, 1903. Copenhagen conference and office as secretary of the Scandinavian mission, were his fields of labor. His wife was set apart Nov. 5, 1904, and joined her husband in the missionfield laboring among her relatives, as well as among the M. I. A. Sunday school and Relief society. After their release they took a trip through Germany, Switzerland, France and England.

Elder Joseph Richard Naegle of Toquerville, Washington county, arrived in this city May 11, 1905, on his way home from the Northern States mission, whither he was sent Aug. 2, 1904. The conference of Milwaukee, Sheboygan and Northern Illinois were his fields of labor. Elder Naegle returned earlier than usual on account of the death of his brother Enoch.

Elder Francis E. Belnap of Hooper, Weber county, returned July 10, 1905, from the Northern States mission, where he has been laboring since April 28, 1903. The conferences of Northern Illinois and Wisconsin were his fields of labor. Though these conferences have been established for some years, through the faithful labor of the Elders, many have, in the last two years, heard and accepted the Gospel. The prospects are good, especially in Wisconsin.

Elder John B. Stephenson of Holden, Millard county, passed through this city Saturday, July 15, 1905, on his return from the Australian mission, for which he was set apart April 1, 1902. The Brisbane, Toowoomba and Pittsworth districts of the Queensland conference were his fields of labor. The work of the Lord is progressing nicely throughout the conference. The Elders meet with more indifference for religion than opposition.

Elder Lucian L. Noyes of the Fifth ward, Provo City, also returned July 15, 1905, from the Australian mission, for which he was set apart Oct. 13, 1902. He spent 19 months in New South Wales and 12 months in Tasmania. The work of the Lord there is prospering, with better prospects than ever existed. The Elders are reaching the more influential people through social intercourse, and in this way much prejudice is being allayed. Elder Noyes had the directing of the singing in both conferences.

Elder Jared A. Mercur of Magrath, Alberta, Canada, passed through this city July 15, 1905, on his return from the Colorado mission, to which he was assigned July 7, 1903, laboring in the Nebraska and South Dakota conferences. Indifference and coldness are conditions the Elders have most to contend with. The mission, however, is progressing and friends are made in all parts of the country.

THE TEMPERANCE CAUSE.

The matter in this column is edited and prepared by ladies of Ogden interested in temperance work.

There are now 174 California towns and cities that have voted out the saloons. Thirty-nine of these are in Los Angeles county, 28 in Riverside county, 38 in San Diego, 21 in Tulare, 13 in Sutter and eight in Santa Clara.

Under the liquor laws of the state of California each locality does what it pleases as to licensing the liquor traffic. Under this form of local prohibition there has been much agitation in certain sections of the state during the past few years. These local campaigns have had much to do with educating the people to the point of demanding the outlawing of the traffic. When prohibition has been established and firmly maintained in a city or town its success has been such an object lesson to surrounding towns that the result has been a little collection of prohibition towns in that section.

The temperance forces of the city of Los Angeles say that they are not in the least discouraged by the defeat of the no-saloon ordinance and will not abate their efforts for saloon banishment for a single hour.

They now know that by every possible effort the liquor forces can rally no more than one-third of the voting strength to support the saloon.

They know along what lines to conduct their campaign of education, and just where their mistakes were made.

The campaign called to their assistance very many prominent men heretofore not active in temperance reform. These men did yeoman's service for the ordinance, and will remain loyal to the no-saloon policy.

* * *

A Shooting "Star."—That a great daily newspaper does not need to cater to brewers and liquor sellers is the lesson taught by the Kansas City, Mo., Star, with a daily circulation of over 125,000. The Star is absolutely fearless in supporting the law-enforcement movement, and has arraigned the liquor men who have attempted to defy the law. In a recent editorial the Star says:

"An increase in the advertising patronage of the Star of 142,953 lines for the month of May, 1905, as compared with the patronage of May, 1904, shows that the merchants and individuals desiring to reach the people are thoroughly aware of the medium to be employed to achieve that purpose. It also proves that the brewers and the saloonkeepers cannot make much headway in boycotting an institution that the general public needs in its business. The Star feels quite as much gratification over the improvement in the quality of its advertising as it does over the increase in the number of lines."

PROBATE AND GUARDIANSHIP NOTICES.

Consult County Clerk or respective signers for further information.

NOTICE TO CREDITORS.—ESTATE of Imogene Cummings Angell, Deceased. Creditors will present claims with vouchers to the undersigned at 51 East Ninth South Street, Salt Lake City, Utah, on or before the 1st day of November, A. D. 1905.

C. E. ANGELL,
Administrator of the Estate of Imogene Cummings Angell, Deceased.
Date of first publication June 25th, A. D. 1905.
James H. Moyle, Attorney for Estate.

In the Third Judicial District Court, in and for Salt Lake County, State of Utah. Department No. 1. In the matter of the estate of William C. Dunbar, Deceased. Notice.—The petition of Hannah H. Dunbar, praying for the admission to probate of a certain document, purporting to be the last Will and Testament of William C. Dunbar, deceased, and for the granting of Letters of Administration will Will annexed, to Adella Dunbar, has been set for hearing on Monday, the 31st of July, A. D. 1905, at 10 o'clock a. m., at the County Court House, in the Court Room of said Court, in Salt Lake City, Salt Lake County, Utah.

Witness the Clerk of said Court with the seal thereof affixed this 15th day of July, A. D. 1905.

(Seal) J. U. ELDREDGE, JR., Clerk.
By W. H. Farnsworth, Deputy Clerk.

NOTICE TO CREDITORS.—ESTATE of Ruby S. Erlegon, Deceased. Creditors will present claims with vouchers to the undersigned at Room No. 7, Deseret National Bank, Salt Lake City, Utah, on or before the 1st day of November, A. D. 1905.

RAY VAN COTT,
Administrator of the Estate of Ruby S. Erlegon, Deceased.
Date of first publication, June 25th, A. D. 1905.
James H. Moyle, Attorney for Estate.

IN THE DISTRICT COURT, PROBATE Division, in and for Salt Lake County, State of Utah. In the matter of the estate of Rosella Johnson, Deceased. Notice.—The petition of William W. Wilson, administrator of the estate of Rosella Johnson, deceased, for confirmation of the sale of the following described real estate of said decedent, to-wit: All of lots 6, 7, 8, 9, 10 and 11 of the south ½ of block 76, Sandy City plat, Salt Lake Co., Utah, for the sum of $170.00. And upon the following terms, to-wit: 10 per cent due day of sale and balance upon confirmation by Court, as appears from the return of sale, filed in this Court, has been set for hearing on Saturday, the 8th day of July, A. D. 1905, at 10 o'clock a. m., at the County Court House, in the Court Room of said Court, in Salt Lake City, Salt Lake County, Utah.

Witness the Clerk of said Court, with the seal thereof affixed this 21st day of June, A. D. 1905.

(Seal) J. U. ELDREDGE JR., Clerk.
By W. H. Farnsworth, Deputy Clerk.
C. E. Marks, Attorney for Estate.

IN THE DISTRICT COURT, PROBATE Division, in and for Salt Lake County, State of Utah. In the matter of the estate of Christeen Golden Kimball, Deceased. Notice—The petition for approval and settlement of the account of the executor of the estate of Christeen Golden Kimball, deceased, has been set for hearing on Saturday, the 5th day of August, A. D. 1905, at 10 o'clock a. m., at the County Court House, in the Court Room of said Court, in Salt Lake City, Salt Lake County, Utah.

Witness the Clerk of said Court with the seal thereof affixed this 19th day of July, A. D. 1905.

(Seal) J. U. ELDREDGE, JR., Clerk.
By W. H. Farnsworth, Deputy Clerk.
Young & Moyle, Attorneys for Executor.

IN THE DISTRICT COURT, PROBATE Division, in and for Salt Lake County, State of Utah. In the matter of the estate and guardianship of Ross P. Roylance, Incompetent. Notice.—The petition of Wm. G. Roylance, the guardian of the person and the estate of Ross P. Roylance, incompetent, for confirmation of sale of the following described real estate to-wit: Beginning at a point 14½ rods south of the northeast corner of lot 10, block 2, five acre plat "A," Big Field survey, running thence west 10 rods, thence south 9 rods, more or less, to the center of Canyon Creek, thence northeasterly up the center of Canyon Creek to the intersection of said creek with the east line of said block 2, thence north 7 rods, more or less, to the place of beginning, for the sum of $800.00. And upon the following terms, to-wit: Cash upon confirmation as appears from the return of sale, filed in this Court, has been set for hearing on Saturday, the 29th day of July, A. D. 1905, at 10 o'clock a. m., at the County Court House, in the Court Room of said Court, in Salt Lake City, Salt Lake County, Utah.

Witness the Clerk of said Court, with the seal thereof affixed, this 19th day of July, A. D. 1905.

(Seal) J. U. ELDREDGE, JR., Clerk.
W. D. Riter, Attorney for Estate.

IN THE DISTRICT COURT, PROBATE Division, in and for Salt Lake County, State of Utah. In the matter of the estate of Elijah F. Sheets, Deceased. Notice.—The petition of Nephi M. Sheets, Ed. L. Sheets and Edwin S. Sheets, executors of the estate of Elijah F. Sheets, deceased, for confirmation of the sale of the following described real and personal property of said decedent, to-wit: All of lots 7 and 8, in block 14, Five Acre plat A, Big Field survey, Salt Lake County, Utah, for the sum of $11,500.00. Also lots 27 and 28, block 1, Hampton's Subdivision of lots 9, 10 and 11, block 15, Five Acre plat "A", Big Field survey, Salt Lake County, Utah, for $1,100.00. Also 3 shares of the capital stock of Zion's Savings Bank & Trust Co., for $300.00; 78 shares of preferred capital stock of the Utah Sugar Company, $858.00; 38 shares common stock Utah Sugar Company, $25.50; 10 shares capital stock Commercial National Bank, $1,100.00; 2 shares capital stock Deseret Savings Bank, $70.00; 5 shares capital stock State Bank of Utah, $27.50; 1 share capital stock Z. C. M. I., $18.50; 1 share capital stock First Ward Pasture Co., $12.50; 1 cow, $30.00; 1 horse, buggy and harness, $105.50; 1 tent, $8.00; 1 cow, $21.00. As appears from the return of sale, filed in this Court, has been set for hearing on Saturday, the 4th day of August, A. D. 1905, at 10 o'clock a. m., at the County Court House, in the Court Room of said Court, in Salt Lake City, Salt Lake County, Utah.

Witness the Clerk of said Court, with the seal thereof affixed this 19th day of July, A. D. 1905.

(Seal) J. U. ELDREDGE, JR., Clerk.
By W. H. Farnsworth, Deputy Clerk.
Young & Moyle, Attorneys.

IN THE DISTRICT COURT, PROBATE Division, in and for Salt Lake County, State of Utah. In the matter of the estate of Elijah F. Sheets, Deceased. Notice.—The petition for approval of partial distribution and settlement of account of the executors of the estate of Elijah F. Sheets, deceased, has been set for hearing on Saturday, the 5th day of August, A. D. 1905 at 10 o'clock a. m., at the County Court House, in the Court Room of said Court, in Salt Lake City, Salt Lake County, Utah.

Witness the Clerk of said Court with the seal thereof affixed this 19th day of July, A. D. 1905.

(Seal) J. U. ELDREDGE, JR., Clerk.
By W. H. Farnsworth, Deputy Clerk.
Young & Moyle, Attorneys for Estate.

NOTICE TO CONTRACTORS.

The undersigned trustees of Manti school District, Manti, Utah, will receive sealed bids up to 9 o'clock a. m., Aug. 7, 1905, for the erection of a High School building, to be erected in Manti, Utah. Bids will be received in segregated form, for stone masonry and brickwork, for carpenter work, for plastering, for painting, for heating apparatus, and for plumbing, also for the building complete except heating apparatus and plumbing. Plans and specifications and instructions to bidders can be found at the office of Lewis Anderson, Manti, Utah, and at the office of R. C. Watkins, architect, Provo, Utah. Each bid must be accompanied with a certified check of 5 per cent, the amount of bid which will be returned with all rejected bids. Also to the successful bidder upon entering into contract, and giving an approved bond within five days after said work is awarded, otherwise the amount to be forfeited to said school district.

The Trustees will meet at their office in the district school building in Manti, Utah, at the time and date stated above to open and publicly read all bids. The Trustees reserves the right to reject any and all bids, or accept any part thereof.

By order of the Board of Trustees.

J. B. JACOBSON, Chairman.
W. G. CRAWFORD, Treasurer.
LEWIS ANDERSON, Clerk.

Dated at Manti, July 10th, 1905.

NOTICE.

To All Whom It May Concern:

Notice is hereby given that a meeting of the stockholders of the Unique Amusement Company, a corporation organized and existing under the laws of the State of Utah, has been duly called for, and will be held on Saturday, the fifth day of August, A. D. 1905, at 4 o'clock p. m., of said day, at the general office of said company, Nos. 52-54 East Temple (or Main) Street, in Salt Lake City, Utah, for the purpose of considering and voting upon the following propositions:

1. To amend article one of the articles of incorporation of said company so that the same shall read as follows:

ARTICLE I.

The name of said corporation shall be UTAHNA THEATER COMPANY.

2. To amend article nine of said articles of incorporation of said company so that the same shall read as follows:

ARTICLE IX.

The affairs of said corporation shall be under the control and management of a Board of Directors consisting of five members, each of whom shall be a stockholder in said corporation. Said directors shall hold their offices for a term of one year and until their successors are duly elected and qualified. Three members of said board shall constitute