Flowers.

Of all the things of earth
Which lead the thoughts to heaven,
None are more lovely than the flowers
Which heaven to us hath given.

God's wisdom, love and skill
They ever are displaying;
They make a useful lesson teach,
When blooming or decaying.

Waste willingness, exalt
Rejoice and shout, O heroes!
Earth's lonely cross shall be repeated
Through Christ, the Rose of Sharon.

He who produced the rose,
In beauteous state arrayed it;
And he was once the heaven-born flower
Should love the God who made it.

—Rev. W. Crosby in Christian Inquirer.

A TALK TO CHILDREN.

MAKING OURSELVES A LIVING SACRIFICE IS BUT REASONABLE SERVICE.

The Orator Who Became a Missionary to the Indians—The Painter Who Devoted Himself to Scriptural Pictures—Begin in Youth.

Today, dear children, I want to call your attention to a command which St. Paul beseeches us to observe.

He impresses very earnestly upon us that it is only a reasonable service, only a thing to be expected, that we should present our bodies as well as our souls as a sacrifice or offering unto the kind, loving Father who has given them to us. Now some boy or girl may say, "How can I offer my body unto God? These are not the days of the martyrs when even little children were called upon to suffer painful deaths for the sake of the love they bore their Saviour." No, dear children, not as martyrs now need you make the offering; nor by enduring torture or death show your love for your Lord, but in another way you can still offer your bodies to Jesus Christ.

You know that your feet and hands, your eyes, voice, hearing and speech as well as your mind, heart and soul, are all needed to make what we call the body of a boy or girl, and those organs all belong to God just as much and more than they do to the person who uses them on earth. So you see, little children, it is as St. Paul says only reasonable that you should offer these bodies to the loving Father who gave them to you. Now I will tell you of some of the ways in which you can make your bodies acceptable to God: By keeping your lips free from naughty words or unkind speeches or falsehoods; by being particular not to read or peep into forbidden places, nor to read forbidden books or papers; by refusing to listen to talk and stories that you know neither mother, nor father, nor your Saviour would approve of; by guarding your feet that they do not stray into disobedience, and by keeping your hands from angry blows or from taking what does not belong to you. The boys and girls who are trying to do these things, asking help from the One who never refuses to hear them, are certainly offering their dear little bodies unto their Lord. If the little martyrs had not guarded their eyes and ears and lips carefully, do you suppose they would ever have had the courage to meet the torture, the flames and the wild beasts as bravely as they did?

To some boys and girls God has given great gifts of different kinds—some have intellect, some have genius, some have beauty, some have sweetness of disposition, some have the power to influence and lead others. There are many different kinds of gifts, but every child has one, and if these gifts are cultivated in the right way they will help to make the offerings of your bodies very acceptable to God. The way these gifts are considered and taken care of in childhood often affects the entire after life of the boy or girl.

Begin the offering of your bodies to God now; don't wait to be grown up. I know of a little boy who had a very sweet voice, and though he was poor and needed money he refused to sing anywhere but in God's house, because he felt by doing so he could make a holy offering of his gift unto God.

A great orator became a missionary to the Indians for the same reason as an offering of his body unto his Lord.

A great painter, also, refused to paint any but Scriptural pictures, for the same reason. All may not be singers or painters, but each one has a gift of some kind, and if you will only think the matter over, dear children, you will find that you can, each of you, if you really want to do it, use this gift so that it will help to make the offering of your body acceptable unto God.

You are all members of Christ—you know that means that you are an actual part of your Saviour—so try to remember that your hands and feet, your eyes, your ears and your tongue, as well as your heart and soul are his also, and try to value the beauty or intellect or genius or pleasant manners that may be your share only as gifts which God has given you to use for his service, so that the offering of your bodies as well as of your hearts and souls may be acceptable onto him.—Barbara Fechton in Churchman.

HOW TO CULTIVATE PURITY.

The Thoughts Are Largely Within the Control of the Thinker.

To be pure in heart is to have pure loves. But that which we love we think about, nor is it possible for us to love anything without first thinking that we love it. And we can choose our thoughts. We can sit in judgment upon them; decide which are good and which are evil; retain the good and discard the evil. The secret then of being pure in heart is to choose and retain pure thoughts.

Ah, if bewildered humanity only knew this! If it only knew that the way out of its tangle of vice and error was just to get hold of one pure, good thought, and cling to it until another came to it by the law of attraction, and then cling to that, and so on until evil thoughts were displaced and temptations disappear because the soul has climbed above them. But thoughts blossom into action and feeling, and thus our thinking controls our living. A human being cannot perform a single action without first thinking that he will perform it, nor can he love or hate anything without first thinking that he loves or hates it. He cannot even feel no wave or sea-cold until he first thinks about it. The wise man truly says that "as a man thinketh in his heart so is he." We cannot marry an evil thought without loving him by it, nor can we entertain a pure thought without being in love or at. So the preacher, teacher, book, picture or paper that suggests pure thoughts to the world is a benefactor of the race.

I feel profoundly sorry for the soul that is born in an environment of vice, sin and ignorance. One is so apt to entertain the thoughts that the surroundings suggest. Yet after all the soul is free. If it wills, it can no more be kept down by unfortunate surroundings than an eagle can be caged by fencing it in by high walls. As long as the top is left open the eagle can fly away; and so the soul fenced in by unhappy environments can always find a way out if it takes the upward route. And the soul's freedom lies in its power to think what it pleases. Circumstances may control the body and force it to live in the sight and sound of vice and vulgarity, but the sounds may fall unheeded upon the ear, the sights pass unobserved before the eye, if the mind be occupied with other things. A poor sewing girl was once obliged to work in a room full of rude women, where oaths and obscene language were constantly passing from mouth to mouth. At first she bent over her sewing machine with blushing face. Then she fell to singing as she worked or repeating pleasant bits of poetry or prose. After a little she obtained such perfect control of her thoughts that she seldom heard what was going on around her unless personally addressed.—Eva Kinney Griffith in New York Observer.

Face to Face with God.

There is an art in everything. If, when the harvests are ripe, we should go into the fields, we would find that while one husbandman goes over the field, cutting down the grain with great exhaustion, halting at the end of the first swath before he has strength again to strike into the grain, another man goes for two or three hours without halting, save to sharpen his instrument—goes from one side of the field to the other without any special fatigue. What is the difference? In the one case the man knows how to swing the scythe, and in the other he does not. One man will go out with a fishing apparatus that has cost him $50, and catch absolutely nothing the livelong day; while another man, with an apparatus prepared with his own jackknife, will catch so many of the spoils of the water that his basket will scarcely hold them. What is the difference? In the one case, the man knows how to fish; in the other, he does not.

Why is it that one man starts out in the Christian life and makes rapid advancement? He seems to walk across the field, going from one degree of grace to another, getting stronger and mightier in the Christian life, with no special drawback, his usefulness and his trials becoming his conquerors, so that at the end of thirty years he can look back and see that he has made one long, complete triumph, while another man will be thirty years in the church of God and achieve notkitty, standing where he was at the start or having retrograded, not really having so much faith or usefulness as the first year. Why is it that one man goes ahead and the other goes back? Is there any set in religion? There is. No man gets on in the Christian life by accident. There is no such thing as haphazard. If a man advances in the Christian life rapidly and mightily, it is because he employs certain means and does certain things in order to gain these achievements.

There is one great secret of advancement in religious experience, and that is secret prayer. It is very easy to come into a public assemblage and, stimulated by the hearty singing and by the cheerful faces of success and hundreds of God's people, to bow our head and lift our hearts in prayer; but to have some secret place where, day by day, either at morning or at noon or at night, we kneel down before God, no one in the whole world listening, and to do that thing day after day and month after month and year after year and for scores of years—that is not so easy a thing to do. It needs some perseverance, some high appreciation of duty, some grand Christian determination, some Almighty help.—T. De Witt Talmage in Christian Herald.

"The secret of the Lord is with them that fear him, and he will show them his covenant" (Ps. xxv, 14). Here is the way to the understanding of God's covenant, his "secret is with them that fear him." What about the blatant infidels, the scoffing scholars, the destructive critics? Do they fear him? Are they in the way of seeing his covenant? For it is when we fear him that we get into sympathy with him, come to see things from his point of view, have fellowship with him, have his mind revealed to us, and are shown his covenant.—Dr. John Hall.

The test of every religious, political or educational system is the man that it forms.—Amiel.

A Courteous Man.

Show me the man who is habitually courteous to other men of all degrees and I will show you a man who is sure to be kind to his wife, his children and his horses. I saw a man give up his seat in a horse car the other day to another who was old and shabby. After standing for ten minutes the one first named slighted and three little children danced down to the gate to meet him. Good kindnesses are always recorded on earth, although good acts may wait for a space.—Detroit Free Press.

A Chinese Joke.

A lady who had but lately been married, seeing her husband return after three days' absence, stole up secretly behind him and gave him a kiss. The husband was angry, and told her that she had offended against all his notions of propriety. "I am very sorry," she exclaimed. "I really didn't know it was you, my love."—Translated.

LOS CERRITOS (Cal.) Sun tells this remarkable calf story: A cow belonging to Joseph Rowe, a Laberte county farmer, recently gave birth to a calf which lived only a few days. After it died the cow transferred her affections to the fourteen-year-old son of the farmer, for whom she manifests a strange fondness. She licks him just as she would a calf, and moos but the boy can do anything with the dumb creature.

The other day young Rowe had occasion to go to town, and as he remained away until after milking time his sister put on a suit of his clothes and went into the barnyard and succeeded in deceiving the cow until she (the cow) happened to see the boy coming up the road, when she kicked the pail over and made a beeline in the direction of the youth, showing the most unmistakable evidences of delight.

The Literary Traitor.

If a clever writer exposes to public ridicule private persons whose likenesses are unmistakable, and whom he is able to clear only because he is their friend, he is a social traitor, a dishonorable man, who deserves to be sent to Coventry quite as much as a man who cheats at cards. Literary talent of this kind is open to immense abuse.

Drawing a portrait which is at once recognized by the circle which is familiar with the original, the artist may weave into the woof of his tale incidents not improbable, and with skill introduce situations which are essentially compromising.

It is a peculiarly malignant treachery, and although no honorable writer can be guilty of it, it is an offense sure to be perpetual. The blow is one of masked cruelty; it is poison in a precious ring.—George William Curtis in Harper's.

LIST OF LETTERS.

Remaining in the Post Office at Salt Lake City, Utah, April 18th, 1891, which if not called for within two weeks, will be sent to the Dead Letter Office at Washington, D. C.

LADIES' LIST.

GENTLEMEN'S LIST.

To obtain any of these letters the applicant must call for "Advertised" Letters and give the date of the list.

L. A. HEYNOR, Postmaster.

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In its First Stages.

Be sure you get the genuine.

Baron Liebig.

The great chemist, prepared the well known Liebig Company's Extract of Beef. Made of the finest Beef Prime, carefully selected in Uruguay and prepared by the very house of Liebig himself, who authorized the use of his name and portrait on the genuine wrapper of each pot. Ask for Liebig Company's Extract of Beef. For Delicious Beef Tea. For Improved and Economical Cookery.

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HIGHEST CASH PRICE PAID FOR WHEAT.

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UTAH BOOK AND STATIONERY CO.

Successors to

NOTICE OF SALE OF REAL ESTATE.

NOTICE IS HEREBY GIVEN, THAT IN pursuance of an order of the Probate Court of the County of Salt Lake, Territory of Utah, on the 6th day of February, 1891, on the petition of the undersigned, administratrix of the estate of Henry Ingleborn, deceased, the undersigned, administratrix of the said estate, will sell at private sale to the highest bidder, for cash, subject to confirmation of said Probate Court, on the 22nd day of May, 1891, at 11 o'clock in the forenoon, at the law office of Richards & Marshall, in the Constitution building, in Salt Lake City, in said county and district of Salt Lake, Territory of Utah, all the right, title and interest of said deceased at the time of his death, and all the right, title and interest that said estate has, in and to the following described real estate, to wit: Lots one (1), two (2), three (3), four (4), and the south half of the south half of the southeast quarter of section twenty-seven (27) in Township One (1) South, of Range One (1) East, Salt Lake Meridian. Terms of sale: Cash. The said property is subject to a mortgage for $1,000 payable to Elizabeth Ingleborn, with interest at the rate of ten per cent per annum from the 1st day of March, 1891, which the purchaser will be required to assume. Terms and conditions of sale: Cash; ten per cent of purchase money to be paid to the administrators on the day of sale, balance on confirmation of said sale by said court. Deed at expense of said estate. Title to be warranty deed delivered to said administrators before said hour of sale.

ANNA B. CALVERT, Administratrix of the estate of Henry Ingleborn, deceased.

Salt Lake City, April 24th, 1891. 4tw

Utah Central Railway

TIME TABLE.

In Effect April 1st, 1891.

Passenger Trains will run Daily, between Salt Lake and Park City, as Follows:

SALT LAKE CITY.

PARK CITY.

SUBURBAN PASSENGER TRAINS

Run Daily between Salt Lake City and Mill Creek, as follows:

Leave Salt Lake at 6:40 and 9:00 a.m. and 4:00 and 6:10 p.m.

RETURNING.

Leave Mill Creek at 7:30 and 9:50 a.m. and 4:50 and 6:40 p.m.

Office and Depot corner 6th South and Main Streets.

JOS. H. YOUNG, Gen'l. Supt. T. J. MACKINTOSH, G. F. & P. A.

RIO GRANDE WESTERN RY.

CURRENT TIME TABLE, APRIL 5, 1891.

East Bound Trains.

	No. 3. Atlantic Mail.	No. 4. Atlantic Express.
Lv. Ogden	8.30 a.m.	6.45 p.m.
Lv. Salt Lake	9.45 a.m.	8.15 p.m.
Lv. Salt Lake	10.00 a.m.	10.00 p.m.
Lv. Provo	11.30 a.m.	11.30 p.m.
Lv. Provo	11.40 a.m.	11.40 p.m.
Ar. Grand Junction	3.10 p.m.	4.20 a.m.
Ar. Grand Junction	3.20 p.m.	4.30 a.m.
Ar. Grand Junction	8.35 p.m.	9.45 a.m.
Ar. Gunnison	8.30 a.m.	1.00 p.m.
Ar. Leadville	5.30 a.m.	1.00 p.m.
Ar. Pueblo	1.30 p.m.	5.15 a.m.
Ar. Colorado Springs	2.45 p.m.	6.45 a.m.
Ar. Denver, Col. Mid.	5.45 p.m.	7.00 a.m.

West Bound Trains.

	No. 1. Pacific Express.	No. 2. Pacific Express.
Lv. Denver	9.00 a.m.	7.00 p.m.
Lv. Colorado Springs	11.55 a.m.	10.15 p.m.
Lv. Pueblo	1.30 p.m.	11.30 p.m.
Lv. Leadville	7.45 p.m.	6.00 a.m.
Lv. Gunnison	1.30 p.m.	1.00 a.m.
Lv. Grand Junction	4.40 p.m.	4.40 a.m.
Lv. Grand Junction	4.50 p.m.	4.50 a.m.
Lv. Grand River	6.34 p.m.	6.20 a.m.
Lv. Provo	8.50 p.m.	10.05 a.m.
Lv. Provo	9.00 p.m.	10.20 a.m.
Lv. Salt Lake	8.10 p.m.	1.40 a.m.
Lv. Salt Lake	8.20 p.m.	1.45 a.m.
Ar. Ogden	9.10 p.m.	2.50 a.m.

LOCAL TRAINS.

SALT LAKE AND OGDEN.

Leave Salt Lake 7.00 a.m. and 4.15 p.m., returning, arrive Salt Lake 8.40 a.m. 6.10 p.m.

BINGHAM.

Leave Salt Lake 8.40 a.m., returning, arrive Salt Lake 12 p.m.

ARGENTA JUNCTION.

Leave Salt Lake 8.00 a.m., returning, arrive Salt Lake 12.30 p.m.

Leave Salt Lake 5.00 p.m., returning, arrive Salt Lake 6.30 p.m.

O. O. DODGE, General Manager. J. H. BENNETT, Gen. Pass. Agt.

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Standard Well Piping ½, ¾, 1, 1¼, 1½, 2, 3, 4, 4½ and 6 inches diameter Pipe Fittings and Well Drivers' Supplies.

Well Machines with capacity from 500 to 1000 feet.

A Great Variety Road Carts—ten styles.

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Moline Hand Plows, Imperial Chilled Plows.

Three-Wheeled Sulky Plows.

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Buggy Wheels—painted or white.

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Deere Steel Plows, Oliver Chilled Plows,

The Famous Gilpin Sulky Plow.

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HAS BECOME ONE OF THE FEATURES OF SALT LAKE City, so long has it been established and so entirely has it fulfilled its undertaking, and not only do the dwellers in this city but all visitors to the metropolis profit by the experience of such well-known caterers. The etiquette of clothing is continually changing in certain matters of detail, and a reliable guide of what may and what may not be worn under certain circumstances is almost necessary. That guide is to be found here, an authority on everything from a Child's Kilt Suit to a Gentleman's Full Dress Suit. Aside from this specialty there are thousands of customers who deal habitually with Goldsmith & Co. without wearing full dress suits. This being the house in the northwest where may be seen the masterpieces of Poole and other artists of London, through the subdued tints, it is scarcely to be wondered at what a certain attraction impels many thither who only from choice invest themselves in Goldsmith & Co's beautiful line of Spring Overcoats, Box Coats, Suits and Furnishing Wear. Hats, Caps and Shoes are here to be found in every tasteful guise. Materials from the richest to the cheapest are at hand, and Tailors famed for their fit and cut are kept upon the premises; it is always possible to choose from their immense stock, style of make and mode of finish. The assortment is perhaps the largest and most certainly the richest in Salt Lake City, ranging as it does, from the most elaborate of Dress Suits to the simplest and plainest Business Tailor-made Suit. Also a fine line of the Mother's Friend Shirt Waists.

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