

Presidency Of North Weber Stake Organized Sunday, Aug. 2.



MISSIONARY WORK IN THE SOUTH

Kentucky—Elder Forest Lee Dyer, who has been down with malarial fever is improving slowly. Elder H. C. Carlton who was transferred to this conference to labor among his relatives is being very kindly treated by his people. Many of them are interested in the gospel message.

Florida—On the evening of July 6 a social was given at the home of Sister A. O. Jenkins in honor of Elder Leonard Moncrie, who was about to leave for his home in the west, and Sister Caroline James, who was transferred to Atlanta. There were songs and speeches, after which a goodly number of famous Florida automobiles were eaten. The Fourth of July was fittingly celebrated by the saints in Coffee county, Ga., and at Ebenezer county, Fla.

East Tennessee—Elders A. W. Keller and Jos. Mendenhall preached in a new church in Johnson county, and were invited home by the preacher, who treated them very kindly. Elder Brother N. J. Starkey, who has for some time had charge of the advanced class in a non-Mormon Sunday school was removed from his position because he would spiritualize the scriptures. Sister Elijah Waters died at her home at Glenobly, July 15. She was a devoted Latter-day Saint, and she will be mourned by many elders who have shared her hospitality.

mon and A. Chidway were invited by a Baptist minister to assist him in holding a meeting. The elders told too much truth and at the conclusion of their remarks the Baptist minister and raved about the Mormons a few minutes and then asked the elders to sing and dismiss. Elders J. B. Lofgren and R. E. Bunker had a similar experience. They were invited to speak in a meeting at which two preachers were present. When the elders concluded their remarks the ministers paid their compliments to the Mormons in no uncertain terms, and then left the church hastily so as not to hear the elders' reply. Mrs. Holt of Rowan county, who was given up to die by the doctors, was administered to by Elders R. E. Bunker and E. J. Jackson. On the following day she was up and about her household duties.

Atlanta—On July 1 the northern part of Georgia was organized into the Atlanta conference, with C. E. Dinwoodey as president. The election of president was a wise one. Elder Dinwoodey has had much experience in a mission in the northern states.

ting way. Elder Aubrey F. Tilton was the orator of the day. The music was furnished by a choir of young ladies under the direction of Prof. J. N. Nicholson, director of music in the Methodist church. Brother Charles Yarn of Union Point, who has been suffering with malarial fever was restored to health under the administration of Elders L. L. Myers and A. A. Savage.

Mississippi—Elders J. L. Anderson and J. F. Gibbs held some good meetings at Teasdale. Mr. James Ashmore, who was the leader of a clique who arrested two elders two years ago, was present at the meetings and manifested great friendship for the elders. On the morning of June 28 Elders E. J. Gray and H. M. Henson, attended a Baptist meeting. Instead of welcoming the elders, the preacher recited a few of the old moss-covered anti-Mormon lies and then turned the subject over to the elders. Of course the elders were not given permission to answer the reverend vituperator. But they gave out a meeting of labor that was not only a success but a triumph. The Sunday school at Teasdale has been reorganized. The Fourth of July was fittingly celebrated by the saints and elders in Jackson. A branch conference was held at Teasdale July 18. As a result of the administration of Elders P. P. Johnson and Willard Brugger, Fannie Jackson is rapidly recovering from an attack of typhoid fever. A Baptist preacher consoled the bereaved at a funeral in Franklin county by preaching baptism for the dead, citing 1 Cor. 15: 29.

NEPHI JENSON.



ELDERS, SAINTS AND FRIENDS, SOUTH AUSTRALIA CONFERENCE.
The Traveling Missionaries from Utah Present are Represented by President Armstrong and Elders Hall, Reese, Hardman and Behnke.

Ohio—Elder Fred Nielson, who is to leave in a few days for his home in the west, was visited by friends. On July 8, two companies were formed to do cross country work. Company "A" is in charge of Elder G. W. Bills and Elder J. E. Keller is in charge of Company "B." Elders G. W. Bills and companions were refused permission to hold street meetings in Circleville. This town, however, was canvassed and 16 Books of Mormon were sold.

Virginia—Elders John A. Toome and Alma Donaldson held the mayor of Ennis City a fair minded gentleman. Without any hesitancy the elders were permitted to canvass the city. The saints and elders at Lynchburg celebrated the Fourth of July with speeches and songs. Elder Leo Lowry was orator of the day, and Elder Levi W. Reynolds read the Declaration of Independence.

Alabama—Elders W. H. Wiser, C. X. Motes and J. W. Ackroyd held three meetings in the Starkville school house June 28 and 29. The people who attended manifested much interest in the doctrines they heard, and invited the elders back. Elders J. E. Jensen and J. D. Brown attempted to sell a Book of Mormon to a gentleman from Huntsville. The man became impatient and started to entertain the elders with a recital of the stock lies about Joseph Smith. The elders reminded the gentleman that in extending the Mormon testimony he was only fulfilling one of the prophecies of Joseph Smith. They told the man that Joseph Smith had predicted that he would be known for good and evil. When the trader of the prophet heard this, he apologized.

North Carolina—Sister Margaret E. Sanders, a faithful Latter-day Saint died at her home in Hempstead, July 7. Many elders who have partaken of her hospitality will learn with profound sorrow of her death. The funeral services were held in the L. D. S. church at 4:30 p. m. July 7. Six elders acted as pall bearers. Elders N. D. Bischoff and F. M. Givins have finished their canvass of Fayetteville. They sold 29 Books of Mormon and 74 other books in the city. The sanctified preacher on being presented with a tract asked, "Does this contain the pure gospel of Christ?" The elder said "yes" whereupon the preacher said, "If it does I will burn it." He lighted a match and put it to the tract, but much to his chagrin the pamphlet would not burn. Elder William D. Criddle has started a school at Huntly. The N. C. public school curriculum will be followed and the school will be non-sectarian.

East Kentucky—Elders E. J. Solo-

SICK HEADACHE

Positively cured by these Little Pills. They also relieve neuralgia, migraine, indigestion and too hearty eating. A perfect remedy for dizziness, nausea, drowsiness, bad taste in the mouth, constipation, flatulence, pain in the side, TORPID LIVER. They regulate the bowels. Purely Vegetable.

SMALL PILL. SMALL DOSE. SMALL PRICE.

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Genuine Must Bear Fac-Simile Signature

REFUSE SUBSTITUTES. CURE SICK HEADACHE.

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CARTER'S LITTLE LIVER PILLS.

CHURCH MISSION ADDRESSES

For the convenience of travelers, the Desert Evening News gives here with the addresses of the various missions of the Church where this paper will always be found on file, and where travelers will receive courteous attention.

New York City—33 West One Hundred and Twenty-sixth St. Chicago—1415 S. Paulina St. San Francisco—1415 Baker St. Los Angeles—423 West Tenth St.

Denver—622 West Sixth Ave. Chattanooga, Tenn.—711 Fairview Ave. Portland—267 Hancock St. Independence, Mo.—302 South Pleasant St.

Mexico—Culiacan, Sta. Maria (a round) turn, 4 (above), D. F. London, England, Deseret High Road, South Tottenham, N. London.

Liverpool, England—295 Edge Lane. Bristol—10 Albert Place, Cheltenham, England.

Zurich, Switzerland—Hoschegasse 68 Munster. Copenhagen—Korsgade 11 Stockholm, Sweden—Svartensgatan 2

Honolulu—Punchbowl St. Tokyo, Japan—No. 16 Kaumakani, Honolulu, Hawaii.

Toronto, Canada—650 Bathurst St.

Rotterdam, Holland—Crown-Wevering 18 New Zealand—53 Upper Queen street, P. O. box, 72, Auckland.

PIONEER DAY IN MISSOURI.

Independence, Jackson Co., Missouri, July 29.—The saints of Independence and Kansas City, Mo., with a number of friends, celebrated at the Swope park, about 20 miles from Independence. W. G. Danielson, closed the play factory and employees joined in the celebration.

A special electric car was chartered and the party left for the center of Kansas City. A fine program was given at the park, as follows: Song, "Utah, the queen of the West." Invocation, J. M. Reid; song, "America," an address by Elder B. F. Cummings, followed by the hymn, "We thank Thee O God for a prophet sent by Primary class of the Sunday school, directed by Sister Phoebe Madsen; duet, May Green and Phoebe Madsen; recitation, Irma Putfield; quartet, elders of Independence conference; benediction, Henry Holdsworth.

After this program various games were enjoyed, followed by a real and substantial entertainment given by all the sisters who composed a "picnic committee."

The Independence Examiner of July 25, gave the following note of the excursion: "UTAH LATTER-DAY SAINTS CELEBRATE."

"The colony of Latter-day Saints from Utah which is located in Independence, held a celebration yesterday. With them the Twenty-fourth of July is a great holiday. It is called Pioneer Day, because it is the anniversary of the day on which Brigham Young and the original band of Mormon pioneers entered the Salt Lake valley."

"An electric car was chartered and decorated and about one hundred persons rode in it to Swope park. On each side of it was a stranger bearing the legend: '1847. Utah Pioneer Day. The Desert Shall Rejoice and Blossom as the Rose. Is. 55: 1. 1908.' At the public sale entertainment was carried out, which included singing and an address by Elder B. F. Cummings, picnic, etc."

A feature which caused comment was that it rained near the park, but not where the party was."

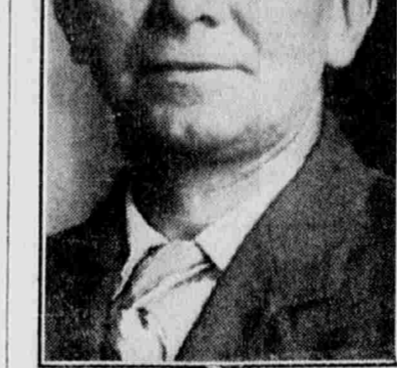
Like celebrations were also held in all the branches throughout the Central States mission.

Elder James F. Robertson, who has been laboring in Oklahoma, has been appointed president of the East Kansas conference. Elder Nola E. Mikkelsen takes the place of Elder Robertson as president of the Oklahoma conference.

Our numbers have been decreased by the release of Elders H. P. Burk of Alpine, Ariz.; Thos. W. DePriest, of Manassas, Colo.; S. A. Simmons, of Charleston, Utah; J. A. Ruppel of Rockwell, Idaho; C. H. Hendrickson, of Leigh, Idaho, of the Missouri conference; Elder Wm. Ashby, of Vernal, Utah, of the Oklahoma conference.

SLANDERS REFUTED.

San Antonio Tex., July 29.—The Daily Gazette of this place a newspaper of considerable importance in the state, and one of the finest papers in Texas, recently published two very fair and lengthy articles in a write-up of the work the Mormon missionaries were commencing in that part of Texas. The writer of the article stated that the reorganized church has done more to expose polygamy and put it down than anything else, and accuses the work the Mormon missionaries were commencing in that part of Texas. The writer of the article stated that the reorganized church has done more to expose polygamy and put it down than anything else, and accuses the work the Mormon missionaries were commencing in that part of Texas. The writer of the article stated that the reorganized church has done more to expose polygamy and put it down than anything else, and accuses the work the Mormon missionaries were commencing in that part of Texas.



JOHN V. BLUTH,
First Counselor of the North Weber Stake.

John V. Bluth was born in Stockholm, Sweden, Jan. 24, 1863. His parents being John M. L. Bluth and Augusta W. Wallin. In 1876, he emigrated to Utah with his family, settling in Grantsville, Tooele county, where he remained until the spring of 1879. His father seeking work at his trade, that of tailoring, moved to Logan in 1879, and thence to Smithfield, but in the fall of the same year they all moved to Ogden where they have resided ever since. Elder Bluth early identified himself with the church, and was one of the first to join the church. He was chosen second counselor in the presidency Sunday. After two years of labor there he returned, but in 1892, was called to a mission to aid President Anthon H. Lund in the presidency Sunday. In 1899, he was appointed stake clerk and later tithing clerk, an office he holds at the present time. He is also associated with the M. M. I. A. work, being first assistant superintendent in the Weber stake.

monism" is thriving he says he does not know.

Elder Workman wrote a reply which the Gazette was kind enough to publish as follows:

Editor Gazette:
San Antonio, Tex., July 27.—Brother Aylor, in his letter to the Gazette, says that "Mormonism," as represented by the "Brighamite" thrives here or any other place he doesn't know. There are a great many things that he doesn't know, I fear. He seems, judging by the tone of his letter, not to know the fundamental principle of Christianity: "Do unto others as ye would that they should do unto you."

The Gazette has been kind enough to publish two articles for me during the last few days, and not one word of abuse or slander was uttered in them against Brother Aylor or any other one. The "Brighamite" church, as he chooses to call us, is not built up by tearing down other people. We are too busy preaching the gospel of peace and love to have any time to slander other people.

reorganized people and ours above all people should understand the meaning of slander and persecution. Brother Aylor should recall to his mind that the same spirit that he manifested in his letter, put the Prophet Joseph Smith to death.

To enlighten his mind I will say there are few more than 3,000 Brighamites in Texas, and in the entire country, we have a colony of 350 members, and they are being taught the "Brighamite" doctrine of building houses, erecting schools, houses, planting churches, buying land and owning homes.

The great pioneer of the west, taught the people that a man could not be a good citizen unless he owned a home. Ninety per cent of the Mormon people in Utah own their homes, and a better, more law-abiding, intelligent, moral people cannot be found on earth. Utah suffers less from pauperism than any other state in the Union. The Brighamite eleventh commandment is, "Mind your own business." Brother Aylor could practice that to good advantage. He is in San Antonio, Texas, and 10 elders, these 10 elders will stay in the city and save a week or until they visit all the families, leaving only the creature with them; then they will go to another city.

His sister Brian told him, one time, "They will send him out after a while." I see now, where the source of his information is, "A man told him that." Brother Aylor, if you believe what "A man" tells you, you are likely to be misled. I would ask of you to kindly find out things for yourself. They go in droves. Does that show good breeding and a kind Christian spirit? We may go in droves, but our Brighamite teachings tell us to respect all men in their beliefs, and be kind and courteous to all, to return good for evil.

Brother Aylor needs to be "born again." The fruits of the spirit are love, joy, peace, long suffering, gentleness, goodness, faith, meekness and temperance. He says we are not thriving here or anywhere else in the United States. We have between 500,000 and 1,000,000 Brighamites in the United States, and they are counted by the people who live near them as the very best citizens. They are developing the land, going into Canada and Mexico, paying the way for civilization, as they did in Utah in 1847. The "Brighamite" Mormon are growing faster and thriving more than any other people in the world. We are renowned for our costly temples, fine churches and numerous colleges and schools.

In regard to polygamy, President Joseph F. Smith has several wives.

On July 20 at Newark, N. J., six baptisms were performed, making an even 20 who have thus been led into the fold of Christ and added to the membership of the Brooklyn conference during the present year. There are others of our friends in Newark, New York, and Brooklyn, who expect to identify themselves with the cause of truth in the near future.

The elders feel encouraged by the degree of success attending their labors. They seem more determined than ever that, even amid the fever and the stress of the eager life which centers around our great metropolis, the people shall hear the warning message which the Lord has sent to all of his children. At our open meetings, many of which are now being held, it is not unusual for the speaker to meet with a round of applause, while in times past the response, if any, was too often in the form of hisses or abuse. This indicates a favorable change in public sentiment. We have also some tangible results to encourage us. Several of our most earnest investigators were first interested in the gospel by attending these street meetings.

Elder J. S. Dalley, who has presided over the conference for the past year, has been honorably released to return home. The high esteem in which Pres. Dalley is held by the elders and saints of the conference was expressed at a round of applause given in his honor at the mission headquarters just before he left for his home. Elder J. S. Allen of Mesa, Ariz., succeeded him.

The Twenty-fourth of July was fittingly celebrated here. We enjoyed an outing at the Bronx park in the afternoon, and a kind of combination meeting and social at the mission house in the evening.

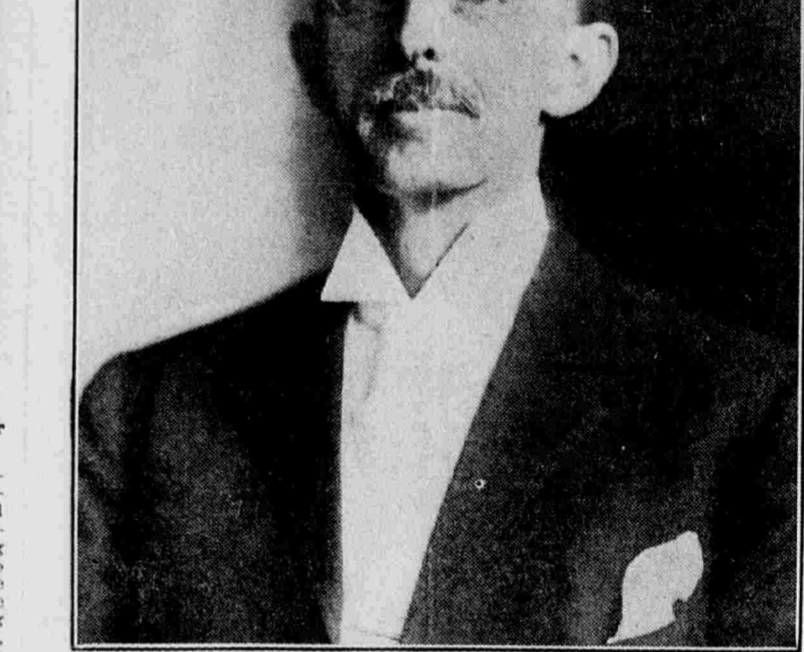
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First in Honors!
First on the
Breakfast Tables
of the World!

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DORCHESTER, MASS.



JAMES WOTHERSPOON,
President of the North Weber Stake.

James W. Wotherspoon, president of the North Weber stake of Zion, was born in Paisley, Scotland, June 14, 1856. He emigrated to Utah with his parents, John M. and Agnes Wotherspoon, in 1874. He embraced the gospel several years previous to coming to Utah. After reaching Utah and settling in Ogden, young Wotherspoon secured a position as clerk in a store which he followed for five years. In 1879, he was a member of the firm of A. G. Fell & Company and was connected with the company until 1889, when he was called on a two years' mission to Scotland. Upon returning to Utah, President Wotherspoon associated himself with the firm of John Scovcroft & Sons Company and was a stockholder as well as buyer in the company's office in this city. When this company sold its grocery line he sold out his holdings and bought into the Shape-Williams Candy company and has charge of the sales department. For the past seven and a half years President Wotherspoon has been bishop of the Third ward in Ogden City, and prior to being sustained as bishop he was counselor to Bishop Barnard White for six years.

In order to be successful in our work, we need not only the favor of the Lord, but also the confidence of our brethren and sisters at home. The kindly interest shown by our Church organ, the Desert Evening News, indicates that there is also a public interest. For this we desire to thank the "News" and its many readers.

E. T. RALPH.

RETURNED MISSIONARIES.

The elders and sister named below have reported at the Church Missionary conference their recent return from the foreign mission field. All return in excellent health and spirits, and report the mission work in splendid condition in all the fields represented.

July 5.—Lauritz P. Hendrickson of Parker, Idaho, from the Scandinavian mission; set apart July 26, 1906.

July 28.—George V. Ord of Nephi, Utah, from the Southern States mission; set apart Oct. 2, 1906.

July 31.—William A. Budge of Paris, Ber. La. from the Southern States mission; set apart April 11, 1906.

David Smith Jr., of Richmond, Cache Co., from the British mission; set apart April 17, 1906.

James W. Johnson of Huntington, Emery Co., from the Netherlands mission; set apart May 29, 1906.

Franklin E. Wadsworth of Panama, Lincoln Co., Nevada, from the British mission; set apart May 29, 1906.

Mathias J. Benson of Moreland, Bingham Co., Idaho, from the Scandinavian mission; set apart April 17, 1906.

Carl M. Nelson of Greenville, Cache Co., from the Scandinavian mission; set apart July 26, 1906.

John H. Klenke of Provo, Utah Co., from the Swiss and German mission; set apart July 26, 1906.

Hans P. Olsen of Fountain Green, Sanpete Co., from the Scandinavian mission; set apart July 26, 1906.

Hans Sorenson of Rexburg, Fremont Co., Idaho, from the Scandinavian mission; set apart May 1, 1906.

Bert S. Hyman of Treasurers, Bannock Co., Idaho, from the British mission; set apart July 2, 1906.

Frederick G. W. Wieland of Rexburg, Fremont Co., Idaho, from the Swiss and German mission; set apart May 1, 1906.

Calvin N. Peterson of Granger, Salt Lake Co., from the British mission; set apart April 3, 1906.

NOTES FROM NEW ZEALAND.

Nuhaka, New Zealand, July 1.—Much has been written concerning the work among the Maoris here in these islands, and it is true that most of the natives here have heard the gospel sound and many have allied themselves with the cause of truth. There is much slander and falsehood to contend with in this district, as the elders have long ago proven that they are the true servants of God. There is much indifference, though, to contend with. I think that the Maori race of New Zealand is slowly being converted to the principles of the gospel. We have many church members and many friends, and appearances are that there will be a great harvest of souls in the future.

The "News" is a great aid to us here in this lonely land and we miss it very much when it does not arrive in the mail.

ELDER C. W. DESPAIN,
Nuhaka, Mahia, N. Z.

BAPTISMS AT NEWARK, N. J.

On July 20 at Newark, N. J., six baptisms were performed, making an even 20 who have thus been led into the fold of Christ and added to the membership of the Brooklyn conference during the present year. There are others of our friends in Newark, New York, and Brooklyn, who expect to identify themselves with the cause of truth in the near future.

FREE TO YOU—MY SISTER

Free to You and Every Sister Suffering from Women's Ailments.

I am a woman.
I know women's sufferings.
I have found the cure.

For many years I have been suffering from women's ailments. I have tried every remedy, but none have helped me. I have been told that I was suffering from a "female complaint," but I did not know what it was. I have been told that I was suffering from a "female complaint," but I did not know what it was.

What we women know from experience, we know for you. I have been told that I was suffering from a "female complaint," but I did not know what it was. I have been told that I was suffering from a "female complaint," but I did not know what it was.

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