

CHURCH INTELLIGENCE



IN WEST PENNSYLVANIA.

A Memorable Conference at Monongahela City.

Elder Matthias F. Cowley, one of the Speakers.

The subjoined communication is dated W. Elizabeth, Pa., Nov. 19, and is signed by John G. McQuarrie and F. L. Crulshank.

Twenty-three Elders and a large number of Saints, some of which came over a hundred miles, gathered in Monongahela City, Pa., Sunday, Nov. 11th, where a large hall had been secured in which to hold the conference meetings.

The announcement of an Apostle's visit no doubt added to the attendance, and the great interest manifested. Elder Matthias F. Cowley together with Elders E. H. Snow and G. F. Whitehead, of the mission presidency, were with us on that occasion.

Meetings were arranged as follows: Sunday 10 a. m., Sacrament and testimony meeting; 3 p. m., general public meeting; and at 7 p. m., a lecture on "The Divine Mission of the Prophet Joseph Smith," was given by the Apostle. Monday evening another public meeting was held.

The Sacrament meeting was well attended and all present seemed to enjoy the manifestations of the Spirit of God in the testimonies which were borne by the Saints.

Elder E. H. Snow presented the names of the Church Authorities, all of which were unanimously sustained. Elder Roy E. Cowley, together with his first counselor, Elder Alpheus Rockwood and Elder J. B. Tunes, were honorably released to return home.

Elder Snow spoke very feelingly of the faithful and conscientious manner in which these brethren had performed their labors.

Elder John G. McQuarrie was selected and sustained as president of the conference with Elders S. A. Banks and F. L. Crulshank as first and second counselors respectively.

Elder Snow then explained to those present the object in presenting the names of the Church Authorities for the support of the Saints.

The Apostle's address in the evening was enjoyed by all, as he spoke with great power. A large part of the congregation was made up of non-Mormons, among them being the mayor and other prominent citizens, and all seemed to enjoy the privilege of listening to an Apostle of Jesus Christ.

Monday evening Elder McQuarrie spoke on the "restoration of the Gospel." Elder Cowley made a few farewell remarks.

One of the features of the conference was the singing furnished by the traveling Elders assisted by Sister Hannah Pierce, who furnished piano accompaniment. At the priesthood meeting the efforts of the different fields showed the work to be flourishing in some parts of the conference.

On Wednesday, Nov. 14th, the Elders started for their new fields of labor on their way to the western New York conference. Elders Cowley and Snow held well attended and successful meetings at Elizabeth, New York, and at Buffalo, N. Y.

The headquarters of the West Pennsylvania conference has recently been established in West Elizabeth, Pa. It has a very promising future. We attribute much of the success of this conference to the liberal circulation of the "News."

THE SAINTS IN MEXICO.

Quarterly Conference in Colonia Juarez, Chihuahua.

President Joseph F. Smith, Apostle A. O. Woodruff and Elder Seymour B. Young Among the Speakers.

Elder J. M. Martineau writes from Colonia Juarez, Chihuahua, Mexico, November 21:

The quarterly conference just closed had a very full attendance from all the wards of this Stake in Chihuahua and Sonora. We were also blessed with the presence of President Joseph F. Smith, Elder A. O. Woodruff, of the Council of Apostles, S. B. Young, of the First Council of Seventies, On Saturday 11th, was held the conference of the Stake Relief societies presided over by Mrs. Mary B. Fyring.

On Sunday, the conference, after appropriate remarks by Elder A. W. Smith, was addressed by President J. F. Smith, who referred to the recent killing of two renegade Apache Indians near Pachuca; he advised that the women and children who were living in a scattered condition in the mountains be brought to places of safety until the present danger is past. Our mission is to save, not destroy.

In the afternoon Elder Seymour B. Young strongly endorsed the instructions of President J. F. Smith, and prophesied that if the Saints in Mexico keep the commandments of the Lord, they will be protected by Him. Elder A. O. Woodruff referred to the killing of the two Apache Indians, and said it was justified, being in self-defense. He said that men hunting cattle in the forest ought not to do so singly, but two or three together, and if they would obey

President Smith's counsel, none would be slain. He deprecated the wanton killing of game and leaving it to rot on the ground as some do. His remarks were very timely and instructive.

The Priesthood meeting in the evening was well attended, and was addressed by President Smith, followed by Elder Woodruff, who referred to the kindness of Mexico in giving refuge to the Saints. He said as long as she will do so, protecting the Saints in their rights she shall be prosperous as she is now.

Elder S. B. Young bore a strong testimony to the previous addresses, and spoke of the law of tithing and family government.

Elder Young gave some very timely instructions.

On Monday, after usual opening exercises, Bishop J. C. Bentley presented names of the general authorities of the Church and of the Stake, all of which were unanimously sustained, as also those appointed as home missionaries for the Stake.

Elder Young also gave some timely counsel relative to the Mexican mission, after which President Smith spoke upon the Word of Wisdom.

In the afternoon Elder Pratt spoke of the opening of the Gospel among the Mexicans a few years ago, and prospects of future good in this land. He was followed by Elder Woodruff upon the Word of Wisdom. Elder S. B. Young also gave some timely counsel, and subjects, and conference was then adjourned for three months.

REMARKABLE INCIDENT.

A Young Lady Comes from Boston to Sweden.

To Hear the Gospel and to Receive a Testimony of the Truth.

From a letter, dated Halmstad, Sweden, Nov. 14, and signed by Elders Carl Larson, August Stromstrom, and Carl H. Carlsson, the subjoined items are gathered:

We are three Elders laboring in this land, with fair success, considering that the Gospel has been preached here around this locality for the last forty-eight years. Our branch is not blessed with a great number of Saints, but we have some true and faithful Saints, and some honest investigators of the Gospel.

It was our privilege not very long ago to initiate a new member into our branch, by baptism. It was a young lady, who came all the way from Boston, where she had been for several years. The young sister says some unseen power seemed to draw her to Sweden, and it was almost against her own will that she returned. A very short time after arrival here she received a testimony to the truth of this work, and has now been made one with us. This is a testimony unto us, and should be a source of joy to all who work in a mysterious way His wonders to perform.

If there is any one who has relatives or friends in this part that would like to visit them, we will be very glad to do so, if they will oblige us with addresses.

EXPOSING MORMONISM.

That is What a Minister at Omaha Proposes to Do.

He is Challenged to Debate by an Elder of the Reorganized Church—Good Effects of His Efforts.

Elder H. L. Boyer writes from Omaha, Neb., Nov. 17, as follows:

There is a Campbellite minister here, who is delivering a series of lectures upon the "Mormon" question. He began his "exposition" of "Mormonism" on Sunday Nov. 4. He is going to continue each Sabbath evening until he has delivered five lectures.

I was out to hear him the first evening. Among many accusations and false statements made by the reverend gentleman was this. He had, he said, thoroughly investigated and looked into all the teachings and principles of the "Mormon" people, and he had not been able to find one thing that was taught by the Latter-day Saints that tended to elevation, but, on the other hand, their teachings were all and to the degradation, immorality, licentiousness, etc.

Tonight I met one of our friends on the street and he stated that the Jones had not a challenge to the minister (Rev. W. T. Hilton). He will not debate himself, but is going to send for a man, at least that was the answer he gave me when I asked the privilege of answering his statements. It didn't appear that he was willing to back up the statements he had made himself but wished to send for another man, but I suppose he will be there while they are doing it. I am sure that his lecture will do us good.

Millard Stake.

The Millard Stake quarterly conference closed yesterday, November 12th. The gathering was not as large as is usual on such occasions owing to the absence of representation from some of the wards in the western part of the Stake.

Our large meeting hall was nevertheless taxed to the utmost capacity, and finding seating room for those present. In addition to the Stake presidency and local officers on the east side of the county, Bishop Styer, from Oakes and Elder Frederick Lyman of Oak City reported their respective wards, and very encouraging statements were made from each of the wards of their present condition, and future outlook for progress in the work of God. The central figure upon the stand was Elder Heber J. Grant of the Council of the Apostles. This was his first visit to our ward, and it appears that he took us all in at a glance, he saw our weaknesses, and compassed our hopes and desires, and with convincing fervor he offered in the Gospel a remedy for all short-comings.

At every meeting during our conference Brother Grant spoke to the people, and there was a feast of inspired words, seemingly touching every condition of

every person, old and young. He spoke with power to the youth present, and gave them many illustrations of what had been accomplished by others in the face of what some persons would call insurmountable difficulties. He painted sin in its hideous colors, and reached out the hand of helpfulness to the thoughtless and the erring, bidding all to come and drink at the free and open Gospel fountain, and find peace. Our conference was good and comforting to all who attended.

On Saturday Elder Grant spoke concerning words at the general of Mrs. A. Roberts, wife of John E. Roberts. Her death came somewhat unlooked for, from pneumonia. She was the daughter of George Crane, and forty-five years of age. She leaves nine bright children. The oldest, a son, left home on a mission to the Southwestern States about a month ago. This was the ambition of his mother's life. Her last words that fell upon that boy's ears were: "This is the proudest day of my life."

"These words will be an inspiration to the young missionary who will manfully go forth in the work of God and do honor to the memory of her whose voice is still in this life but who still has a watchful care for eternal reunion with the loved ones left behind."

GEORGE CRANE.

DR. MAESER IN OREGON.

His Visit to the Grande Ronde Valley Appreciated.

He Lectures Upon the Life of Christ and Gives Instructions in Sunday School Work.

Elder Hyrum Monson sends this communication from La Grande, Oregon, November 22:

On Sunday, November 18th, the Saints of the Grande Ronde Valley were favored with a visit from Dr. Karl G. Maeser of the Deseret Sunday School Union Board. The four schools of this valley, viz: La Grande, Alicol, Imbler and Spragueville, met in the opera house in La Grande at 10 o'clock a. m. and received instructions from Dr. Maeser in regard to Sunday school work. A meeting of officers and several other subjects, and Dr. Maeser's visit was entered into further details of the Sunday school work.

At a meeting for the general public was called to order at 2 p. m. he delivered a lecture on the life of Christ, portraying beautifully the nobility of his character and the sublimity of his life's work. An interesting feature of the day's proceedings was the rendition of "O My Father" and several other selections by Brothers Hallantyne, Hyde, Davis and Baird of Bear Lake City. The meetings were not crowded, probably on account of the wet and disagreeable weather which prevailed, but most of the Saints and many visitors were in attendance.

On Monday Dr. Maeser went to Baker City and met the Sunday school there in the afternoon and delivered a lecture in the evening. Dr. Maeser's visit was much appreciated as the schools here are in their infancy and needed such instructions as he was able to give.

The work of the Lord is progressing in this part of His vineyard. There are four branches and four Sunday schools in this valley and all are in healthy conditions and show very bright prospects for the future.

RETURNED MISSIONARIES

Elder W. J. Davis, of Soda Springs, Colo., was set apart for a mission to the Northwestern States on April 10th, 1899, and was assigned to labor in the Baker conference, Union Co., Oregon, under Elder James Geddes, who was labored until May 21st, 1900. He was then assigned to labor in Idaho, "Nampa conference," under Elder Day. During his labors he met with fair success, made many friends, and baptized four persons. He left the conference, he says, in a prosperous condition, and the Elders striving to spread the Gospel. He returned home Nov. 12th, 1900, in good health.

Elder Joseph Bennett of Woods Cross, Davis county, returned on the 7th day of this month from a mission to Great Britain, for which he was set apart on the 3rd day of February, 1899. He labored in the Northern conference, where he had an enjoyable mission. He visited his native town, and made friends there as well as in other places.

Elder W. E. Gee, of Ora, Idaho, was set apart on the 11th day of October, 1898, for the Colorado mission. He was assigned to the western part of the State, and labored principally in Grand Junction, Delta and Montrose, where he says he enjoyed the work very well. He returned home on the 25th day of this month in good health and spirits.

Elder John T. Lazenby, of Loa, Wayne county, was set apart on the 12th of April, 1898, for a mission to the Southern States. He has been laboring in the South Carolina conference with fair success. He returned to this city, on his way home, on the 26th of

DEATH OF HENRY W. BIGLER

He Had Been Ailing Several Days—Was a Faithful Worker.

The following is from a letter written by Elder David H. Cannon at St. George, Nov. 24, 1900, to Pres. Lorenzo Snow, and received by him today:

It becomes my duty to report to you the death of our fellow laborer in this temple, Elder Henry W. Bigler, who passed to the great beyond at 8:30 this morning. He had been ailing for several days. Last Monday morning was the time set for our temple ordinance workers to meet to answer to roll call and exchange greetings and ascertain who would be ready for work the next morning, (Nov. 20), the day set for our opening. Brother Bigler sent me word that he was poorly, and not able to come that day nor the next day, and maybe not for the week.

Brother Bigler has been a very faithful man, always on hand to do his duty to the best of his ability. He was remarkably preserved for his age, being in his 86th year. He was born August 28, 1815, in Harrison county, Virginia. He leaves a wife and six children in St. George, and some children in the north by a former marriage, as well as a host of friends to mourn his loss. He was called to labor in this temple by the late President Brigham Young at the time the temple was opened for ordinance work in January, 1877. He has been just as faithful in his labors from that time, until his death, as he could be. We will miss Brother Bigler from our company.

We trust that the Lord will bless his family and open their way, as they are very poor as regards the things of this world.

TEMPLE WORK AND LAW OF TITHING

Discourse delivered at the General Conference of the Church of Jesus Christ of Latter-day Saints, in the Tabernacle, Salt Lake City, Sunday Morning, October 7, 1900, by

PRESIDENT JOSEPH F. SMITH.

Our Labors Relate to Temporal as Well as Spiritual Things—Temple Work—Laws and Ordinances Administered Now the Same as Administered in the Days of the Prophet Joseph Smith—Law of Tithing—Necessity for Greater Union—Home Industries.

I am requested to occupy the few minutes that remain of this forenoon meeting. I most earnestly endorse all the subjects that have been dwelt upon by the Apostles during our Conference, and I sincerely hope that these important matters will find an abiding place in the memory of the people. We are engaged in a temporal as well as in a spiritual labor. You must continue to bear in mind that the temporal and the spiritual are blended. They are not separate. One cannot be carried on without the other, so long as we are in mortality. The Church of Jesus Christ of Latter-day Saints on earth is a physical organization as well as a spiritual organization. We need practical faith—that is, we need to believe the principles of our faith. Without the practice of the principles of the Gospel we can never realize our hopes and expectations concerning the results of this great latter-day work.

TEMPLE WORK.

We are engaged in temple work. We have built four temples in this land, and we built two temples in the eastern country before we came here. During the lifetime of the Prophet Joseph Smith one of the temples built and dedicated, and the foundation of the other was laid and the walls had well progressed when he was martyred. It was finished by the efforts of the people under the most trying circumstances and in poverty, and was dedicated unto the Lord.

The ordinances of the house of God were administered therein as they had been taught to the leading authorities of the Church by the Prophet Joseph Smith himself. The same ordinances, the same authority and blessings that were administered by the Prophet Joseph Smith and taught by him to his associates are now being observed by and taught to the Latter-day Saints in the four temples that have been built in these valleys of the mountains. When you hear anybody say that we have changed the ordinances, that we have transgressed the laws, or have broken the everlasting covenants which were entered into under the personal administration of the Prophet Joseph Smith, tell them for me, tell them for President Snow, for President Cannon, and for those who are living today who received blessings and ordinances under the hands of the Prophet Joseph Smith, that they are in error. The same Gospel prevailed of old, and the same ordinances are administered to-day, both for the living and for the dead as were administered by the Prophet, himself, and delivered by him to the Latter-day Saints. There is no difference in an ordinance or practice that was not revealed to the Church by the Prophet Joseph Smith. I know of no new doctrine that has been revealed. Principles have been revealed, and the Lord Joseph have grown and developed more fully and clearly to the understanding; but we have received nothing new that I know of. Yet if we should receive something new through the proper channels of the Church, we should be as ready and willing to receive it as we were or would be to receive the same at the hands of the Prophet Joseph himself.

LAW OF TITHING.

The law of tithing is no new doctrine. The revelation upon that principle was given by the Prophet Joseph Smith. The only trouble is, that the Latter-day Saints have more or less neglected to obey that law. It is to the credit of President Snow and his administration, and to the credit of the Latter-day Saints that they have hearkened to his counsel and that many of us observe that law more faithfully today than we have done in years past. So far as I am personally concerned, as I think I could speak for scores of my acquaintance, although I prefer that they should speak for themselves, the preaching of the law of tithing within the last year and a half has been most precious to me. I have been burdened to pay my tithing to the Church every year on everything that the Lord has made me steward over. The man who does not believe in this principle ignores a revelation of God that has been revealed to the Church by the Prophet Joseph Smith. It is a commandment unto the people, with promise. It is essential to the temporal welfare of the Church of Jesus Christ of Latter-day Saints.

Let us see how we can pay up their revenue by hearkening to the law, the collection-box every time they assemble for worship. They beg from the people for the maintenance of their churches. In the case the burden falls upon those who are willing to contribute of their substance. Those who are not willing or not so disposed, bear no part of the burden. This is unequal. It is not just. Furthermore, it is a system of the world, devised by man; and if there were a blessing attached to the maintenance of their churches, those who were unwilling to contribute would be called a burden upon the blessing. In the law of God more is asked of one man than of another. The Lord has placed the duty or burden if duty, with compensating blessings can be called a burden equally upon every individual. His requirement is a just one and it is given to give one tenth of what He gives to us as the reward of our industry, economy and perseverance. If the tenth is large the payment of it is no more of a burden upon me than it is upon the man whose tenth is a small amount. It is only a tenth for all—no more, no less. The law requires no more, under this law, and the interests of the Church would, under existing circumstances, require no more if all the people would observe the law. Therefore, those who neglect this privilege neglect their opportunity to receive a blessing at the hands of God. They are not law-abiding members of the Church; for a man who keeps all the laws, save one, and offends in not keeping that, he is a law-breaker, and he is not in harmony with the purposes of the Almighty. When he is weighed in the balance, he must of necessity be found wanting, because he has disobeyed one law at least that has been given for his own good as well as for the maintenance of the temporal interests of the Church. It is the law of revenue for the Church. We do not come to you begging, nor asking favors. We merely ask you to do your duty as we do ours, to obey the law of God as we do, and to keep the law, in harmony with the requirements of God, by which you help yourselves to the favor and blessing of the Almighty.

and assist in maintaining the temporal interests of the kingdom of God on earth.

The sectarian world keep up their

We ask you also to be united, to be ideal during this conference about one. The brethren have said a good one. I believe in unity. I believe that except we are one in those things which pertain to the building up of Zion, we are not God's children. But I want to say to you that we are not one. There is not that union amongst us that him to do, he at once turns on his heel should exist; sometimes when President Snow tells a brother what he would like and says that comes in contact with his manhood and his independence, and he wants to follow the bent of his own mind rather than to take such counsel. In that respect we are not always one. And I want to say that this lack of oneness is not confined to the people. It tries into the higher ranks of the Priesthood, if I have any power to discern spirits.

Let me read what the Lord says:

"And now, verily I say unto you concerning the laws of the land it is my will that my people should observe to do all things whatsoever I command them, higher rank of the Priesthood, if I have any power to discern spirits."

This is the first point. It is the hub of the wheel.

"And that law of the land which is constitutional, supporting that principle of freedom in maintaining rights and privileges, being the rights of mankind, and is justifiable before me; Therefore, I, the Lord, justify you, and your brethren of my Church, in befriending that law which is the constitutional law of the land, whatsoever is more or less than these, cometh of evil."

I, the Lord God, make you free, therefore ye are free indeed; and the law also shall make you free, if ye observe to uphold; otherwise whatsoever is less than these cometh of evil."

"Wherefore, honest men, and wise men, should be sought for diligently, and good men and wise men ye should observe to uphold; otherwise whatsoever is less than these cometh of evil."

GREATER UNITY ENJOINED.

The question in my mind is this: Who is to judge who are the good men and the wise men? If you leave me to judge, I say one man; if you leave Brother Brigham to judge, he may say another man; or, if we leave it to the people to judge, they may say a third man, and another says that is the wise man. The question with me is: Am I in a frame of mind, that when I get the word of the Lord as to who is the good man, will I obey it, who is the man that I do come contrary to my convictions or predictions? If I feel that I can obey the word of God on this matter, then I am in harmony with the spirit of the work of God. If I cannot do it, I am not in harmony with that spirit.

SUPPORT HOME INDUSTRY.

We believe in home industry. We believe in self-protection. We want the people to patronize home industries in our midst. Today we have a woolen factory down in Provo. It has been there for many years. President Young was the practical founder of it. He inaugurated it. What for? That we might make our own cloths, and not have to import them; that we might make our own wearing apparel, employ our own people, keep our money at home, and grow wealthy, as the Lord has designed us to be; that what is the result? Eighty-five per cent of the goods manufactured at that factory has to find a market in the east, or west, for the want of support at home. We have to send our goods abroad to sell them. Think of it! only fifteen per cent of the product of the woolen mills at Provo are consumed by the people at home; and that factory has not capacity enough to furnish one-half of what the people here require—not one-quarter, Brother Smoot says, and he knows. How loyal we are to the principles that have been taught us by Brigham Young! How loyal we are to our own interests! Are you not ashamed of these facts? I wear home-made clothes, and I am proud of them. I have worn but little foreign for years. If I have to pay a little more for them than for eastern goods—which I do not think I do—they are more serviceable, and it is far cheaper in the long run, and it is far better for the people would not let us do that. They would rather buy shoddy from the east, made by eastern workmen from rags gathered from pest houses and from the gutters, and ground up and mixed into your cloth that you buy from Utah sheep. You would rather have this than patronize home manufacture. Are you ashamed of my appearance? These clothes that I wear are of home-made cloth; the wool is from Utah sheep, made up by Utah workmen at the Provo factory; and the clothes themselves were cut and made by Utah tailors at home. I therefore administer to the support of our home industries. Not only is the Provo factory manufacturing goods; but there are factories elsewhere. There is one in Ogden, another in Logan, and still others on a small scale. They are struggling against great odds, because the people are not in sympathy with them. In fact, they discriminate against them. We ought to be loyal to our home industries. I am ashamed of that conduct. I think every honest and intelligent man ought to be ashamed of such conduct. We ought to be loyal enough to one another to sustain ourselves and make ourselves independent. God bless you. Amen.

A Village Blacksmith Saved His Little Son's Life.

Mr. H. H. Black, the well-known village blacksmith at Grahamville, Sullivan Co., N. Y., says: "Our little son, five years old, has always been subject to croup, and so bad have the attacks been that we have feared many times that he would die. We have had the doctor and used many medicines, but he would not get better. It was now our sole reliance. It seems to dissolve the tough mucus and by giving frequent doses when the croupy symptoms appear, we have found that the dreaded croup is cured before it gets settled. There is no danger in giving this remedy, for it contains no opium or other injurious drug and may be given as confidently to a babe as to an adult."

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Time Table	
In effect Nov. 8, 1900.	
DEPART.	
For Ogden, Cache Valley, Omaha, Chicago, Denver, Kansas City and St. Louis	6:50 a. m.
For Garfield Beach, Tooele and Terminal	7:45 a. m.
For Ogden, Omaha, Chicago, Denver, Kansas City, St. Louis and San Francisco	7:55 a. m.
For Ogden, Omaha, Chicago, Denver, Kansas City, St. Louis and San Francisco	12:20 p. m.
For Provo, Nephi, Milford and intermediate points	6:30 p. m.
For Ogden, Butte, Helena, Portland, San Francisco and intermediate points	10:50 p. m.

ARRIVE.	
From Ogden, Chicago, Omaha, St. Louis, Kansas City and Denver	5:30 a. m.
From Ogden, Portland, Spokane, Butte, Helena and San Francisco	9:55 a. m.
From Ogden, Omaha, Chicago, Kansas City, St. Louis, Denver and San Francisco	9:55 a. m.
From Ogden, Omaha, Chicago, Denver, Kansas City, St. Louis and San Francisco	3:55 p. m.
From Ogden, Butte, Portland, San Francisco and intermediate points	8:15 p. m.
Trains south of Juab do not run Sunday.	
Telephone No. 250.	

CURRENT TIME TABLE.	
LEAVE SALT LAKE CITY:	
No. 6—For Grand Junction, Denver and the East	8:30 a. m.
No. 4—For Provo, Grand Junction and the East	9:15 a. m.
No. 10—For Provo, Grand Junction and all points East	10:00 a. m.
No. 12—For Park City, Heber, St. Pleasant, Mammoth and intermediate points	7:50 a. m.
No. 1—For Europa, Payson, Heber and all intermediate points	8:00 p. m.
No. 5—For Ogden and the West	9:45 a. m.
No. 3—For Ogden and the West	11:00 a. m.
No. 7—For Ogden and the West	1:00 p. m.
No. 9—For Europa, Payson, Heber and all intermediate points	10:00 a. m.
No. 11—From Park City	9:45 p. m.

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A Village Blacksmith Saved His Little Son's Life.

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