

CONFERENCE WAS WELL ATTENDED.

Interesting Exercises at Three Profitable Sessions.

SYMPATHY FOR MCKINLEY.

Pres. Snow Pays Tribute to the Nation's Stricken Executive—His Remarks in Full.

The three meetings of the Stake conference yesterday were all attended by vast crowds of people. A deep interest in the proceedings was a marked feature of the occasions. The thought that seemed to be uppermost in the minds of the people attending the speakers was a sympathy for President McKinley. Every sermon and prayer during the day contained some feeling reference to the stricken President, and an earnest appeal to Providence to spare his life. President Snow in the afternoon session was frank to express a profound concern over the attempted assassination, and took occasion to tender President McKinley a warm and sincere eulogy. He asked the people to unite in their prayers for the stricken executive, for the nation could ill-afford to lose him. That was the spirit that seemed to fill every heart present, and which found partial expression in the words of the speakers.

Morning Session.

The first session of the quarterly Stake conference convened in the Assembly Hall Sunday morning. President Angus M. Cannon presided. The meeting commenced by singing, "We thank Thee, O God, for a Prophet." Opening prayer was offered by Elder E. H. Nye, and the meeting continued by singing, "Our God, we raise Thee." All the wards of the Stake were represented with the exception of three, whose bishops were out of the city, but their counselors were present. Elder Theo. C. Griggs, superintendent of Sunday schools, was the first speaker, being called to the stand to give a report of the work done by the Sabbath schools. He said it was gratifying to note the growth of the work in the Salt Lake Stake of Zion. In 1872 there was an enrollment in the Sunday schools of 2,300 members. Elder Geo. Goddard was appointed superintendent of Sunday schools in 1873 and the enrollment then stood between 3,500 and 4,000 members. In 1878 the Stake Sunday School Union was organized. Superintendent Goddard was released in 1882 and Elder John C. Cutler succeeded him. There was then an excess of 7,500 members enrolled. Elder Cutler continued until 1891 when he was released on being called on a mission to Great Britain and Thos. C. Griggs was appointed to take his place as superintendent. In 1899 the Sunday school attendance of the Salt Lake Stake was in excess of 15,000. The enrollment at the beginning of the year 1901 after the Stake had been divided was 9,000 members. There has been a deep interest taken in Sunday school work, and the result has been a great and rapid increase not only in this Stake but in other Stakes. There is room for much good work to be done yet, and there is a glorious prospect before the youth of Zion.

MRS. M. ISABELLA HORNE.

Prest. Isabella Horne of the Relief Societies, next gave a report of their labors, and said the sisters are doing a grand and good work in the cause in which they are engaged. They are diligent in their efforts in searching out the poor and needy and assisting them.

ELDER R. R. LYMAN.

Elder Richard R. Lyman then gave a report concerning the labors of the Young Men's Mutual Improvement Association, over which he is president. These organizations are in an excellent condition. The prospects for the coming year are better than they have been ever before.

Referring to education, he said as it was the beginning of the school year, he would say with all the emphasis in his power to all having a son or daughter of high school age to send them to the Latter-day Saints University if there was any earthly way of doing so.

MRS. NELLIE C. TAYLOR.

Nellie C. Taylor, president of the Young Ladies' Mutual Improvement Association, reported that a good feeling exists among all the organizations, and it is the intention to have a rousing commencement this autumn. The young ladies are ready to take hold of the work with vigor, and have a great interest in learning the gospel and are trying to live it.

MRS. CAMILLA C. COBB.

The primary associations were next represented by Prest. Camilla C. Cobb. The work in this direction has been one of love. A great interest is felt in trying to impress upon the minds of the young children the love and fear of the Lord.

ELDER J. H. PAUL.

Elder J. H. Paul was asked to represent the theological departments of the Sabbath schools. He said: "We have a body of teachers who are sincere and earnest in presenting that which they know to be true. They do know the truth and know how to state it. Many of these teachers are returned missionaries, or men and women of experience in other lines. The labor of the teacher is to present with the Lord Jesus Christ said, 'I am the way, the truth and the light; not only the truth and the light, but the way wherein we should walk,' and its effects upon our lives."

APOSTLE RUDGER CLAWSON.

Apostle Rudger Clawson then addressed the congregation. After referring to the sad occurrence in relation to the chief executive of the nation, which has stirred the hearts of this people as well as all nations throughout the world, he expressed the wish that the President may recover and that the Lord would heal his wounds. He then dwelt to some extent on the importance of the young people of the Church when entering into the holy bonds of matrimony, to go through the House of the Lord and be united not only for time, but for all eternity. He showed clearly the great loss that would come to those who were only united until death shall part them.

Afternoon Meeting.

The afternoon session of the conference was held in the Tabernacle and was presided over by President Angus M. Cannon. The services were opened by the choir singing the hymn, "Softly Beams the Sacred Dawning." The invocation was by Elder Mil-

ando Pratt, and the services were continued by the choir rendering the hymn, "Great God Indulge My Humble Claim."

The names of the general authorities of the Church and of the Salt Lake Stake authorities were presented to the conference by Elder C. W. Penrose, and were all unanimously sustained. Elder Joseph Burrows was sustained as the Stake superintendent of Sunday schools to succeed Elder T. C. Griggs, who has been assigned the duty of traveling among the Sunday schools throughout the state in behalf of the Sunday School Union. Elder Griggs has been a faithful and efficient superintendent for the past ten years. Elder Chas. P. Hays, the superintendent of the Seventeenth ward Sunday school, was made the second counselor to Superintendent Burrows. Sister Fanny Woolley being called on a mission to Colorado, Sister Millie Bassett was selected to fill her place in the superintendency of the Primary association. The names of the Stake authorities are as follows:

Stake Presidency—Angus M. Cannon, president; Joseph E. Taylor and Charles W. Penrose, counselors. High Councilors—William Eddington George J. Taylor, Henry Dinwiddie, John P. Kane, Miranda Pratt, Henry P. Richards, A. Smith, John Nicholson, John Clark, David L. Davis, William W. Riter, John Kirkman. Alternate High Councilors—John C. Cutler, Augustus W. Jackson, Arnold G. Glaucque, Bryant S. Hinckley, Thomas A. Clawson and Melvin D. Wells. Presidency of High Priests' Quorum—David McKenzie, president; William Asper and Hamilton G. Park, counselors—James D. Strling.

Patriarchs—Samuel Friday, John Tingey, Jesse West, James S. Brown, Anders W. Winberg, James Leach. Clerk of Stake and the High Council—James D. Strling. Reporter—William Anderson.

HOME MISSIONARIES.

Anderson, S. W. Matheson, A. C. Anderson, Wm. McDonald, J. Jr. Ashton, Ed. M. Morris, Fred J. Brain, F. E. Muser, P. P. Barker, F. E. Naisbitt Henry W. Bertoch, W. J. C. Nicholson, John Berry Charles G. Nye, Edwin H. Bird, R. Leo Owen, R. M. Butler, M. L. Olsen, Albert Christensen, Jos. Park, H. G. Caine, John T. Paul, J. H. Chipman, W. S. Perkins, F. W. Clark, John A. Peterson, A. W. Juter, J. C. Riter, W. W. Carlson, A. W. Richards, F. S. Clawson, T. A. Reynolds, J. F. Cannon, J. E. Richards, D. B. Richards, D. B. Stewart, C. B. Emery, G. H. Schettler, E. F. Evans, J. H. Stevenson, E. T. Sladman, J. T. Squires, O. S. Goddard, A. G. Stringfellow, E. W. Goodyear, H. D. Smith, Jos. F. Jr. Hildrey, B. S. Smith, Jos. H. Haddon, J. B. Talmage, James E. Haslam, Jos. H. Tanner, H. S. Hillon, Geo. W. Jr. Taylor, A. Y. Jensen, P. P. Thomas, M. Jensen, E. S. D. Thomas, A. Knight, J. M. Thorup, H. F. F. Kingdom, John Wells, Melvin D. Lewis, E. B. Wright, E. Larnet, James West, Joseph A. McKenzie, D. Walsh, O. S.

Board of Education—Angus M. Cannon, Joseph E. Taylor, Charles W. Penrose, David McKenzie, William W. Riter, Richard K. Thomas, John I. Caine.

Relief Society—Mary Isabella Horne, president; Annie T. Hyde and Clara C. Chapman, counselors.

Sabbath Schools—Joseph Burrows, superintendent; Willard C. Burton and Charles B. Felt, assistants. The following named Elders were sustained as additional aids in the Sunday school: Frederick B. Brooks, George Coulam, Jr., Joseph P. Emery, James H. Garrett, Horace Hollingworth, Archibald T. Hill, Brigham A. Perkins. Young Men's M. I. Associations—Richard L. Lyman, superintendent; Joseph F. Merrill and George A. Smith, assistants.

Young Ladies' M. I. Associations—Nellie C. Taylor, superintendent; Lucy W. Smith and Emily Caldwell Adams, assistants.

Primary Associations—Camilla C. Cobb, superintendent; Lydia Ann Wells, and Millie Bassett, assistants. Kindergarten Association—Georgiana Fox Young, superintendent; Donette Smith Kesler, assistant.

Tabernacle Choir—Evan Stephens, leader; John J. McClellan, organist; and all the members of the choir. Scandinavian meetings of Salt Lake City—J. M. Sjodahl, president; Martin Christopherson and Jens S. Jensen, counselors.

German Meetings—Peter Lautensack, president; Henry Reiser and Herman Grether, counselors.

Elder George B. Margetts, as chief usher at the Tabernacle and aids.

ELDER C. W. PENROSE.

After presenting the authorities Elder Penrose made a few remarks. He stated there was a pleasing representation of the Priesthood at the Priesthood meetings and also the conference. He said further that there was a good spirit manifest among the people. The German and Scandinavian meetings are also well attended and the people of the Stake seem to be living more faithfully as the High Council has much reason to be thankful. Elder Penrose expressed the belief that the Bishops of the Stake were men of God who were trying to do their duty. The work of God, he said, would go on and triumph over everything that rises up to oppose it. God is with the work and His power will always be with it.

Elder Penrose reported that the auxiliary organizations of the Stake were in a prosperous condition. The interests of the Saints should be centered in the Church. All their energies should be devoted to the building up of the kingdom of God.

The speaker then said: "I value the feelings of the presidency of this Stake, and I believe every Saint in the Church when I say we deplore the terrible affliction that has come upon the nation by the shooting of our beloved President, William McKinley, and our prayer to God is that his life will be spared." Elder Penrose denounced anarchism and lawlessness and showed the necessities of action by the governments of nations to suppress organizations established to commit murder, destroy order and get gain.

Miss Elsie Barrow then rendered "Sweet is Thy Mercy." Her clear contralto voice was very pleasing in that excellent solo.

PRESIDENT SNOW SPEAKS.

President Lorenzo Snow was the next speaker, and his remarks were listened to with much interest. What he said is as follows:

"In occupying a short time this afternoon I would like to have the prayers and faith of my brethren and sisters present. I was very much pleased with and surely feel to sanction with my whole heart what has been said here this afternoon by Brother Penrose, especially with reference to President McKinley. I feel as he does; and it is my wish, and I feel it to be the duty of the Latter-day Saints to pray that President McKinley may live, if it be in accordance with the will of the Lord, and that he may continue to administer in the interests of this nation wisely and prudently, as I believe he has in the past."

"Now, we naturally reflect upon what will become of us when we get through with our labors in this life; at least, I do. What will become of my friends who have received the principles of truth and lived up to them during their lives? What positions will they occupy when they leave this world? So far as I am concerned individually, as those who are with me in this great work, I can say if we perform our labors faithfully in this life, when we get

into the spirit world our positions, our prospects and our advantages will be supremely great and glorious. I know this—not from any information which I have received in the study of books at the colleges or elsewhere, but from the clear and full manifestations of the Spirit of the Lord to me in reference to what will be the condition of those who obey the Gospel and who do the best they can in fulfilling the duties for which they have come into this life.

I have some idea of my position as to those who have not received this Gospel, (some perhaps not having had the opportunity)—those that are alive and those that are dead. What will be their situation in the hereafter? I am well confirmed in the knowledge that if they have lived an honorable life, if they have performed the duties which devolved upon them and fulfilled the commandments of the Lord, their position in the other life will not be very unsatisfactory. It will be far beyond what they ever anticipated.

"I do not believe that people come here to be punished, but that their coming is regulated by a certain order in the other life; and that which they receive after they pass into the life beyond will be according to what they do in this world, to a very great extent. How far they live in accordance with the requirements of the Gospel, if they receive that Gospel, will determine what judgment and reward they will receive. They will be judged according to their works. And here I may say, though I am sorry it can be said, that there are some persons who have received the Gospel, who will not be in so good a position as some who have never received it, because they do not conform to its requirements and accept its advantages.

I will tell you some things I have thought of in reference to President McKinley. Perhaps you will not believe them, and yet to me they appear perfectly true. I believe President McKinley has been an honest man. His duties have been very great, weighty obligations have been upon him. The immense labor to be performed and the vast responsibility connected with the interests of this mighty nation have been such that, in order that the interests of the nation might be properly subserved, it required a man of a strong and powerful mind, a man that was honest, and who would not be swayed by influences which he felt were improper, but who would do his duty faithfully, independent of what people might say; a man who would be firm and steadfast and resolute in the performance of those duties that he felt were necessary to the good of the nation, and who would do the things that he considered essential for the general interest of the nation, present and to come."

"I think President McKinley is such a man, and that he has been faithful to his calling. I believe that he came into the world to perform certain duties and requirements, as such as Joseph Smith the Prophet or any of my brethren have ever been called upon to perform their duties. I do not think that this vast world of fourteen hundred millions of people is moving along from generation to generation without someone to guide it, and that someone I doubt very much whether the Lord our God has sent His children into the world one thousand years ago for them and looking after their general interests. He inspires men in every age of the world to accomplish certain works pertaining to the general interests of the human family. President McKinley has had a portion of this to him, and that portion consists of these United States, for the present time. God has guided him in this, and will guide him if he lives, as I hope that he will. And if he lives, I think as he has in his past administration, when he gets into the other life he will receive a reward for it, and great will be that reward. I say of every distinguished man, whether secular or representative in Congress, or whatever position he may hold; if he will discharge the obligations of his position faithfully and honestly, he will receive his reward."

"But, after all, there is but one path by which a man or a woman of God can ever receive a fullness of exaltation and glory; and that is the path of the Latter-day Saints, as they are called. From what I hear today in regard to this Stake of Zion, it appears that you are traveling in this path pretty fairly. I do not know whether Brother Penrose knows all about you; I doubt that he does; but he speaks very well of you in a general way. It is, however, as he himself said, the individual that is concerned. Does every man whom I am now addressing feel that he has done his duty since he received the Gospel? Does every woman I am now addressing feel that she has performed her duty as well as she could in the Gospel? Do not think the Lord expects every man and woman to be wise in every condition; or, in other words, that they will always be perfect in their actions; but He does expect that every person who receives this Gospel will be as perfect as he possibly can be, under the circumstances in which they are placed, and do that which no person who is without the enlightenment which they have received can do. I know that there is no church in existence today that would have made the sacrifices for their religion that the Latter-day Saints have made during the last seventy years. With the knowledge and intelligence that we had received, it was just as much as we could do to make the sacrifices that the Lord has required. But we have done it; and we will do it in the future. I doubt whether we may consider ourselves perfectly free from all difficulties in the future. We can hardly expect it as a Church. No man or woman is strong in the truth unless he or she has trials, sorrow and affliction. Strange as it may seem, trouble, affliction and sacrifice are absolutely necessary for those who expect to receive a celestial glory—a fullness of the Godhead. Forgive me the last expression, though I think it is a proper one; but it may seem a little inconsistent to some people; still that is what I mean."

"There is this satisfaction that we have, we know the truth. At least, I hope so. I trust I am speaking to Latter-day Saints that know what they are about, what they anticipate, and what reasons they have for anticipating; that know the religion is of God; that Joseph Smith, the Prophet of the Lord, actually talked with Him face to face, and received from Him the authority to baptize people for the remission of their sins, and to lay on hands for the reception of the Holy Ghost, by which they should know for themselves that that authority had been conferred upon him. I was well acquainted with Joseph Smith for nearly fourteen years. I ate and drank with him; was familiar with his social habits at home and abroad; and I know, and did know before I received those principles (having talked with him before that time), that he was an honest man, a virtuous man, and a man of God; that he did actually receive this authority of the Holy Priesthood to minister in the ordinances of the Gospel, obedience to which will bring him back into the presence of God to enjoy a fullness of glory."

"Now, it is a good thing to be a Latter-day Saint; but it is not a good thing to be a Latter-day Saint, to be a Latter-day Saint, a very unpleasant condition for man to be in; but to be a full Latter-day Saint, an honest Latter-day Saint, performing the full duty of a Latter-day Saint, is a very happy condition. In this life, and hereafter in the next. We are here in our second estate. We had our trials and difficulties to overcome before we came here. We overcame them to that extent that we were considered worthy to go forward to a third estate, to see what we would do there. I doubt whether there is any man that ever

came or ever will come upon the earth, excepting those who sin against the Holy Ghost and commit the unpardonable sin, but will eventually receive a greater blessing, a higher exaltation than he could have received if he had not come into this world. It is a good thing to be permitted to come into the world, and also to suffer and pass through trials, in order that our strength may be increased to resist the various difficulties that arise, and will arise perhaps after we get into the other world. It seems rational to me to believe that when we get into the other life there will be occasions when we shall have to exercise ourselves somewhat in order to do the will of God. Jesus had to do it. He was with His Father thousands of years learning the lesson. He came into the world as a matter of duty, to accomplish a work that pertained to the interests of His Father as well as His own, and to perform a task that certainly was disagreeable, but it related to His own exaltation and glory. No man, unless he had been a long time faithful, could have suffered as Jesus suffered on the cross, and endured that excruciating torture for hours, when he had the opportunity of being relieved from it. But he was prepared for that work beforehand, as I believe our beloved President McKinley was prepared for the position which he occupies. The Lord, no doubt, felt that He could depend upon President McKinley performing the duties that were necessary for this nation that He loved; but he would love the people of this nation more if they would do a little better. He would be a little better, the Latter-day Saints if they would do a little better."

"Brethren and sisters, God bless you and fill you with His Holy Spirit. God bless the President of this Stake, President Cannon, and his counselors, and all who are laboring with them. The voting which has just been done may have appeared rather tedious to some of you; but let us remember that these brethren and sisters who have been presented for your support have been performing duties in your interest and discharging obligations and making sacrifices for your benefit for a long, long time, and certainly we ought to be willing to simply say that we approve of them in their positions. God bless you, Amen."

The choir sang the anthem, "Rouse Oh, Ye mortals, and the benediction was pronounced by Elder Joseph E. Taylor.

Sunday Evening.

The Sunday evening session was well attended, the entire lower floor being occupied. Prest. Angus M. Cannon presided over the services which were opened by the choir singing the hymn, "Come Dearest Lord, descend and dwell."

The opening prayer was offered by Elder John T. Caldwell, and the services were continued by the choir singing, "How Are Thy Servants Blest, Oh, Lord."

PROF. STEPHENS.

The first speaker was Elder Evan Stephens, the director of the choir, who said a few words in relation to singing. He encouraged the parents to see to it that their children too were trained to sing while young, and to send them to the classes held in the Choir Hall on Saturdays. He also urged the people to lend more support to the Tabernacle choir and deplored the lack of interest in the choir on the part of the public. He said that the choir is not as good as it was years ago, because at that time the people gave the choir their moral support. The choir did not want flattery, but it did want the support of the people. It should be the foremost musical organization in the state.

ELDER JOSEPH E. TAYLOR.

President Joseph E. Taylor was the next speaker, and he began by expressing his gratitude for the flattering reports that were made at the morning session. Special stress was laid on the work being done by the Relief Society. He had not heard for a long time of a single case of neglect on the part of the society. The sisters have been so constant in the enquiries respecting the condition of the people, The needs and wants of individuals were not only met but were anticipated. The work of the Y. M. M. I. A. has taken up and the speaker expressed the conviction that its work would not be complete until every young man within its reach had been made an active member of the association. There are various glories in the world to come which are suited to the needs or merits of the people, and if it isn't possible to bring a young man up to the highest point attainable he should be brought up as high as possible. The young men missionaries were enjoined to preach principles of morality and purity wherever they went, "if we want to maintain moral strength in Zion it can only be done on the plant of the highest virtue."

Elder Taylor endeavored to impress upon the people that the Priesthood is paramount over the auxiliary organizations. The latter are quite necessary, but the Priesthood is the highest and should be the first consideration.

Turning to the Young Women's Improvement organization the speaker said a glowing tribute to them and the work they are accomplishing. The subject of education was then taken up. Elder Taylor endorsed book learning and theory, but he thought that practical training was being neglected. He explored the present conditions wherein mechanics and skilled artisans have to be imported from abroad to do the work here that is necessary. He would like to see more young men taking practical training, and a domestic science course should be established in the church schools.

Prof. McClellan played a very touching solo, the organ and then President Angus M. Cannon made a few interesting remarks. He began his sermon by reading from the third chapter of Malachi, where the Lord charges the priests with having robbed Him in their offerings, but if they would repent and pay their tithes He would pour blessings upon them greater than they were able to receive.

It had been reported to the speaker that many young men of the Church had joined certain organizations as a means of a protection to their families in case of death or extreme sickness. In making over that situation the speaker had been led to read as he had done, from Malachi. He then read from the Doctrine and Covenants, a revelation given to the Prophet Joseph Smith in relation to the law of tithing. The speaker testified that God had spoken unto the inhabitants of the earth and we had been brought to a goodly land. This people have been taken out of the world and the question now is, will they return to the beggarly elements of the world? Elder Cannon said that he knew of nothing in which he would rather invest his capital than in the Church of God. He viewed the matter in the light that spiritual are better and more desirable than temporal riches, and quoted the words of the Savior: "What shall it profit a man if he gain the whole world and lose his own soul? It is God or it is nothing, exclaimed the speaker. "We should be prepared to place everything upon the altar for this is the Kingdom of God or it is nothing. Let us talk in our acts. Let us show to our children that we are what we profess. Let us show our faith in God by giving Him our best."

The choir sang the anthem, "The Mountain of the Lord's House," and the benediction was pronounced by Apostle Rudger Clawson, and the Stake conference was adjourned for three months.

21-23-25-27 W. So. Temple, Salt Lake City.

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21-23-25-27 W. So. Temple, Salt Lake City.

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21-23-25-27 W. So. Temple, Salt Lake City.

The Bee Hive Shoe Co.

STORE CLOSED ALL DAY MONDAY.

The Following is Self-Explanatory.

Salt Lake City, Utah, Sept. 7th, 1901.

I, the undersigned, manager of the Bee Hive Shoe company, hereby make public the resolution unanimously passed at the meeting of the directors today. This resolution will be followed to the letter, and I invite merchants to call and make an offer on the whole or part of the stock and fixtures. Sale begins and is open to the general public on Tuesday morning at 10 a.m.

(Signed),

D. ALEXANDER, Manager.

RESOLUTION.

Whereas, as our rent has been increased by J. P. Gardner fifty dollars per month, and as the business does not justify said increase, and as notice has been served on us by said J. P. Gardner to vacate the premises, therefore it is resolved that the manager of the Bee Hive Shoe company be at once directed to close out the entire stock and fixtures of this concern and at the earliest possible time, in any manner he may deem proper.

Said business must be terminated in thirty days; and it is further resolved at that time to discontinue this corporation for any future business.

(Signed),

L. ALEXANDER,
D. ALEXANDER,
J. ALEXANDER.

Salt Lake City, Utah, Sept. 7th, 1901.

VACATING ORDER.

Salt Lake City, Utah, Sept. 6th, 1901.