PROVO.

B. Y. Academy Alumni Association.—Sudden Death.—Tenor Removed.—Y. M. M. I. A. Conference.—Notes.

Regular Correspondence.

PROVO, May 11.—Governor Caleb W. West has promised to be present at the second annual session of the B. Y. Academy Alumni Association on May 25th, when the following program will be carried out: Opening song, B. Y. A. Choral society; invocation, L. E. Eggertsen; opening remarks, President Joseph B. Keeler; piano solo, Prof. H. S. Goss; oration, Governor Caleb W. West; music, Guitar and Mandolin club; sentiments, Principal B. Cluff Jr., and Dr. S. H. Allen; music, Rushed and Pyne, quartette; sentiment, William H. King; saxophone duet, Messrs. Huff and Hood; benediction. At 1 o'clock a banquet will be given, and in the evening there will be a select ball.

Losing McCarty, a B. Y. Academy student from Monroe, Sevier county, became ill a day or two since, and started for home, but ere he reached his home he died. Heart disease is stated as the cause of his sudden death.

Goshen parties have sworn out a complaint against Marshal Clark for permitting his sheepherd to bedout the waters near that burg.

The scheme of building a $2000 chemical laboratory addition to the B. Y. academy is being mooted. In the event of building the money will be raised by subscription.

A tumor 1½ by 2 inches, was yesterday afternoon removed from the top of the head of Carl Hansen of Spring City, Sanpete county, by Dr. S. H. Allen. The operation was very skillfully performed, and with but little pain to the patient.

A tramp is being hartered at the county jail who is suffering severely from typhoid pneumonia. In appearance, he is far more respectable than the average knight of the road. He states his name is John Smith and that he has a wife and three children, and that his home is in the town of Rhode Island, Pennsylvania.

Licenses to wed have been issued to Peter Grossman of Provo, and Francis Carter of Nephi; Edward H. Dixon and Victoria Selman of Payson.

The general conference of the Y. M. M. I. A. in June is to be held in this city. The Choral society is making preparations to give our visitors some choice musical entertainment on this occasion.

Mr. H. A. Noyes of Cedar City and bride were given a reception last night at the residence of Mrs. Mathride, the groom's mother.

A summer session of the B. Y. A. Commercial college is to be held. The session begins May 29th and ends August 4th. There are two courses, bookkeeping and phonography and typewriting.

The case of American Fork Co-op. vs Elizabeth Smith, brought to recover $445.15 alleged to be due on an account, came up for trial in the First district court, but was continued on account of the plaintiffs not having their witnesses on hand.

ELDERS IN WEST VIRGINIA.

Experiences of Those who Teach Gospel Truths.

An Unfulfilled White Cap Threat.—Incidents of Missionary Labors.

Correspondence Deseret News.

CRANSVILLE, Nicholas county, West Virginia, May 3, 1893.—For some time past we have been in Nicholas and Webster counties promulgating Gospel truths, and, as in all other places we find but few who will take pains to investigate our message. With few exceptions we obtain the use of the school houses, but churches are almost invariably denied us. We are sometimes accused of not preaching our doctrine, when they hear us teach faith in Jesus Christ, repentance from sin, baptism for the remission of sins, and laying on of hands for the gift of the Holy Ghost, because, I suppose, people see it is in accordance with holy writ, and they had concluded that our doctrine was antagonistic to the Bible. Whilst they see these are the "fundamental principles of the doctrine of Christ," they are of the opinion that they can leave off one or two of them and still enter at the "strait gate."

As a rule we are treated well wherever we are taken in, but on account of prejudice we are sometimes refused admittance. It is wonderful, to the human eye, how, after entering a neighborhood and giving out an appointment, the evil one will do his work. An example that came under my own observation will illustrate. We entered a certain village, obtained the unanimous consent of the five trustees for the use of the church, gave out an appointment for religious services, and returned to headquarters very much elated by our success. We thought the evil one would not do much until we had held our meeting, at least. But this was the human conception of it. We returned at the appointed time to fulfil our appointment, but imagine our surprise when we found the church locked against us. The people were terribly agitated. Some said we believed in one thing, others in something else; and in this way they made us out unfit to use the church, or anything else, in fact. Although the building was locked, Providence had ruled that the people should have the privilege of hearing the Gospel. There was a school house near by, which was opened to our use, and we went in and had a very good meeting, all paying strict attention. By request we gave out an appointment for the corresponding Sunday of the next month. Before leaving we visited several families, all of whom said the doctrine was scriptural. We also called on a local preacher, who had not attended our meeting, and conversed with him a large portion of the day. He read one of our tracts, and as far as he could see, the doctrine harmonized with the Bible; expressed his delight in our having met; gave us a hearty invitation to call on him again; offered an excuse for not attending our services, and an apology for his probable non-attendance at our next—he had an appointment for the same hour. He appeared very honest in what he said, fair in his views, and sincere in his convictions.

On our return to fill the appointment we called at the preacher's place. Not a soul was at home, but on our turning around, we saw some boys coming. We conversed with them a few minutes, when the preacher's wife came home, and said: "What are you fellows doing here?" We told her we had returned to hold service, according to our word and in response to an invitation from her husband, and had called here with the expectation of finding him at home. She told us her husband had said he wouldn't keep us if we requested, that we had put the whole neighborhood in an uproar, etc. We told her if they didn't want to entertain us we would go elsewhere, and withdrew. We were taken in by one who had read the Book of Mormon some, and on the following morning (Sunday) a bundle of withes was found at the door, bearing a notice of which the following is a copy:

"We an organized band of white caps so notify yo mormons by these bundle of withes you non better git out from here and not come back or these withes will be were out on you get out or more Remember P. S. Giveur no marbling."

Giveur was the man with whom we stopped. We considered there were too many good citizens in the neighborhood to allow anything of the kind threatened, and so held our meeting undisturbed. Many who had heard us and had become acquainted with us were our friends, but the reproach it brought upon them from the others was more than some of them could well bear. Those who "love the praise of men more than the praise of God" seldom provide for our wants.

We left the village peaceably, and have not had occasion to return since. We feel well in our labor, and to say with Paul, we are "not ashamed of the Gospel of Christ." We strive to live as Peter said: "Having a good conscience, that, whereas they speak evil of you, as of evil doers, they may be ashamed that falsely accuse your good conversation in Christ. Yet if any man suffer as a Christian, let him not be ashamed, but let him glorify God on this behalf."

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EFFECTIVE FEB. 23, 1893.

Trains arrive and depart at Salt Lake City Daily, as follows:

ARRIVE.

From all Eastern points ..... 2:00 a m
From Butte, Portland and San Francisco ..... 6:00 a m
From Park City and Cache Valley ..... 10:30 a m
From all Eastern points ..... 12:40 p m
From Cache Valley and Ogden ..... 7:00 p m
From Provo and intermediate points ..... 6:00 p m
†From Nephi, Juab, Nephi, Provo, Tooele and intermediate points ..... 8:00 a m
*From Terminus and Tooele ..... 4:00 p m

DEPART

For all eastern points ..... 8:00 a m
For Butte, Portland, San Francisco and Cache Valley ..... 10:00 a m
For Cache Valley and Park City ..... 3:30 p m
For Ogden, all intermediate points and San Pedro ..... 4:30 p m
†For Eureka, Juab and Milford ..... 7:00 a m
For Provo and intermediate points ..... 5:00 p m
*For Tooele and Terminus ..... 7:45 a m
*Daily. †Sundays excepted.
Trains between Juab and Milford do not run Sundays.

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CURRENT TIME TABLE

In Effect May 7th, 1893.

LEAVE SALT LAKE.

No. 3—For Provo, Grand Junction and all points East ..... 8:00 a.m.
No. 5—For Provo, Grand Junction and all points East ..... 7:00 p.m.
No. 1—For Provo, Payson, Eureka and all points South ..... 3:00 p.m.
No. 7—For Bingham, Provo, Manti, and points South ..... 9:00 a.m.
No. 2—For Ogden and West ..... 11:30 a.m.
No. 4—For Ogden and the West ..... 11:00 p.m.

ARRIVE SALT LAKE.

No. 1—From Provo, Grand Junction and the East ..... 10:10 a.m.
No. 3—From Provo, Grand Junction and the East ..... 11:00 p.m.
No. 5—From Provo, Payson, Eureka and points South ..... 10:00 a.m.
No. 8—From Bingham, Provo, Manti, and points South ..... 6:00 p.m.
No. 2—From Ogden and the West ..... 7:00 a.m.
No. 4—From Ogden and the West ..... 7:10 p.m.

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