DESERET EVENING NEWS: SATURDAY, SEPTEMBER 21, 1901.

taught the same truth. Gold Medal, Paris, 1900 Addressing a heathen population, he says:

"As certain also of your own BAKER'S have said, For we are also His [God's] offspring. "Forasmuch then as we are the off-BREAKFAST spring of God, we ought not to think that the Godhead is like unto gold, or

silver, or stone, graven by art and man's device." You observe that the Apostle endorses this doctrine of the fatherhood of God over the children of men expressed by the Pagan poet he quotes. In another passage he tells how men are the chil-dren of God. Said he in his letter to the Hebrews-

"Furthermore, we have had fathers of our flesh which corrected us, and we gave them reverence: shall we not much rather be in subjection unto the Father of spirits, and live?"

So that it is clear that God is the Father of the spirits of men-of all men. Hence the fatherhord of God is a reality, not myth; a truth, not a figure of speech merely. The existence of the spirits of men

previous to the beginning of the earth-life, and their appointment to apecial missions in this life, is abundantly proven in the Scriptures. Speaking of Jere-miah, the Lord said:

"Before I formed thee in the belly I knew thee; and before thou camest forth out of the womb I sanctified thee, and I ordained thee a prophet unto the nations."

"Where wast thou when I laid the foundations of the earth?" inguired the Lord of Job. "Who laid the corner stones thereof," He asks further, "when the morning stars sang together, and all the sons of God should for joy?" The answer to the Lord's inquiry doubtless is that Job, that is, his spirit, was with the rest of the sons of God shouting for joy. There, too, beyond question was the spirit of Jeremiah whom the Lord foreknew and whom foreknowing he ordained to be a prophet to the nations, Consider Jesus Christ. In His organism He was not distinguishable by nature from other men. He had hands and feet, head and trunk, limbs, and and feet, head and trunk, limbs, and all the extensions and limitations that appertain to other men. He was a man acquainted with grief; pre-em-inently a man of sorrows; for He carried not only His own, but the sorrows of the world also. He was a man subject to beat He was a man subject to heat and to cold, to pain and sickness, to wounds, and even to death. He resem-bled His brethren in all these things. And yet, just previous to His passion. He prayed to the Father in these words: "And now, O Father, glorify thou me with thine own self, with the glory which I had with thee before the world was." On another occasion the world was." On another occasion the Jews, when taunting Him about His birth, told Him that they were not born of fornication, but had Abraham to be their father. He answered that Abraham had rejoiced to see his day. And he saw it and was glad. "What!" said they, "thou art not yet fifty years oid, and hast thou seen Abraham?" And Jesus answered them, "Verily I say unto you, before Abraham was, But the Jews understood not that am." But the Jews understood not that doctrine: and even the Apostles com-prehended it but in part. But these quotations are sufficient. I trust, to es-tablish the truth of the pre-existence of the spirits of men--not only of par-ticular men, but of all men. It is a truth I assure you, easily sustained by the authority of the series, and is emphasized by the revelations re-ceived in this the dispensation of the fulness of times. And not only is their pre-existence taught, but also the doc trine of their fore-ordination to do specific works--to fill particular mis-

which the spirits of noble men shall at h unto? This man, whose memor have celebrated by brief reference tam unto? to him and his life this day-take such a character as his-one that within the a character as his one that within the short span of a single life has risen from helpless infancy up to the proud position where he attracts the attentior of the whole world, and stands as one of the motable world, and stands as one of the notable characters of the world, loved by the people of his own nation, and honored by all the nations of the earth. If man shall be able to accom-plish that between the cradle and the over a dive to him the cradle and the trave, give to him immortality, endles, ifet shed off the weaknesses that are

joint-heirs with our present mortality lve him God's law and God's guiding hand during the eternities that surely stretch out before him, and what may not such a spirit hope to achieve I pray you, do not mistake me I believe that there is a law irrevocably decreed in heaven upon which every blessing that man can obtain is predi-cated, and that whenever he attains unto any blessing that God has prom-ised it will be by yielding obedience un-to that law. I believe that only those will strike to be believe to that law. I believe that only those will attain to the heights of celestial glory who obey a celestial law, whether they be kings, or presidents or paupers. To attain a fulness of glory in the celestial kingdom of God requires obedience to the Gospel of Jesus Christ. But then there are so many who from environment and other circumstances are shut out from circumstances are shut out from obeying the fullness of the everlasting lospel. Yet this consolation remains-t is indeed the everlasting Gospel, and Gospel. will continue in existence everlastingly until in the morey of God every son and daughter of His (excepting those who shed innocent blood; and who thus put themselves outside the pale of the Father's mercy-great as that is-by committing the unpardonable sin) shall have the opportunity somewhere and at some time, of hear-ing it and obeying its principles. Meantime, every man shall be rewarded ac-cording to his works. That is the dactrine of the Scripture. If you doubt it listen to this. Speaking of the judgments of God, Paul says:

"God will render to every man according to his deeds;

"To them who by patient continuance in well doing seek for glory and honor

and immortality, eternal life; "But unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath, "Tribulation and anguish, upon every soul of man that doeth evil, of the Jew irst, and also of the Gentile;

"But glory, honor, and peace, to every man that worketh good, to the Jew first, and also to the Gentile: For there is no respect of persons with God.'

Every man, then, shall have accord ing to his works. If that be true, how infinite the variety of reward and glory that shall be accorded unto the dren dren of ment in the chapter that I read to you at the commencement of these services Paul says that as there is on glory of the sun, another of the moon and another of the stars, so also the resurrection of the dead. That I the resurrection of the dead. That is, there are three great kingdoms of glory recognized by the Gospel of Jesus Christ, the celestial, of which the sun is written of as being typical; the ter-restrial, of which the moon is written of as being typical; the telestial, represented by the glory of the stars; and as these stars differ in magnitud glory, so in this telestial kingdom the rewards or punishments (according as you choose to regard them) are meted out to the inhabitants of that king dom, Doubtless such sub-divisions exist in each of the other kindgoms; that s, varying degrees of glory to meet the varying degrees of merit in the children of men. But in this same revelation of men. But in this same revelation from which I am quoting these things



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"It is God's Way; His Will Be Done"-Life Not an Accident -Man's Future Life Glorious Reward of the Righteous. her for so many years an arm so strong and loving upon which to lean as was the arm of her deceased husband; and that this remembrance, together with that other thought which must come-that the time of separation at longest cannot be long-will sustain her in Christian fortitude to bear this great

Ten days ago the man beside whom Ten days ago the man beside whose bler we stand bowed today was in the enjoyment of the full tide of a success-ful career. Life for him indeed was possessed of an elopuent fuiness. He nad attained a station more exalted than that of kings. Their exsistation comes to them through the accident of bleth, but this success. olith; but this man, from the lowliest walks in life, by steady perse-verance in a path of righteousness and

honor, went from one degree of confi-dence in the esteem of his fellow citizens to another, until he had won the proud distinction of being twice elected to the highest honor that the people of founded the great Republic could possibly be-stow upon any citizen. He had so de-

are sectarians. It is a good thing once in a while to feel the truth announced by Jesus of Nazareth-"all ye are brethren.' The man that can summons nations to the contemplation of that truth; the man that can call the people of his own nation to stand united once in a while in sincere fraternal relations, if but for a moment, and though he do it at the sacrifice of his life-accomplishes a great and a good thing. Ever and anon as this lesson is repeated, and by sorrow is embedded deeper and still deeper into the hearts of men, they will be drawn nearer and yet nearer to that day when they shall constantly remember these relationships in which men stand to each other, and to God. It is quite possible, therefore, that, great and good and useful as the life of our late President was, God shall accom-plish more by his taking off than has been accomplished even in his life. been accompliance even in his life. Be-cause his death has produced this re-sult of which I am speaking: partisans have forgotten their bitterness, sectarians have forgotten their oivisions, nations have forgotten their boundary lines, and everywhere in civilized Christian lands there has heen tunched a chord of superclub the Bebeen touched a chord of sympathy that makes the whole world kin, and makes

mon sensible of the relationship that they sustain to each other. "IT IS GOD'S WAY; HIS WILL BE

DONE. Men of peculiar temperatment, with-

out the soothing and sustaining power of a lively faith in the Christian doctrines, may, by reason of that temperament, and they sometimes do, lead most beautiful and excellent lives; and teach beautiful and excellent lives; and teach many Christians, at least, how to live, but it requires faith in God and the Christian hope of eterral life to the

I will read to you a portion of Paul's has been to her in the past, in giving to letter to the Corinthians;

PAST, PRESENT AND FUTURE LIFE.

Discourse Delivered at the Tabernacle, Salt Lake City, Sunday Afternoon,

September 15th, 1901, by

ELDER B. H. ROBERTS.

Tribute to President McKinley- In the Presence of a Great

National Sorrow-The Inscrutable Providences of God-

"Moreover, brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand; "By which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain. "For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the Scriptures:

the Scriptures; "And that he was burled, and that he rose again the third day according to

the Scriptures: 'And that he was seen of Cephas, then of the twelve:

'And that, he was seen of about five hundred brethren at once; of whom the greater part remain unto this present, but some are fallen asleep. "After that, he was seen of James;

then of all the Apostles. "And last of all he was seen of me

also, as of one born out of due time. "Now if Christ be preached that he rose from the dead, how say some among you that there is no resurrection of the dead?

But if there be no resurrection of the dead, then is Christ not risen: "And if Christ be not risen, then is our preaching vain, and your faith is

also vain. 'Yea, and we are found false witness-

es of God; because we have testified of God that he raised up Christ; whom he raised not up, if so be that the dead such a man. rise not.

or if the dead rise not, then is not Christ raised: And if Christ be not raised, your

faith is vain; ye are yet in your sins. "Then they also which are fallen asleep in Christ are perished.

"If in this life only we have hope in Christ, we are of all men most misertense bitterness had been engendered

At this point, however, the great Apostle ceases to balance nicely his sentences in reasoning upon the resurrec-tion of the dead, and raises his voice to a grand emphasis in the assertion of the great truth concerning which he is speaking. Mark you:

the course of our country through that period of conflict. But now, when there "But now is Christ risen from the dead, and become the first fruits of them that slept. "For since by man came death, by the midst of individual and national

man came also the resurrection of the

"For as in Adam all die, even so in Christ shall all be made alive. "But every man in his own order: Christ the first fruits: afterward they that are Christ's at his coming.

"Then cometh the end, when he shall have delevered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power.

"For he must reign, till he hath put 1 enemies under his feet. "The last enemy that shall be deall



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rom the consequences of the Fall, and

bring life and immortality to light through the Gospel. In all this is a "evelation of God's love for men. By his suffering he emphasized the love of God for them; a love that is the outgrowth of the fatherhood of God, in reference to men; a doctrine fundamen-tal in the teaching of Messiah-a foundation principle in the religion He

I think sometimes it is a good thing for politicians to forget their partisan-ship. 1 believe it is a good thing at times for Christians to forget that they ported himself in that high office of trust, too, that he won the esteem and honor of those who were his political opponents. The man who can accom-plish these results has certainly made a noble success of life. To see one so exalted suddenly struck down by the hand of an assassin, makes the end of his career so pitiful that the whole peo-ple mourn that such a fate could befall Thirty-six years ago, when the greathearted Lincoln fell beneath the stroke of the assassin, it was not perhaps a

stroyed is death."

A GREAT NATIONAL SORROW.

My brethren and sisters, we have assembled this afternoon in this Taber-nacle, each one conscious, I am sure, that we are standing in the shadow of a great national sorrow; and try how we may, we could not even if we would, separate our thought from the sad event which has befailen our nation, in the assassination of the Presi-dent of the United States. As with reference to the late chief executive of this nation there are now no political partisans, so also this day in all the churches of the land, with reference to him, there are no sectarians. The pulpits of our country will have a universal text-the nation's sorrow. It occurs to me that it would be eminently proper that from this pulpit also there should be voiced the sorrow of the peo-ple for the dead; and voiced also the sympathy of the people for that poor, tone woman upon whom the shaft of this great calamity more directly falls. If it were possible for the sympathy of an entire nation to heal her wounds, to pour in balm upon her hurt mind, and raise the burden of her sorrow, how light indeed would that bur-den become! But there are some sor-rows which human sympathy cannot reach. Some wounds which the voice reach. Some wounds which the voice of friendship cannot heal. The power of God's Spirit alone is sufficient for such wounds; and I am sure I voice your sentiments with reference to this chief lady of our land, when in my soul I pray that the comforting virtues

will seize upon this circumstance to establish a doubt if there be indeed a divine Providence that presides over the affairs of men and of nations. To see one whose private life was so blame-less, and a public life spent in the serless, and a public life spent in the ser-vice of his fellowmen-to see that life so recklessly sacrificed for the accom-plishment apparently of no carthly good, may lead some, I repeat, to doubt the overruling power of divine Provi-dence in the affairs of men. Far be it from us, however, to read such a les son from this sad circumstance. I can-not behave but that the wisdom of God not believe but that the wisdom of God will be sufficient to overrule even such circumstances as this to the good of His children. I do not be-lieve that any man falls in vain. Some of our poets speak of flowers that waste their sweetness on the desert air. I do not believe the philosophy. The very humblest flower that blooms un-seen contributes somewhat of neces-And He who permits not a sparrow to fail to the ground without His notice, will, out of all the events which His providence permits to take place, bring something of good unto His children. sary ingredient to the air we breathe. To establish the great, central truth of the Christian religion-the fatherhood of God and the brotherhood of man-our Father in heaven permitted His own Son, Jesus Christ, to pass through an especially sorrowful earth probation-to drink deep of the cup of chief lady of our land, when in my soul I pray that the comforting virtues of God's Holy Spirit may descend upon her and bring to her strength sufficient to bear the calamity which has befallen her. I trust that in this hour of her offiction she will be consoled with the remembrance of how good the Lord

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matter of so very much surprise, for

the nation was just emerging from a

fierce, fratricidal conflict that had last-

ed four years, during which time in-

in human hearts, and it was at least to

be feared that some fenzied mind, some

abnormal nature, would make excuse

out of these circumstances, and in a

iod-that man whose brain and hand, under divine Providence, had been the chief factor in guiding

is no such background to the picture,

but, on the contrary, when we are in

prosperity; when contentment every-where abounds in the midst of the peo-

ple, to see the Chiel Executive of the nation stricken down by the hand of

an assassin, is indeed as a thunderbolt from a cloudless sky. It is one of

those events which, so far as human wisdom can see, was so utterly un-

called for, so unnecessary, such a wan-ton waste of a good man's life, an event

which so far as we can see, serves no

purpose, and accomplishes no good-that we stand appalled in the presence

THE PROVIDENCES OF GOD.

It is quite possible that some minds

of an event so disastrous.

spirit

it of revenge, strike down foremost figure of that per-

down

to join the innumerable caravan that moves to the pale realms of shade," who went, "not like the quarry-slave who went, "not like the quarry-slave at night; scourged to his dungeon, but sustained and soothed by the unfal-tering trust," approached his grave "like one who draws the drapery of his couch about him and lies down to pleasant dreams"—so went our Chris-tian President to his death. He shall live in his death; and the memory of it will be kept green as one of the illus-trious examples of how men of fait. trious examples of how men of faith in Gcd can die. Sick unto death, and tired of the exercise of that very skill which, notwithstanding the summons which, hotwithstanding the summons of death, would still keep affame the spark of life, he begged leave to die: and then brought to mind the beautiful hymin which, doubtless, had been a solace to him in many a troubled hour-"Nearer, my God, to Thee," he said: "Good-by all: good-by. It is God's way: His will be done." You will search the history of unbelievers in vain for anything equal in beauty and sympathy to that. President in beauty and sympathy to that. President William McKinley was blessed in his life; it may also yet transpire—difficult as it may now seem for us to believe it—that he will be accounted blessed in his death, by reason of what shall be accomplished through

LIFE NOT AN ACCIDENT.

it.

Let us look further into this matter. I do not believe such lives as the late President's are accidents. If the Son of God, as we truly believe, was fore-ordained to accomplish the work He ordaned to accomplish the work He performed may it not be equally true that these other martyrs-though standing on an infinitely lower plain, of course, than the Son of God-were given to the world to emphasize the great doctrine for which the Master Himself stood, namely, the brotherhood of men, which is the inevitable corol-lary of the primary Christian doctrine of the "fatherhood of God?" These martyrs this side the Son of God, have united men in their sympathies, re-newed the sentiments of brotherhood, hewed the sentiments of brotherhood, and have drawn them closer and still closer towards God. Were not their lives, and the ending of them likewise, appointed unto them of God? The life of man in this world is not the result of mere chance work. It is unques-tionably governed by laws ordained of God. The Psalmist says:

"When I consider thy heavens, the

work of thy fingers, the moon and the stars, which thou hast ordained: What is man, that thou are mindful of him? and the son of man, that thou visitest him?"

Visitest him?" The prophet doubtless looked out into space and contemplated the heavens, which to him declared the glory and greatness of God; and as he contem-plated the mighty works of God, and then looked upon man, so insignificant in comparison with the great works of the universe was man, that the thought the universe was man, that the thought welled up in the poet's heart. "What is man, that thou art mindful of him?

man, that thou art mindful of him? and the son of man, that thou visitest him?" What is man that He should stoop from the great things of His uni-verse to be mindful of bim, and to visit him? And yet the poet-prophet could not altogether ignore the fact that God was mindful of man; for he says; "Thou hast made him a little lower

than the angels, and hast crowned him with glory and honor.

with glory and honor. "Thou madest him to have dominion over the works of thy hands: thou hast put all things under his feet: "All sheep and oxen, yea, and the beasts of the field; "The fowl of the air, and the fish of the sea, and whatsoever passeth through the paths of the sea."

Notwithstanding man's insignificance in comparison of God's great universe. David yet recognizes the fact that man had received dominion and power over these creations of God. And why? He himself in another place supplies the answer. Speaking of Israel, of men of like passions with other men, he said: "I have said, ye are Gods: and all of you are children of the Most High." Paul, the Apostle of the Gen-

nristian hope of eternal life to show men truly how to die. If ever man so lived that when his "summons came appointed and ordained to be prophets unto the nations; and others kings and rulers among men. If this doctrine holds good in these particular cases may it not also be true quite generally especially as relating to good works, to mighty works, effecting the designs and purposes of God? I believe it does.

MAN'S FUTURE LIFE.

And now a word as to the future life of man. The scripture read at the com-mencement of these services place the fact of man's future life beyond question or doubt. This resurrected and all-glorious personage, Jesus of Nazai-eth, after His resurrection did really appear unto His followers. He seen, says Paul, of Cephas, and then of the Twelve; then He was seen of above five hundred people at once, the greater part of whom were alive at that day to testify of the truth of the Anosthe statistical days of the truth of the that day to testify of the truth of the Apostle's statement, and after that he was seen of Paul, so that he, too, was a witness that Jesus lived. The Son of God seemed anxious to impress up-on the minds of His followers the reality of that immortality unto which He had been raised. When He ap-peared first unto the eleven disciples they were frightened and thought they had seen a spirit. He chided them in they were rightened and thought they had seen a spirit. He chided them in these words: "Why are ye troubled? and why do thoughts arise in your hearts? Behold my hands and my feet, that it is I, myself; handle me, and see; for a spirit hath not flesh and boace.

for a spirit hath not flesh and bones, as ye see me have," And as if He would make more emphatic the reality of His resurrection, He said: "Have ye here any meat? And they gave have a piece of a broiled fish, and of an honeycomb. And he took it, and did eat before them." Paul tells us that for forty doys He was with the disciples, coming in and going out with them. coming in and going out with them, eating and drinking; thus giving to those witnesses whom He raised up to the world the most palpable evidences that the future life was not to be a land of shadows or of mists, but of real, tangible existence.

Your agnostics who tell us that this life of ours is a narrow vale between barren peaks; who say that when we turn on the one hand and ask whence we came, we receive no answer; that when we turn to the other side and ask, whither are we going, say we get no answer, make a mistake. When they tell us that life is a bridge spanning a narrow chasm, one end of which is hidden in mist

and the other in darkness, they make a mistake. The revelations of God drive away the mists at one end of that bridge of man's existence, and reveal him a spirit, the offspring of Deity, livning in the mansions of heity, liv-ing in the mansions of his Father; taught, instructed, his intelligence de-veloped, honored and loved in the man-sions of God and ordained, under the laws obtaining there, to come tot his laws obtaining there, to come to this earth, to take on a body of flesh and home that he may set a yet house of bone, that he may get a yet larger ex-perience by coming in contact with good and evil, and learning the effects of evil by actual contact with it. Man is placed here in a probation merely in a state of trial to give the native spirit within-the spark of divinity in each one-an opportunity to rise from lowly estates upward by progression, to demonstrate to itself its own integrity and strength in the midst of trial and strength in the block of triat and temptation; that man may claim his kinship with other spirits in other spheres, and rise to the dignity and ex-altation that other spirits have risen to in other spheres. That is why man came to this earth, according to the scriptures. The revelations of God dispel the darkness at the other end of the bridge of man's existence and make the bridge of man's existence and make known the fact of man's future life; a real, tangible, nay, material existence, if you will; but a material existence sanctified, purified and made all that the ideal can pleture it by reason of a union of the spirit with that which is material. Such are the technice of the Gospel of Jesus Christ in relation to man, his past, his present, and also his future. GLORY OF THE RIGHTEOUS.

As you contemplate such an exist-ence. I ask you what tongue is equal to the task of telling the heights to

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Vice-Prosident and Gen'l Manaret. to you, it is said glory-the least of the great kingdom that God has spoken of the great kingdom that God has spoken of that its glory surpasses the understanding of man to conceive. If that he true of the least of these glories, what can we say of the of these glores, what can we say of the glory in the higher kingdoms of glory? Qu' language would utterly fail to ex-press any adequate idea of that exceed-ing weight of glory which God has or-dained for His children who seek after righteousness. Truly, the Apostle was right when he

said. "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath pre-pared for them that love Him."

Consoled by these reflections, cheered and encouraged by this doctrine buoyed up in hope by these considerations, sorrow seems assuaged. There is nothing to mourn for at the departure of righteous men, except that we mourn the loss of their companionship, and the use of their talents. But God, whose hand is directing the course of this world, and who presides over the destinies of nations and directs our individual lives, will out of seeming calami-ties bring that which shall make for His glory and the accomplishment of His righteous purposes. And those who pass away as martyrs in His cause, or who surrender their lives in order to bring to pass any event which God would have established, shall not be the losers by reason of their seeming sacri-fice. Honored shall they be on earth, and honored shall they be in heaven. I believe that God's wisdom is sufficient If Satan shall for a season seeming evil. If Satan shall for a season seem to work his will. God will make His wrath to praise Him, and the remainder he vill restrain.

May God bless and comfort us. May we go from these services renewed in our faith in the great Christian revelation. May our spirits still trust in the providence of God and in His wisdom. Bow not your heads. Let not your hopes be shattered by reason of a seem-ing triumph of evil; but let them rise, as on eagle's wings. May we have power to grow in grace and in knowledge of the truth, until earth shall pass away, and then may we stand with the just in the presence of God, to receive the reward of the righteous, is my prayer, in the name of Jesus Christ. Amen.

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