DESERET EVENING NEWS SATURDAY SEPTEMBER 26 1908

THE CALIFORNIA MISSION.

Los Angeles Cal., Sept. 21.--A week ago last Wednesday, Prest. Joseph E. Robinson returned from a frin to the northern part of this state, where he had been visiting the branches located at San Francisco Oakland, Sacramento, Gridley and Vina. He reported some malaria at Gridley and Vina, but that otherwise the general health of the saints was good and the work prospering. His son, Kay, accompanied him. The Saturday following his return to Los

Saturday following his return to Los Angeles, he left for Arizona and also on some special matters to visit one of the colonies in Mexico, from which tri he has not yet returned. Elder J. B. Bringhurst, who has been conference president at San Prancisco, arrived here from that city last Wednesday to take that position in the Los Angeles confer-ence, succeeding Elder Jacob Magle-by, who leaves this week to take up his studies along the agricultural line as outlined some time ago. Elder Bringhurst is somwhat past the mid-dle mark of life, well experienced, kind, and of such characteristics as are bound to win for him the love and respect of both elders and saints and all with whom he associates. Elder Leonard Ellings succeeds him at San Francisco having been called from presiding alder at Octoberd Francisco having been called from presiding elder at Oakland, Elder C. A. Mason in turn succeeding Elder Billings. A short time ago as we were start-

A short time ago as we were start-ing a street meeting on the corner of Seventh street and Grand avenue, we were very unceremoniously accosted by a director of the Y. M. C. A. of this city and ordered by him to stop our meeting and forbidden to hold it on that corner. His orders were guite through, their director of the religious work also interfered. His reasons, he stated, were that our teachings were in opposition to their work, and though considerably more civil than his friend, yet he insisted that we should hold no meetings there, and that if we did, he and his associates would try to have the city officials interfere with us. The place referred to is outside the restricted limits, where full freedom is given, also across the street and one-half block—and a long one—from their building. We are informed that this director is a minister of one of the churches. Our meeting was about through, so we brought it to a close, leaving the matter to be adjusted at a private inferview. This was had, but without any definite conclusion, and though the minister was averse to the proposition, the matter was left, that if they wished consideration from us, his directors were to furnish in writing their objections, which we would likewise answer in writing, or that we would appear before them and answer their objections verbally. While we were willing to give them sured that we did not propose to ask of them that which was given freely by the city ordinances. We of all peo-ple are laboring to upilit mankind, and such principles as we teach, a virtuous, God-gearing life with char-ity to mankind and loyality to our gov-ernent, should not be opposed by any Young Men's Christian associa-tion. The matter is still pending. While we here been pleased to number among our visitors of late, Elders S. L. Richards of the Sunday school gen-eral board, Sait Lake City, and Alma, J. Lindsey of Ogden, Utah, and Sis-ters Anna S. Knox and Lydia H. Doughery, both of Logan, Utah; also fider Wells L. Brimhall, and Luther M. Howell, the ing a street meeting on the corner of Seventh street and Grand avenue, we

pathy. pathy. Sister Freestone and her daughter Clara returned last week to their home at Safford. Arizona, after a so-journ here of about two years. Miss Clara has been a great help to us as rm organist, and we will also miss the pleasant associations with both her and her mother. Sister Ammu-sen of Logan, Utah, has been here and at Ocean Park for the last year, but is leaving this week for Berkeley, where her children will attend school. She is a very faithful Latter-day Saint and will be greatly missed. Miss Mabel Lee, her niece, is also going with her. Sister Lee has been secretary of the Sunday school here, performed her duites well, and we are sorry to see her So. Sister Freestone and her daughter her duties wen, and we was see her go. Elder John A. Judd left here this morning to assist his father, Thomas Judd at the Irrigation congress at Albuquerque, New Mexico, but will return to his missionary labors as soon as it is over. His father is pres-ident of the Utah state board of hor-tentiure ticulture.



MISSIONADDRESSES

For the convenience of travelis, the Deseret News gives hereeig. the Deseret News gives here-with the addresses of the various missions of the Church where this paper will always be found on file, and where travelers will receive courteous attention: New York City-33 West One Hundred and Twenty-sixth St. Chicago-149 So. Paulina St. San Francisco-1443 Baker St. Los Angeles-423 West Tenth St.

Denver-622 West, Sixth Ave. Chattanooga, Tenn.-711 Fair-

view Ave. Portland-267 Hancock St. Independence, Mo.--302 South Pleasant St. Pleasant St. Mexico-Calsada Sta. Maria (la rodonda) num. 4 (altos), D. F. London, England, Deseret High Road, South Tottenham, n

Liverpool, England-295 Edge Bristol-10 Albert Place, Chelt-

enham, England. Zurich, Switzerland - Hoschgasse 68. Munster. Copenhagen-Korsgade 11. Stockholm, Sweden-Svartens-

gatan 3. gatan 3. Honolulu—Punchbowl St. Tokyo, Japan—No. 16 Kasumi-gaokamachi, Yotsuya. Toronto, Canada — 659 Bat-hurst St. Rotterdam, Holland-

Crooswilkschesingel 8. New Zealand-53 Upper Queen street, or P. O. box, 72, Auck-1. land. ðaaaaaaaaaaaaaaaaaaaaaaaaaaaa

FAREWELL SOCIAL **TENDERED PREST. RICH.**

Atlanta, Gas., Sept. 18 .- The Latterday Saint chapel in Atlanta, Ga., was

the scene of a real western farewell the scene of a real western farewell party on the evening of Sept. 11, in honor of President Ben E. Rich. Noth-ing was left undone that would in any way help to give expression to the love and esteem in which the honored guest is held by the elders of the mis-sion and the saints and friends in At-lanta. The chapel was most tastly decorated by the lady misisonaries. The wall back of the pulpit was completely decorated by the lady misisonaries. The wall back of the pulpit was completely covered with two large flags, drawn apart in the center to give place to a large portrait of President Rich, Al-most the entire pulpit and rostrum was covered with flowers, potted plants and palms. At the time of opening, the house was packed with elders, saints and friends

and friends and friends. The program was most appropriate. There were solos musical selections, recitations and addresses. Elder C. A. Callis in his happy and congenial way acted as master of ceremonies. The hymn "Let Zion in her beauty rise" was sung justily by the congregation. was sung lustily by the congregation. After the invocation by Elder J, P. Jen-sen, C. E. Dinwoodey, president of the Atlanta conference, made a brief ad-dress of welcome. Miss Nannie Mae White rendered in a most artistic way the plano solo "Sahita Pesth." Mr. A. C. Bartlett, one of Atlanta's foremost eloquitonists, gave in a most effective way a Georgia mountaineer's descrip-tion of an opera in a first class theater." Miss Lillian V. Jones sang most feel-ingly "With You in Eternity." Elder Nephi Jensen gave a short sketch of the mission. A mixed quartet com-posed of Miss Lillian V. Jones, Mrs. Lucy D. Dinwoodey, Elders J. P. Jen-Lucy D. Dinwoodey, Elders J. P. Jen-son and C. E. Dinwoodey, sang a favor-ite Sunday school selection. Mrs. I. C. Smullyon recited with consummate grace "Aunt Slyria's Geography Les-son." Elder C. A. Callis made eulogistic remarks. Elder Fred Evans in a most remarks. Elder Fred Evans in a most fitting speech presented Fresident Rich with a beautiful diamond pin which all the elders of the mission united in buying. Following the presentation President Rich spoke reminiscently of his labors in the south. He expressed gratitude to the people of the south for their kindness to him and the el-ders who have labored under his direct for their kindness to him and the el-ders who have labored under his direc-tion. He said the credit for what suc-cess had come to him was due first to God, and next to the elders. The congregation now adjourned to the rooms of the conference house where they were served with ice cream and cake by the sisters of the Atlanta branch. Then all returned to the chapel and joined in singing "God be with you till we meet again." President Ben E. Rich offered the closing prayer.

Cox, president; Melvin Mathews, Thomas R. Greener and J. W. Perkes, who have been laboring alternately in the country and city. The object of this being that two elders shall be in the city to hold the meetings on Satur-day nights and Sundays with the saints

In the city of Eugene a Sunday school is being held every Sunday morning with an enrollment of 24, which is most encouraging for the short time that the

encouraging for the short time that the elders have been there. In August, Elders Greener and Perkes arrived in Eugene from an ex-tended country trip where they trav-eled without purse or scrip, and re-port excellent treatment at the hands of the people and also that they had held several meetings in schoolhouses and homes and homes. Elders Cox and Mathews then left the city and traveled towards a small town called Trent, and while there held

town called Trent, and while there held very successful meetings which had been appointed some time ahead and which were well attended. In the evening some of the members of the Baptist church drove to another settlement and asked their minister to attend the meeting and oppose the doc-trines taught by the servants of God. In this meeting Elder Mathews spoke concerning the justice of God to His children and also of the degrees of glory attained by the same in the here-after, and Elder Cox spoke at length of the departure and restoration of the gospel and also of the first principles of the gospel.

After the benediction was pronounced the Baptist minister arose and asked the privilege of speaking to the people. This was granted him and he proceeded to tear to pieces the remarks that had been made by the elders. The objec-tions he made were, that the gospel had never been taken from the earth; that repentance precedes faith; that baptism is not essential unto salvation and also that baptism is not in order to but because of the remission of sins, and that salvation comes by grace and not by

vorks, To those present his arguments an parently seemed convincing, as they all acted asi f they thought that Mormon-ism had been disproved to their satisfaction. Owing to the lateness of the hour the elders thought it not wis-dom to ask the congregation to remain any longer to hear their side again, but

appointed another meeting for the folappointed another meeting for the fol-lowing evening. At this meeting the building was crowded to the doors, and many peo-ple were standing on the outside to hear the boys, which they were, down their minister. With the Bible as his guide, from which he took all his arguments and

which he took all his arguments and quotations, Elder Cox reasoned with him concerning the points of doctrine that the minister disagreed to, and con-tinued to teach other principles as the Spirit led him. After the meeting was over the min-

After the meeting was over the min-ister appointed another meeting and again attempted to tear to pieces what the elders had brought forth, but he could bring up no arguments, and in fact could not keep to his subject, but made an utter failure of that meeting and his purpose. The elders had prayed before the

meeting that this should be the case and they rejoiced because God had answered their prayers so fully. JOHN E. EVANS, Mission Secretary.

CONDITIONS IN MEXICO.

Colonia Juarez, Chihuahua, Mexico, Colonia Juarcz, Chinuahua, Mexico, Sept. 13.—The quarterly conference just closed, was well attended. The weath-er was most delightful, enabling vis-itors to come from not only the Chi-huahua wards, but from those beyond the Sierra Madre range in Sonora, a distance of more than a hundred miles, over difficult roads and camping by The large auditorium of the Juarez Stake academy was crowded to its capacity Conference convened on Saturday, Sept. 12. President Junius Romney Conference convened on Saturday, Sept. 12. President Junius Romney made a very interesting and compre-hensive report of the condition of the stake, and of the attempt to implicate the colonists in the recent attempted uprising in the northern states of Mex-les. But the prompt assurance of the uprising in the northern states of Mex-ico. But the prompt assurance of the authorities of the colonies that they would sustain the general government to the full extent of their power, and the services of many in the field and as home guards, effectually disproved all charges against the Mormons of dislovalty. dislovalty. Although hampered by financial strin-gency caused by the panic of 1907, the various wards are all prospering more than ever before, both temporally and spiritually. Elders Simon Beck and Leslie Coombs, recently released from their Coombs, recently released from their Mexican mission, reported it as in more flourishing condition than ever, many of the natives gladly receiving the truth, though some have not courage to brave the opposition which results from the accentance to brave the opposition which results from its acceptance. In the afternoon, Elders H. Pratt and M. Naegle spoke, and were fol-lowed by Bishops J. E. Steiner of Pa-checo, C. E. Lillywhite of Monelos, F. D. Haymore of Oaxaca, J. T. Whetton, of García, and A. K. Thurber of Du-blan who all gave most encouraging of Garcia, and A. K. Thurber of Du-blan, who all gave most encouraging reports of their respective wards. Crops were better than in any past year, with scarcely any sickness except a few cases of typhoid in Dublan, and the people were prospering, notwith-standing the general scarcity of money. In the evening much profitable in In the evening much profitable in-struction was given by Presidents J. Romney, H. S. Harris and C. E. Mc-Clellan, and Elder G. C. Wilson, upon matters of general interest to all the wards. A part of the time of Sunday morn-ing was devoted to Sunday school con-ference and Sunday school, after which terence and Sunday school, after which President Harris spoke of cordial re-lations with the republic. Bishops G. F. Seavey of Chulchupa, and W. D. Johnson of Diaz reported those wards in better condition than ever, with prevailing good health and no sickness. Bishop J. C. Bentley re-ported Juarez ward in a similar condi-tion. In the afternoon the general and stake authorities were sustained by a unanimous vote, and President C. E. McClellen and Elder G. C. Wilson ad-dressed the congregation in some very instructing remarks. Elder Wilson stated that the stake academy was in a better condition than ever and was the stated that the stake academy was in a better condition than ever, and was the pride of the state of Chihuahua. The schools in all the wards, he said, were in excellent condition. Much praise was accorded the choir under the able management of Chor-ister Done, who is also leader of the Juarez band.

greatly appreciated by those who at-tended the conference. We also were favored the second day with Presiding Bishop C. W. Nibley's

company. The first and second session of the The first and second session of the conference was principally devoted to reports from the members of the high council and bishops who have been do-ing missionary work among the people of the stake and from their reports, the people are biessed temporally and spir-itually, and manifest great interest in the affairs of our young stake. The counsel given by the visiting brethren was of a practical nature, and was received with a great deal of interest throughout the conference.

brethren was of a practical nature, and was received with a great deal of interest throughout the conference. On Sunday evening the young reo-ple's associations held their meeting conjointly, and after rendering a brief program, were treated to valuable coun-sel from the visiting elders and all feet that it was one of the best confer-ence ever attended. The Lorenzo ward was organized three years ago, and is located on the St. Anthony branch of the Oregon Short Line railroad, and is composed of 35 families. Their meetinghouse is an all-purpose house, that will com-fortably seat 750 people, and has been purchased by the people. The bishop of this ward in connection with those who assisted him are deserving of great credit for the manner in which the people were cared for, especially on the second day, when the attendance swelled to between 900 and 1,000 peo-ple.

The choir also under the able leader-ship of Chorister Hansen, is deserv-ing of praise for the excellent singing and music during the conference. WM. W. SELCK, SR., Stake Clerk.

(Continued :- page thirty -)

THE REVELATION OF

fell from the lips of the risen Rc-deemer, a story the like of which has not elsewhere been told to men, the like of which has never been sung in the ears of human kind; nothing ever has excelled it; nothing can excel it, because it is the word of God. We believe the Elble to be the word of God, as far as it is translated correctly; we believe the Book of Mormon to be the word of God, re-vealed in this dispensation by the power of the Almighty, by the

GENEALOGY.

All communications for this depart-ment should be addressed to the secre-tary of the Utah Genealogical society, Joseph F. Smith, Jr., care historian's office, Salt Lake City, Utah. The auxiliary committee of the Gen-ealogical society will hold a public meeting at 4 o'clock on Friday, Oct. 2, 1908, in room 21 of the B. Y. Memorial hall, opposite the east gate of the tem-ple. All who are interested in this mat-ter will be welcomed there. In order to be of assistance to all who come, the

pic. All who are interested in this mat-ter will be welcomed there. In order to be of assistance to all who come, the following suggestions are given: Those whow ish to lern something of the scope and powers of the society will be glad to hear various members of board on this important subject; those who desire to join the society will be given the concertuity to do so. The be given the opportunity to do so. The saints who have read the articles pub-lished in this department from time to time may be anxious to meet the agents of the society at this meeting. Those who desire assistance along genealogi-cal lines, such as arranging temple reccal lines, such as arranging temple rec-ords, correcting records, or other help, will please bring all possible informa-tion regarding the family or the per-son whom it is desired to search out, For instance: If you wish to ask about a Mrs. Sarah Brown, who was born in Boston and emigrated to Utah in 1859, don't expect to get much help by elemptic putting this question to the THE BOOK OF MORMON

by simply putting this question to the tgent. But carefully prepare your ques-tion. Many people offer very meager information, as: Mrs. Brown-Born in Boston; died 1878; baptised in Church 840.

the story that was told by Joseph Smith. There are the two stories that are out in all the world for their own basic worth. Are they true? Every man must come, sometime, to a point mille where he must decide the great crucial questions of faith. This is one of them, manifestly. If these things he from the Almighty, I cannot bring them into your hearts, enough for me if God give me the power to tell you of them and, perhaps, arouse within your touls a desire to learn more of this wondrous song, this glorious mes-sage of truth. My friends, in the name of Jesus Christ, I bear you my testi-niony that the message of the angel is true, that it is the word of God, pure and undefiled. There are hun-dreds of thousands of Latter-day Saints who will rise and tell you that the same thing is true; they know it within their own hearts, for the Al-mighty hath borne in upon theirs souls that it is true. Is the Book of Mormon frue? Does it You may think that is all the information you have; but let us push this matter a little further. Do you know any fact concerning the birth of Mrs. Brown which would help fix the date? Brown which would help fix the date? Yes, you may perhaps recall the fact that she was about 58 years old when she died. Then write that she was born about 1820, for what is her ap-proximate birth date. Who was her father? His name was John Jones, you say; this furnishes the important fact that her malden name was Jones. Then can you tell who her mother was Then, can you tell who her mother was before she was married? No, you have no knowledge of that. But wait. Have you not heard Mrs. Brown speak of you not heard Mrs. Brown speak of something concerning her mother's peo-ple? Yes, you once heard her speak of an Uncle James Bingham, who was her mother's brother. Well, that proves that her mother was Miss Bingham be-fore her marriage. What was Mrs. Brown's Christian name? Sarah, and her mother's Christian name was Filze that it is true. Is the Book of Mormon true? Does it ier mother's Christian name was Eliza. Why did you not so write these names? Thus, you see, you have considerable information which you did not give at first. And we could go on for some time, no doubt, and add to this in-formation, getting quite a record of Mrs, Sarah Jones Brown before we are done. You see there are a number of done. You see, there are a number of important details which you should prepare before you can expect efficient help from those who know nothing at all of your ancestor. These important details are:

Name, in full. Place of birth, town, Name, in full, Place of birth, town, day, month, year. Added to these are some items that may supply the place of dates mentioned, if such dates can-not be obtained. If you cannot tell date of birth, for instance, can you give date of christening, or of marriage? If so, give those dates in place of birth date. If not any of these can you any so, give those dates in place of birth date. If not any of these, can you ap-proximately estimate when she was born? If you know the date of her first child's birth, you can approximate the date by counting back 25 years, al-lowing the father's birth date to be, approximately, 25 years at birth of first child, and the mother's to be, say, 20 years at birth of first child. Then, if none of these methods are possible, can you not tell when she lived, and where? It will surprise you how much where? It will surprise you how much you can find out about any person when you really try.

Take, for instance, the Stewart family, which is now advertizing an open meet-ing at the October conference, and which first discovered its many outlywhich first discovered its many outy-ing branches from publication in this department, how ever could this family of perhaps 10 different lines have suc-cessfully carried on their work but for this advertising and subsequent

for this advertising and subsequent joining of their scattered forces? It is imperative that we use the instru-ments which God has provided for us in order to systematize and regulate our temple work, we should seek to do it in the very best and most intelligent manner. We should first find out if there are others unknown to ourselves of the same family lineage, next we should get permission of proper au-thority; and then comes the necessity of properly preparing our records. This last is the important work which lies before the Latter-day Saints today. Women, better than busy, crowded Women, better than busy, crowded men, can take up this work and write family records in their own homes. There must be a campaign of educa-tion along these vital lines, and it is to this cause that the Genealogical so-ciety is devoting its labors. No one branch of our religion is more im-portant, and no one branch is so little understood and of so little interest to most of this people, as their temple most of this people, as their temple work. We should take up this work with vigor, and intelligently, remem-bering the words of Malachi, that the Lord will smith this earth with a curse, which cannot well be described, if the hearts of the children are not turned to the fathers. We have heard for years that this people are to be called "saviors on Mount Zion." How can we be called saviors if we have done noth-ing to save souls? If we have devoted

ing to save sours. If we interest entropy will we not feel that our life has been selfishly spent? Are not you interested in the saving of men's souls, living and dead? Come to our meeting on Oct. 2, and hear speakers on the subject of pro-paring records and redeeming the dead.

Bring along your questions, and it you have old records of temple work that need revision and correction, bring them along and we will try and help you to get them arranged aright. All

them along and we will try and help you to get them arranged aright. All who are interested are invited to meet us then and there. American genealogies which can be purchased by addressing Bishop Jo-seph Christensen, care of Salt Lake Temple, Salt Lake City, Utah: Kirby, 1; Kirk, \$6; Kirkbride, 50c; Kirkland, \$1.50; Kirkpatrick, \$5; Kis-sam, \$1; Kitchell, \$5; Kittredge, 50c; Knaggs, \$1; Knapp, \$5; Kneeland, \$5; Knight, \$1; Knowles, \$1; Knowiton, \$1; Knox, \$1; Koiner, \$1; Kolb, \$1; Kollock, \$3; Kratz, \$3; Krauss, \$1; Kriebel, \$6; Kuhn, \$1; Kulp, \$1; Kunders, \$1.50; Kunkel, \$5; Kurtz, \$5; Kyle, \$5; Kyner, \$1.50; Lacey, \$1; Ladd, \$1; Lafiln, \$1; Lang, \$5; Lake, \$1; Lakeman, \$1; La-bert, \$5; Lamborn, \$3; Lamont, \$1; Lang, \$5; Landon, \$5; Langford, \$1; Langley, \$5; Lanman, \$2; Lamphere, \$1; Lansing, \$5; Lapham, \$1; Lardner, \$5; Lathron, \$1; Lare, \$1; Lardner, \$5; Lathron, \$5; Latimer, \$5; Latham, \$5; Lathron, \$5; Lawenee, \$3; Lawrene, \$5; Lawrence, \$3; Lawrene, \$5; Leexe, \$1; Layrenee, \$5; Leexned, \$5; Laethers, \$3; Lawrence, \$3; Lawreney, \$5; Laethers, \$3; Lawrence, \$3; Lawreney, \$5; Laethers, \$3; Laexens, \$3; Leavenworth, \$5; Leavitt, \$5; Leexens, \$3; Leavenworth, \$5; Leavitt, \$5; Leexens, \$5; Leavitt, \$5; Leavitt, \$5; Laethers, \$5; Leavitt, \$5; Laviting, \$5; Laviting,



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Nature and a woman's work combined have produced the grandest remedy for woman's ills that the world has ever known.

In the good old-fashioned days of our grandmothers they relied upon the roots and herbs of the field to cure disease and mitigate suffering.

The Indians on our Western Plains to-day can produce roots and herbs for every ailment, and cure diseases that baffle the most skilled physicians who have spent years in the study of drugs.

From the roots and herbs of the field Lydia E. Pinkham more than thirty years ago gave to the women of the world a remedy for their peculiar ills, more potent and effica-cious than any combination of drugs, Lydia E. Pinkham's Vegetable Compound is now recognized as the

standard remedy for woman's ills. Mrs. Bertha Muff, of 515 N.C. St., Louisiana, Mo., writes:

"Complete restoration to health means so much to me that for the sake of other suffering women I am willing to make my troubles public. "For twelve years I had been suffer-ing with the worst forms of female ills.

ing with the worst forms of female ills. During that time I had eleven different physicians without help. No tongue can tell what I suffered, and at times I could hardly walk. About two years ago I wrote Mrs. Pinkham for advice. I followed it, and can truly say that Lydia E. Pinkham's Vegetable Com-pound and Mrs. Pinkham's advice re-stored health and strength. It is worth mountains of gold to suffering women." women.

What Lydia E. Pinkham's Vege-table Compound did for Mrs. Muff, it will do for other suffering women.



REUBEN F. BURTON, Secretary.

CONFERENCE AT ANACONDA.

Anaconda, Mont., Sept. 23 .-- The Anaconda conference was held in Dewey hall, 231 Oak street, Sept. 20, 1908, commencing at 2 p. m.

Prest. Nephi Pratt and the following elders were in attendance: Heber Swindle and P. W. Madsen of the

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of Elder Bean. VIRGINIUS BEAN.

you the we meet again. President Ben E. Rich offered the closing prayer. Actions speak louder than words, and the following brief summary of the missionary work accomplished by the elders under Elder Rich's presidency is a more fitting and enduring tribute to his capable leadership than the most eloquent tongue could pronounce: During his administration 25,000 Books of Mormon have been sold; 15,000 Orson Pratt's Works; 160,000 Volces of Warning; 150,000 Durrants; 25,000 song books; 40,000 miscellaneous books bear-ing the gospel; 3,500,000 gospel tracts have been distributed. All of the above, excepting the Books of Mormon have been published and distributed in the mission. There have been upwards of 6,800 baptisms; add to the foregoing been published and distributed in the mission. There have been upwards of 6,800 baptisms; add to the foregoing the hundreds of thousands of gospel conversations the elders have held with friends and investigators, and one gets an idea of the magnitude of the mis-sionary work in the south. During President Rich's ministry the work of the Lord has made substantial

During President Rich's ministry the work of the Lord has made substantial progress in the great cities of the south. The beautiful chapel in Jack-sonville, Fla.; the neat and inviting church in Atlanta, the "Queen City of the South:" the pretty country chapels with which the misison is dotted, are some of the monuments to the zeal and untiring industry of this devoted servant of God. And the large and ele-gant mission house in Chattanooga is evidence of his wisdom in the manage-ment of the temporal affairs of the mis-sion. In the above named citles lady missionaries are doing faithful and effective missionary work.

DISCUSSION WITH BAPTIST MINISTER.

Portland, Or., Sept. 18 .- The work of the Lord is progressing nicely in the Eugene branch of the Portland confer-ence of the Northwestern States mis-sion, where four elders have been la-boring since January of this year. The elders there now are: Burns JAMES H. MARTINEAU.

RIGBY STAKE CONFERENCE.

Is the Book of Mormon true? Does no answer the questions that arise as to the message and the mission of Jesus? Does it answer the wondrous stories of civilization upon this land? Does it answer the questions of the great volcanic changes which have occurred here? Will it not answer? It will, if you read it. It will tell you of the wonderful civilizations which learned men are now discovering, which existed upon this land in ages past; little by little we are uncovering tem-ples; little by little records are being found, and little by httle the past brings back to us the story that some-where upon this land there were whole nations of people. Who knew the story of the Christ. Even when they fell away and were clouded by their own yet through it all and about it all, this story is preserved. Here is a record that tells the history of those people and their experiences. The Book of Mormon is, my friends, just what it pur-ports to be, the record oholy men, a people upon this land, a people who were led out by the power and Syirit of the Almighty. They became great, and then they fell through sin. This Book of Mormon tells of the visit of Jesus. It gives the Beatitudes more clearly than the Bible has ever given them to us; it adds to, it does not take away from the light which the Bible gives. It is a supplement of holy writ, for it is in very deed a Bible story upon this land. I was going to read, ut I will quote to you from the song of Isaiah, 26th chapter. Let me say that when these first translated pages had caused some furore, a few of the pages-the words of the book-were taken to a professor in New York, and he certified that they were ingerip-tions in a certain language, and he will translate it." T cannot bring the book, said Mr. Harris, "for it is sealed;" and the professor seplied: "I cannot read a sealed books, he was told that an angel from heaven give, it to Joseph Smith. Then Professor Anthon said, "Let me see that certificate; I cannot read sealed books, he was told the would do as He commanded.

of their wise inter prudent men be hid." Now, my friends, if Joseph Smith began this bit of chicanery, if he be-gan his career in deception, it speaks wonderfully for his genius, at least, that he should have fitted in so well with all the coincidences, not to say prophecies of Isalah, twenty-five hun-dred years before. Bellevers in the Bible do not challenge the message of Isalah, the wonderful prophet, the prophet of fire and of brilliancy of that great age, who gave a picture of history 2,500 years before it came. Let me assure you that there is noth-ing within the memory of man, that so fits in, that so perfectly fulfils that prophecy uttered by Isalah, as the coming forth of the Book of Mormon, through the instrumentality of Jo-seph Smith, the modern prophet. But are you aghast at the thought that an angel should come? Let me beg of you now not to say to the Lat-ter-day Saint: You are filled with va-garies; you are bound down—Let me say to you, throw off your supersti-tions that for 1900 years and more have held this world in fits grasp as when it was said that God could not speak to man. Let me beg of you, not to raise your voice against the

RIGBY STAKE CONFERENCE. The quarterly conference of the Rig-by stake of Zion, was held in Lorenzo ward hall on Saturday and Sunday, sept. 19 and 20, with the stake presi-dency and a large per cent of high councilors and bishops present at the opening session and when the north-bound passenger train arrived it brought President Francis M. Lyman, of the council of the apostles and Ru-ion S. Wells of the first council of seventy, whose company has been

Here is a sample. John Jones, born about 1795, probably in Boston, Mass.; died before 1830, Eliza Bingham, born about 1800, of Boston, Mass.; died after 1840; Sarah, born about 1820, Bostor, Mass.; died

Mr. Brown, born about 1815, of Bos-

Mr. Brown, born about 1815, of Bos-ton, Mass; died about 1865. Thus we have considerable informa-tion about Mrs. — which you first thought you did not at all possess. It is this work which you should care-fully prepare before coming to the Genealogical soclety for help in your search for dead kindred. If you were horn a Brown, but your

search for dead kindred. If you were born a Brown, but your mother was a Bingham say, then you still have a vital interest in the Bing-ham family, and should not think your duty is all done when you are working on the Browns; for your mother was as near to you as your father. There is a proper way to do these things, and proper authority should be con-sulted before you begin any work un-less you are quite sure of being the only heir in the Church to your par-ticular family. For instance; if your mother's name were really Bingham, you ought not to take up that family until you have written to all the four temples, informing them of your de-

Lawson, \$3; Lawton, \$1; Lay, \$5; Leach, \$5; Learned, \$5; Leathers, \$3; Leavens, \$3; Leavenworth, \$5; Leeds, \$1; Leete, \$1; Le Fevre, \$5; Leffers, \$2; Leffingwell, \$2; Legare, \$1; Leggett, \$5; Leigh, \$5; Leighton \$3; Leland 50c; Lenhert, \$5; Leonard, \$1; Lespenard \$1; Lester, \$1; Leorard, \$1; Levrett, 25c; Levering, 25c; Levings, 25c; Lewes, \$5; Lewis, \$5; L'Hommedieu, 50c; Libby, \$1; Light-foot, \$1; Lille, \$1; Lilly, \$1; Lincoln, 50c; Lindail, \$1; Lindsay, \$5; Lindsley, \$1; Lines, \$5; Linn, \$5; Linnell \$5; Lin-ton \$5; Lipplucott, \$5; Lipplt, \$1; Lis-penard, \$1; Litchfield, \$1,50; Lithgow, \$1; Littell, \$5; Littlehale, \$1; Littlepage, \$5; Louds, \$1; Loyd, 50c; Lobach, \$1; Locke, 50c; Locker-man, \$5; Lockwood, \$1; Logan, \$2; Longfellow, \$1; Longley, \$2; Long-streth, \$8; Loomis, \$1; Lord, \$3; Lor-ing, \$3; Lothrop, \$3; Lord, \$3; Low-ing, \$5; Lowader, 50c; Low, \$1; Loveing, \$5; Lovett, \$6; Low, \$1; Low-den, \$5; Lowder, 50c; Lowell, 50c; Lowides, \$3.

A BURGLAR IN TOWN.

mother's name were really Bingham, you ought not to take up that family until you have written to all the four temples, informing them of your de-sire to take up this family, and asking if they know of any family of Bing-tir they know of any family of Bing-temple work. Then, you should also address the same question to this de-

DON'T read any further if you still believe that

Drug - Medicine and Surgery is the ONLY route

to health, but if you are a BROAD-MINDED per-

son, who believes in progression and having found son, who believes in progression and naving found out to your sorrow that the OLD and ONLY route is a grand FAILURE in YOUR case, then I would suggest: Investigate and try this NEW DRUGLESS METHOD "CHIROPRACTIC." which is

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