SERMON,

Delivered at the Dedication of the Temple of Nos Israel, Salt Lake City, Utah, July 12, 1891,

BY

RABBI J. L. STERN.

The perpetual light, the symbol of God's law and man's liberty, has been kindled, the scrolls of the eternal teachings have been deposited in the Ark, the builders have delivered the keys of the shrine, the workers stand aside, the temple is completed and a congregation that might inspire any preacher eagerly awaits the minister to put his thoughts into words. From your beaming countenances, from the joyful sparkle of your eyes do I read my text, a thought of your own thoughts:

"How goodly are thy tents, O Jacob, thy tabernacles, O Israel! How beautiful is this temple!"—Does do you think—"How comfortable is the small band of noble men and self-sacrificing women that have reared it and is now it adds to the glory of God on High?"

"To the glory of God?" Indeed! Would you have these walls compared to yonder mighty mountain giants whose bases stretch over many miles, whose snow capped peaks reach into the clouds? As these arches to rival the azure firmament stretching from horizon to horizon? These columns—would you have them sets of beside the cedars of Lebanon and the mighty oaks of the plains? Hark to the sound of nature's mighty organ, listen to the symphony of the storm, of wind upon the thousand-stringed harp of the forest, hear the roar of the breaking waves of the sea, list to the warble of the lark and the floating of the nightingale and let this man-made organ keep silent! These flickering lights, do you indeed think that they could add better to the glorious orb of day or beauty to the sparkling stars of the night? Is a cup of stone, a handful of mortar, able to add glory to the glory of God? Nay, nay, they can not do it, nor are they needed for that purpose. "The heavens declare the glory of God; and the firmament showeth his handiwork."

Nor can this house, merely as a house, redound to the credit of men. Was there not a greater temple and even it was condemned for naught for thus said the prophet:

"Hear the word of the Lord, all ye of Judah, that enter in at these gates to worship the Lord. Thus saith the Lord of hosts, the God of Israel, Amend your ways and your doings, and I will cause you to dwell in this place. Trust ye not in lying words, saying, The temple of the Lord, The temple of the Lord, are these. For if ye thoroughly amend your ways and your doings; if ye thoroughly execute judgment between a man and his neighbor; if ye oppress not the stranger, the fatherless, and the widow, and shed not innocent blood in this place, neither walk after other gods to your hurt; then will I cause you to dwell in this place, in the land that I gave to your fathers, for ever and ever. Behold, ye trust in lying words, which cannot profit. Will ye steal, murder, and commit adultery, and swear falsely, and burn incense to Baal, and walk after other gods whom ye know not, and come and stand before me in this house which is called by my name, and say, We are delivered to do all these abominations. Is this house, which is called by my name, become a den of robbers in your eyes?"

And the greatest of all preachers has exclaimed: "Who hath required this at your hands, to tread my courts?" Are then, temples not wanted at all? This cannot be so for God himself has proclaimed through His prophet: "And I will set my dwelling among you."

A beautiful Midrash makes answer by a pretty play on words, saying "Do not read Mishkan (dwelling) but Mishkan (pledge)." The temple merely as a temple is worthless indeed, but acceptable it is to God as a pledge given by its builders of their earnest to do all that which is symbolized in the temple; as a pledge that they will rear greater and grander temples for the benefit of man and to the glory of God; as a symbol of all that is pure and good.

Man himself is a temple of God, a temple than which none can be more beautiful, how severly it was dedicated. These hands that were folded in prayer by the aid of a fond mother when they were still without running should yet from naught but acts of goodness; these eyes from whom a happy mother drank bliss when they were yet innocent, should be turned only toward that which is good and pure and the sight of that which is vile they should abhor; these lips consecrated unto God by the blessed kiss of a loving mother should speak naught but truth and love, and naught that is of hate and falsehood should proceed from them. This temple we must build throughout all our lives, laying the stones squarely upon the foundation which was laid by the Maker himself but the structure be rejected by man, our time comes to deliver it to the great Master Builder of the universe.

Home is the second temple we must build, saying: "Home, sweet home, there is no place like home." The home is, indeed, the place of all places for like worship of God. In it the highest peace must reign to honor Him whose name is Peace. The father, the mother must there serve as the priests of the Most High, to lead the little unseen the path of purity and peace.

And for these we must build yet a third temple, the school. Remember, not only the school which is attached to the house of worship, where the child is educated in the faith of its fathers, where the heart receives its training, but the school, as well where the head and the hand are trained, the great American free public school. It is in the schools where we must lay the foundations for good citizenship. With the schools both religious and secular, manhood, womanhood, citizenship, good government, all the best interests of mankind would be but idle dreams. The school buildings must not stop at the foundations. That temple, with walls free for all must raise its pinnacles to the loftiest heights.

When thus equipped for the battle of life our young men will go forth and build the fourth temple for themselves, a temple wherein they are the preachers of the Most High. Their shops, their business houses will be temples, not of Mammon but of Him who gives food to the ravens. Every honest act is a sermon, every good deed an exhortation more powerful, more potent to make converts than the most finished periods of the most gifted speaker. His words may be true and command the confidence of the listening congregation, but perhaps they may be not words. Acts, though, are facts and cannot lie. Let every one strive as best he can to build that temple for himself, to be a preacher from that pulpit whatever else his vocation may be.

With these few words I have to address a fifth must be added that includes them all. I fear though that there might be some who think that this is neither the place nor the time for meeting it and therefore I will introduce it by a reference to the teachings of our sages concerning the question. In the Talmud the question is raised: "Who are they that shall be worthy of eternal life?" This is the same question as that which is expressed by our Christian brethren in the words, "Who will be saved?" After some discussion the conclusion is reached that all the righteous, both Jew and Gentile, will participate in eternal bliss. Now, according to the Talmud, a righteous Gentile is he who observes the seven commandments of Noah; these include six commandments prohibiting some of the most heinous crimes against humanity, and a seventh, positive commandment. It is only this seventh commandment which concerns us here. It enjoins upon every man to assist to the best of his ability at the maintenance and assistance of just government in the community to which he may belong. This is required of the heathen if he would be saved, how much more must it be a command to those who believe in the one and only God. The temple is of good government, the temple of our county is the fifth temple which today we are pledged to rear. Let no man say: "The work is well attended to by others, I have other matters to care for."

No country ever had a grander constitution than ours, but yet our government is not all that it should be. Corruption reigns supreme, legislators are in the grasp of plutocracy, stronger than any the world has yet seen, and our large cities are not governed for the benefit of the majority of their inhabitants. The words of Isaiah are coming true again: "How is the faithful city becoming a harlot, it is full of judgment; righteousness lodged in it; but now murderers. Thy silver has become dross, thy wine mixed with water; thy princes are rebellious, and companions of thieves; every one loveth gifts and followeth after rewards; they judge not the fatherless, neither doth the cause of the widow come unto them." Whose fault is it that it is thus? The fault of none but of the citizens themselves who stand at home and cannot spare an hour once in a while to assist in selecting men, good men, true men to administer to the wants of the city, State and Union. He is not a good citizen that merely pays his taxes, he is forced to pay them, even if he would not; he is not a good citizen that is merely passively good. The man who by his inactivity in so-called political matters allows the country, the State, the city to be in the hands of lotte-givers and lotte takers, of thieves and companions of thieves, commits an unpardonable sin against those of his own flesh and blood who are to live in that country after him. The Jew who is not a good citizen, an active citizen, has no claim to the noble name conferred on him from the fathers, and if he would be called a good Jew, which means a good man, he must, in the first place, endeavor to be a good citizen and do his full duty as such as one.

Words fail to describe the sixth temple that we must build. Imagination only, and that of the different order, can portray its notable structure. But if our other temples be well built it will rise of its own accord, it will rear itself as by a wand of magic; the temple of the human brotherhood. The temple of the republic of humanity, the temple that knows no creed, the temple that knows no race, the temple of the one and only God of all the temples that includes all mankind in its congregation must be the aim and purpose of all honest builders.

If this was your purpose, men and women of congregation B'Nai Israel, if this house stands as a pledge for the greater and nobler temples which you intend to build and if you will build them, then you shall have built well. Amen.

THE MEXICAN MISSION.

The First Visit Among the Yaquies.

AN INTERESTING MISSIONARY EXPERIENCE.

Friendly Spirit Manifested by the Indians.—Many Converts Made and Substantial Work Begun.

Editor Deseret News:

In time to come there will perhaps be no more interesting chapter in history than the account of the settlement of new countries by the Latter-day Saints. Their advent into the valley of the Great Salt Lake is coming into prominence as one of the most heroic achievements of mankind, and the day is not far distant when their entrance into Mexico will be placed side by side with the valorous conduct of the Pioneers of 1847.

As early as 1880 the instructions of President John Taylor to Elder Alexander F. McDonald, presiding over the Salt River mission, in Arizona, were to look out locations for the people in Mexico. Accordingly, a party consisting of Elders McDonald, David Kinball, C. I. Robins and Henry Hesse, made a visit to the State of Sonora in 1881, and in the following year, notwithstanding the occasional raids over the country by the Apache Chieftain, Geronimo, and his savage tribe, a party of thirty-two persons removed to a ranche called San Bernardino, at the junction of the States of Sonora and Chihuahua, in Mexico, and the Territories of New Mexico and Arizona in the United States, a section of country drained by the Yaqui River. Temples for worship were to be erected there the first Mormon colony in Mexico. But from the fact of there being but little farming land in the ranch, Apostles Snow and Thatcher revisited the ranche against the unbreaking and it was given up.

There the project rested until the fall of 1884, when Apostle Brigham Young and Heber J. Grant were joined at Nogales, a railway station on the International line between the United States and Mexico, by parties from the ranch Hi-ko and St. Joseph settlements, with instructions to make an attempt at a treaty with the Yaqui Indians in southwestern Sonora. From Nogales the entire party, numbering twenty-four men, journeyed by team to Hermosillo, the capital of the State, where they arrived at ten o'clock on the morning of the 3rd day of December.

In his journal made at the time, Elder Milton S. Hay, interpreter and recorder for the party, gives an interesting account of their travels, extracts from which are the main authority for the following narrative.

Apostles Young and Grant and President A. F. McDonald called at the State house to visit the Governor, but he had gone to Guaymas and would not return for a day or two. Brigham Young presented letters of introduction to the Secretary of State who received his visitors with cordiality and gave them considerably information. He told them the party could not visit the Yaquis with safety, as the Indians had declared their independence from the Mexican government and would kill them if they entered the country. He said if the expedition did go, not to take any firearms with them, as the Yaquis, unlike Mexicans, he said, were not permitted to go into the Yaqui country, as the native Indians were robbers and would kill anyone who went in. He pointed out on the map the route to the river, but advised them again and not to go. Shortly afterward the party met Mr. O'Shea, a Jew, in business in the city, who told them the same things. After a short consultation the teams were driven out three miles east of town where camp was pitched.

In the evening at a meeting of the entire party it was decided that Apostles Brigham Young and Heber J. Grant, President Alexander F. McDonald, Milton S. Hay and Valenzuela, a Yaqui Indian, who had been sent by the chief of the Yaqui River settlement, should go by rail to Guaymas, and from there to the mouth of the Yaqui river by water. Under date of December 4th, the record says, "The party left camp at 10 o'clock a. m. for the depot to take train for Guaymas. Upon arriving in Hermosillo we were met by Mr. Cohn, who told us the Perfecto, General D. Tejeta, had been looking for us, and had been waiting us to call on him before leaving for Guaymas. Mr. Cohen accompanied us to the house of the Perfecto and introduced us to him."

The general said to them that when he heard of their going to the Yaqui river, he considered it his duty to warn them of the dangers, as he had considerable information about the country east of Hermosillo on the Opotera river, and the Arispe District, he regretted that the Governor was absent who was to be at home in the afternoon from Guaymas, offering to go to the Governor with them at any hour to suit their convenience. Returning to camp for the night, the party drove in to Hermosillo the next morning at 10 o'clock.

"In company with General Tejeta," the journal says, "Brigham Young, Heber J. Grant, A. F. McDonald, B. F. Johnson and M. S. Hay called upon Governor Torres, who received us very kindly. He gave us to understand that our mission to the Yaquis was not agreeable to him, that they were in open rebellion against the Mexican government and would not come under control, at all."

The Yaqui, the Governor said, had about four thousand soldiers garrisoned and would not allow the Mexican soldiers or Mexican people to go into their country. As they were a hard-working people, the bone and sinew of Sonora, the government did not wish to make war upon them just yet. The Yaquis, they were informed, have a government of their own, and allow no one in their country; but they go out and take conscripts for labor in all parts of Sonora. He advised them over again not to visit the Indians, saying that if they did so they must take the responsibility themselves, for he considered it unsafe even for a Mexican to go into the Yaqui river. The governor, however, offered to furnish an escort to any other part of Sonora.

"After a pleasant 'adios,'" the journal concludes the account of the interview, "we left the State house and drove to the depot."

As with the "Mormon" in all their history, these men had been given a mission to perform, and they were determined to do their part and have the results with the Lord. At two o'clock p. m. the party, consisting of Apostle Brigham Young, President A. F. McDonald, Benjamin F. Johnson, Hyrum Bitinkelbout, W. O. Clemens, Valenzuela, and Milton S. Hay took train for Guaymas, where they arrived at 7:10 p.m. and engaged rooms at the American Hotel. The next morning Brigham Young, A. F. McDonald, B. F. Johnson and M. S. Hay called on Mr. Willard, the American consul, who received them kindly. Under his advice, for the consul was the only man who gave any encouragement to the expedition, a Yaqui boat, "Colichis," was employed to take the party to the mouth of the river and back to Guaymas for $15, provisions to be furnished for all hands by the missionaries. The boat was ready and all were on board at 2 o'clock p.m.; but, a calm prevailing, the wharf was not cleared until 4 o'clock. While the boat was waiting for the wind the Yaquis and Mexicans gathered about and told the party to coulee their sins, as they would not come back alive. A Catholic priest among the number seemed particularly anxious for the welfare of the little band. Valenzuela, the Indian, seemed fearful at hearing such a warning from the Yaqui chieftain, that he left the boat and refused to go any further.

From five o'clock p. m. on Saturday, December 6th, the vessel was driven by storm and boisterous, fitful turns, until the evening of the 9th, when it reached the mouth of the Yaqui river to find the wind so strong and the breakers so high as to prevent it from passing up the stream. Therefore, the boat put into a small cove about six miles north of the entrance to the river, where another was cast on some very fine oyster beds. Here the party enjoyed themselves for the rest of the day, eating oysters and gathering shells. The next morning found the wind unabated and the weather and sea still too rough to venture out and cross the bar at the mouth of the river, suggesting that the party go afloat across to the village on the river, about five or six miles. This plan was determined upon and with three sailors, who had put into the same cove during the morning, to carry their baggage, the party took their way across the country. "We made our way," says the recorder, "across the flats in a calashem, the mud and water being from deep to the whole distance." Being very heavy, Apostle Brigham Young sank deeper into the mud than anyone else in the party, and it was with difficulty that he made the trip. He caught a violent cold and was taken down with the yellow fever. Indeed, he one of the party was at all fitted for such a walk, having scarcely recovered from the sensickness of the voyage.

Arrived at last at Guaymas, the Yaqui town, the party were taken in charge by one Bonifacio Martinez, a Yaqui chieftain of the interior, who conducted them to the house of Lopez, the owner of the boat on which the trip had been made, where they were told to make themselves at home until taking account of their furniture, they arrived for an interview. No one, the party were told, could pass this point without first seeing this man and getting a passport from him, neither would the great chief see anyone without such a passport. The prisoners of the town, for such they were, were given the range of an area of about four hundred yards square, and might walk about within bounds at will, but Indian sentries were posted at that and in this confinement they were forced to await the return of Chief Lovie. That evening a meeting was held with a few Yaquis present, at which the Book of Mormon was discussed and the principles of the Gospel were explained, to the great interest of the Indians.

Under date of December 11th the record has this: "All well, except Brother Young, who still had a high fever. Twice the Indians came down about the village. In the afternoon we employed a Yaqui to go and look for the general and tell him we would like an interview with him; he returned and told us the general would be at home in a few minutes. A little while afterward we saw him coming at the head of a dozen or fifteen soldiers. They arranged some seats for us in front of Bonifacio's house, the general seating himself in front of us. We then explained to him our mission, and he said we could not see Lovie, but we were directed to be seated and explain our business. Brother Young spoke first, making known our mission. He spoke to me in Spanish, and I interpreted what he said to Bonifacio in Spanish who in turn gave it to the chief in his own tongue. For, though the chief spoke Spanish fluently, he could not compromise his dignity by receiving a communication from them in any but his native tongue.

"At the close of our explanation," the record continues, "the general stood beside us, and told us to go ahead and if our mission was what we had represented it to be, he would be glad to see us and anything we said to him would be just the same as if we saw the head chief, as he was acting chief on the river, and had full authority in position. Brother Young explained that he was sick and wished to lie down, at which the general said he was satisfied he would call our statements and if we wished to travel further up the country, we could do so and he would furnish us an escort. Brother Young continued and President A. F. McDonald spoke on the same subject and concluded by saying to grace."

In the evening we held another camp-fire meeting and talked to them on the principles of the Gospel. I read and translated some of the Book of Mormon to them. They were very anxious to have our Elders visit them and bring the Book of Mormon and read and teach it to them. Brother Young told them he brought the Book of Mormon would be published in about three months in the Spanish language, and that he would mail to them that the book of Mormon should be sent into their midst as soon as it was published; but subsequent circumstances prevailing, the pledge was never kept.

"They told us," the record goes on to say, "of their situation in Sonora and of their stand for their rights, saying they meant to govern themselves. The chief said they believed our teachings and when we came with the Book of Mormon they would send a conscription to visit our people and to go and visit Salt Lake City."

On the morning of the 12th of December the chief gave the party a passport, telling them "to represent the Yaquis as they found them, and a good report would be followed; but not until a certificate had been drawn up and signed by all the visitors, stating the kind treatment and hospitality received at the hands of the Yaquis."

The party reached Guaymas the next evening, and arrived at Hermosillo at 2 o'clock p. m. on the 14th, with Apostle Brigham Young still very sick. With this exception, however, good health prevailed throughout. Owing to the ill health of Apostle Young it was thought advisable for Him and Apostle Grant to take the train at Hermosillo, which was accordingly done, President McDonald being called home to fill an appointment of the Apostles at St. David, in Arizona, on the 20th day of December, 1884.

Immediately, upon the account of this visit to the Yaqui Indians being made public, the press, particularly of the United States, detailed the particulars of an agreement said to have been made between the "Mormons" and Indians, by which war on the Mexican government was to be conducted by their united forces. The information became so far native as to move President Taylor to abandon the idea of making a settlement of the Latter-day saints in the Yaqui country at that time.

But the promise to send them the Book of Mormon was not forgotten and in fulfillment thereof President Wilford Woodruff, in the summer of 1887, set apart to that end Elder Ammon M. Tenney, of Apache county, Arizona. In company with Elders Peter Christensen and Gilbert Grey, Mr. Tenney left home November 8, 1887, to commence his labors. The missionaries were joined at Moon City, on Salt river, by Elder C. F. Richards and two of the Indian converts, Valenzuela and Chencopulo, of the Salt River reservation. Here, too, owing to the active hostilities then existing between the State and the Yaquis, instructions were received by Elder Ammon M. Tenney to postpone his visit to the Yaquis and to prosecute his labors for the present, among the Indian tribes at that point, and in the northwestern part of Sonora. Accordingly, the party, consisting of four white and two Indian missionaries, commenced their labors, proceeding south and west into Mexico. Until they left the confines of civilization the most bitter persecution followed them, especially so, at the city of Ures where a Prefectural mob of two men, one Cook and a school teacher named Tracy entered the house, cursed, fully threatening at the mouth to their denunciations. However, such bitterness was taken in the only as indicative of the importance of the work, and rather encouraged the Elders than otherwise. In western Sonora among the full blooded Indians the missionaries met with a most extraordinary reception. Meetings was called and the Spirit of the Gospel was manifested to the native race as it has been to the rest of the world. As a consequence the Elders were overwhelmed with invitations to visit the different villages, and chiefs and deputations came to them all the country around to have their teaching. The Indian Elder, Valenzuela, was particularly spirited in teaching in his brethren a becoming of the faith, after standing on his feet interpreting and speaking for two hours at a time. Hundreds of Indians were baptized, and great faith every where manifested. The sick were healed and the children, even of those who would not receive baptism themselves, were blessed to children in the Gospel of the future. Wherever the Elders went they carried peace, quarrels and drunkenness disappearing under their counsel, and their visit instilled an era among the Indians of perfect information, the merchants and traders of the neighboring towns hailing the missionaries as benefactors.

After penetrating a distance of about a hundred and fifty miles into the Mexican country, the missionaries were recalled in the Spring of 1888, since which time the mission has been prosecuted under the direction of President C. I. Robins, of Snowflake, Apache County, Arizona, but the Yaquis have not been visited again.

As will be seen from the foregoing sketch, the labors of Mormon missionaries among the natives of Mexico, as also their efforts to colonize the country, were at first exclusively and extensively in the Sonora country, but from the time of the return of the expedition under Apostles Young and Grant in 1884, the work of colonizing has been transferred to the northwestern corner of the State of Chihuahua, where in spite of opposition in almost every conceivable form, success has so far crowned every effort.

L. A. WILSON.

LAS PALMAS, Mexico, July 13, 1891.

THE QUICK AND THE DEAD

WOODS' PENETRATING PLASTER

Cures in one to three days the most severe cases of Lame Back, Side, Chest and Kidney Pains. WOOD'S PLASTER. 11 Pleasant St., Boston, Mass.

25 per cent off all Shoes, Monday next at the Salt Lake Equitable Co-op, 20 and 22 Market Row.

EVERYBODY IS WASHED.

There is no laundry agent in the mountains anywhere adjacent to Salt Lake than Wasshee.

The Big Grande sells round trip excursion tickets at all rates.

Trains leave daily at 9:00 a. m., returning at one p.m.

J. H. BOGERTY,
d. General Passenger Agent.

Go to PETERSEN, HYMARK & CO'S 17 and 19 West South Temple Street, for Tin Roofing Guttering, Spouting Stoves and Tinware, etc.

TO HOUSEKEEPERS.

Many dealers palming up Lard are adding a chemical preparation for bleaching, thus enabling them to sell it in cast and other tins, deceiving your eyes, but not your taste, making it unfit for many purposes for which Lard is used. There are two ways to obtain pure lard, by putting it up at home or buying it at the Globe Market, opposite P. C. M. C. We guarantee our Lard and have no other brands of lard in the city. ROBERT SHEWBROOK.

MONEY TO LOAN.

Have plenty of money to loan on city real estate and suburban acreage, at lowest market rates.

EDWARD R. WOOD,
d1m 222 Main Street.

THIRTY-NINTH DIVIDEND.

S. C. M. L., Salt Lake City, July 15, 1891.

A SEMI-ANNUAL DIVIDEND OF THREE PER CENT HAS BEEN DECLARED BY THE DIRECTORS, PAYABLE AT THE OFFICE OF THE TREASURER, PRESIDENT BANK BUILDING, ON DEMAND, THIRTY SEVENTH DIVIDEND, THIRTY SEVENTH DIVIDEND.

T. G. WEBBER,
Secretary.

NOTICE.

S. C. M. L., Salt Lake City, July 15, 1891.

THE STOCK YEAR OF THE COMPANY HAS BEEN CHANGED TO JULY 15TH, 1891, AND THE TRANSFER BOOKS WILL BE CLOSED ON AUGUST 15TH, 1891.

T. G. WEBBER, Secretary.

CITY CEMETERY NOTICE.

THE OWNERS OF BURIAL LOTS IN THE City Cemetery are hereby notified that the tax for current for the ensuing year is now due and payable at the Treasurer's office, and unless paid before the 1st of July, the same will be delinquent.

DANIEL DUNAR, City Treasurer.

AUTHORIZED CITY AGENTS

FOR THE

Deposit Stamp System

OF THE

UTAH COMMERCIAL AND SAVINGS BANK.

23 and 24 E. First South Street.

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Geo. Deposits can be made at the Bank or with any of the agents, and when the amount reaches 25 cents a Stamp will be issued in your name, and when it reaches a Dollar a Certificate will be issued to you.

General Banking Business.

DIRECTORS.—C. Anderson, F. W. Mulder, Geo. M. Ellerbeck, Rufus Jones, D. Dee, Jos. Lazarus, Thos. R. Cutler, Jas. Sharp, R. K. Thomas, Geo. M. Ellerbeck, Cashier.

R. K. THOMAS.

26, 28, 30, 32 E. 1st S.

Grand, General, Genuine

BARGAIN SALE.

DRESS GOODS.

200 pieces	Turkey Red Calicoes at	3½c	per yard
25 "	Plaid Ginghams at	5c	"
150 "	Twilled Dress Goods at	5c	"
150 "	Ettamine Bunting at	5c	"
10 "	Seersucker at	5c	"
100 "	Challies at	5c	"
25 "	Figured Zephyrs at	8½c	"
50 "	Sicilian Tape at	8½c	"
50 "	Pacific Lawns at	8½c	"
50 "	Embroidered Zephyrs at	10c	"
25 "	Home-spun Suitings at	10c	"
20 "	Seaside Suitings at	10c	"
10 "	Herring-bone Cashmere at 25c, was 50c		
50 "	All-wool 40 inch Suiting at 45c, was 75c		

50 New Novelty Dress Robes at actual cost; and 500 Remnants (Dress Lengths) of all Kinds.

DRESS GOODS AT ACTUAL COST.

SHOES.

1000 Pair Ladies', Misses', and Children's Shoes and Slippers at a Sacrifice. These are a number of lines of Shoes that we don't intend to keep any more, hence the very low prices we have put on them. It will pay you to look at them.

CLOTHING.

500 Youth's and Boy's Suits to be closed out.
250 Pair of Men's Pants at Real Bargains.
200 Pair Youth's and Boys' Pants cheaper than ever.
One lot of Boys' KNEE SUITS at 70c per suit.

MISCELLANEOUS.

Ladies' Beaded Capes at $1.50 each.
Ladies' Silk Capes at cost.
Ladies' and Misses' Blouse Waists at cost.
Ladies' Jersey Ribbed Vests, 3 for 25c.
Ladies' Chemise, 15c, 20c, 25c and 40c, worth double.
Ladies' Fancy Parasols, 25c, 75c, 90c; former price, 65c, $1.25, and $1.65.
Ladies' Opera Shawls at Cost.
Big Stock Assorted Laces at 5c per yard.
Boys' and Girls' Straw Hats, 15c and 25c, were 40c and 75c
Babies' Lace Bonnets at Half Price.
50 Dozen Men's Jersey Ribbed Shirts and Drawers at 25c each.

500 Pieces EMBROIDERY FLOUNCING included in this sale.

5 Pieces Yard Wide Carpet at 20c per yard.
A few Brussels Door Mats at 50c each.
Rugs, Art Squares, and Remnants of Carpets at Half Price.

BARGAINS

In Silk Curtains, Lace Curtains, Table Covers and Scarfs, and many other Bargains that we have not room to mention.

R. K. THOMAS.