



CONFERENCE IN OREGON.

Portland Conference Transferred to Northwestern States Mission.

The Portland semi-annual conference was held Jan. 8, 1905, commencing at 10 a. m.

Those present were Elders Nephth Pratt, president of the Northwestern States mission; Joseph E. Robinson, president of the California mission; eight Elders and a number of local brethren. For geographical and other reasons the general authorities have transferred this conference from the California mission to the Northwestern States mission, under the direction of Elder Nephth Pratt.

After the usual opening exercises, President Robinson made an address of welcome and wished all present a happy and prosperous new year.

A duet was rendered by Sisters Mary Westergard and Martha Baile. President Nephth Pratt then spoke, giving some valuable instructions on the life and divine mission of the Savior.

In the afternoon session Elder John W. Smith spoke briefly on the Holy Spirit and direct revelation from God. A duet, "O God, My Father," was rendered by Sisters Xineena Holling and Mary Westergard.

The general authorities of the Church were present and unanimously sustained by all present.

President Joseph E. Robinson addressed the conference on the life and mission of the Prophet Joseph Smith and on the divinity of the Book of Mormon. In the evening session President Pratt spoke on the Word of God. A duet, "Through the Gates of Gold," was rendered by Sisters Clara Evans and Malissa Pratt. President Robinson then took up the remaining time, speaking upon the subject of the Holy Spirit, keeping our first estate, and the added upon worlds without end by obedience to the laws and commandments of God.

At 11 a. m., Jan. 9, a Priesthood meeting was held at mission headquarters, with Elders Pratt and Robinson, eight missionaries from Zion, and two local brethren present. The Elders reported their labors and gave accounts of their faith and desires in regard to the work of the Lord in the future. Much fatherly advice and counsel and many excellent instructions were imparted by both Elders Pratt and Robinson to those present.

President Robinson announced that on account of poor health, Elder James A. Martell was honorably released to return home. Elder Martell has labored earnestly and faithfully in the California mission for about 19 months; for six months he was president of the Salem (Or.) conference, and for the past seven months has presided over the Portland conference; in each place he has been a zealous, earnest worker.

Elder R. E. Hanks was transferred to San Francisco, Cal., and Elder M. B. Wright to Sacramento, Cal., while Elders Thomas W. Lee, William Jenkins and John W. Smith will remain in Portland to labor under the jurisdiction of President Pratt and the Elders. G. W. Quibell and Clark Darrington, make five Elders laboring in Portland. All the meetings of the conference were well attended and a good spirit prevailed.

MISS LOU SIMMONS,
Clerk of Conference.

"MORMONISM" DISCUSSED.

Church Pastor Opens His Chapel For Debate on Gospel Principles.

St. Paul, Minn., Jan. 12.—Rev. K. pastor of the "Church of Christ" at Minneapolis, extended to the "Mormon" Elders laboring in the city an invitation to occupy his pulpit one-half of the Sunday evening service, to talk upon Church organization and divine authority as existing today in the "Mormon" Church. Elder C. Green, president of the Minnesota conference, gladly accepted this kind invitation. He was very much surprised to learn upon arriving at the church that in many a debate was being held in fact hand bills had been scattered broadcast among the people announcing a "Mormon-Christian" debate. The church was filled to overflowing with an eager and seemingly very interested audience. No doubt, however, many came on account of the notoriety we have gained through the Smoot investigation and expected some new revelation in the character. Excellent order was kept throughout the entire service and many friends were made, and apparently a good field of labor was opened up in that neighborhood.

To preclude the hearts of the people against us many old tales were revived in regard to polygamy, Nauvoo, Mountain Meadows massacre, etc. The reverend gentleman, after making his remarks, cautioned the people to beware of the "Mormon" Elders, saying in part: While among these gentlemen preach from the Bible and in most cases follow closer the teachings of our Savior than we do; however, you are not made acquainted with their secret teaching or practices until they have around of their will." The next 15 minutes the speaker showed that the true Church of Christ was built upon a foundation consisting of Apostles, Prophets, with Jesus Christ as the cornerstone; but failed to show why they should not exist in the Church today. Baptism and the Sacrament were next touched upon, the reverend gentleman claiming these were the only ordinances in Christ's church. The reverend did not believe in divine authority, believing anyone could preach the Gospel.

Elder C. S. Green then occupied the pulpit and set forth in a plain and a convincing manner the necessity of divine authority, also explained our organization and the duties of the prophets and apostles etc. Faith, repentance, baptism, the reception of the Holy Spirit were all considered and scriptural references were made to establish his argument. Elder Green was indeed blessed with the spirit of the Lord and "Mormonism" proved itself from a biblical standpoint. In closing he bore his testimony as to the divinity of this great latter-day work. "I know it is God's eternal truth and that it is restored to earth, and that Joseph Smith was a true prophet of the living God, that he received Divine authority to preach the Gospel and minister its ordinances and that he had power to confer it upon others, the same as was done by the apostles of old."

Many of the saints and investigators availed themselves of the opportunity to hear the discussion and their testimonies were greatly strengthened and built up and they came away praising the restored Gospel as taught by the Mormon Elders.

The work in this part of the Lord's vineyard is in a healthy condition, and many are earnestly investigating the principles of salvation. The "News" and "Era" are most welcome visitors.

Your brother in Christ,
ELDER WM. SMITH,
Clerk of Minnesota Conference.

GOSPEL WORK IN ST. LOUIS.

St. Louis, Mo., Jan. 12.—For a period of several years active missionary work in St. Louis was suspended, and was not renewed until something over a year since. There has not been a time, however, that some members of the Church have not resided in this city since St. Louis was a general outfitting and recuperating point for the immigrating Saints, and a stake of Zion existed here. During the past year a corps of missionaries, among whom were three of our worthy sisters, has been engaged in missionary work in this city.

Our work has been divided between the city proper and the exposition grounds, where we distributed literature and conversed with many persons about our people and religion. Through this information regarding the Latter-day Saints, their beliefs, practices, and aims, has been carried to almost every part of the nation, and also to foreign countries.

Our membership here at present is small, aggregating not more than twenty souls, exclusive of the missionaries and some of our young men from the west, who are pursuing courses in medical colleges. Yet the work is in a fairly prosperous condition, the Saints being devoted and faithful, and in the main alive to the discharge of their duties. Since renewing missionary labors here, five souls have been added to the Church, and there are prospects of gaining new accessions in the near future. We have a flourishing Sunday school, and an organization of the Y. M. C. A., in which latter work we have thus far achieved fair success. Some Religion class work has also been done. This labor was begun upon the suggestion of Horace H. Cummings of the general board of religion class work in our service, and was also instrumental in procuring for us a high grade Kimball chapel organ. This was accomplished through the generous contribution of the Saints and visiting brethren and sisters.

On Christmas day, in keeping with the custom prevailing throughout the Church, and also in the Christian world, we arranged and carried out a special service, consisting of exercises appropriate for the occasion of celebrating the birth of the Messiah and Savior. In almost all the churches throughout the city the same service was given, and several public dinners were given the poor during the Christmas week.

There are now four missionaries here who will continue the work during the winter, and it is hoped much good may be accomplished.

DANIEL O. LARSON,
JOSEPHINE CLUFF.

RETURNED MISSIONARIES

Elder Edwin H. Brown of Prospect, Bluffs, Idaho, returned Jan. 10, 1905, from the Northern States mission, to which he was assigned Jan. 6, 1903. The Michigan and North Illinois conferences were his fields of labor, presiding over both parts of the time. The work is progressing very nicely in this mission. The people of Michigan are a rule are very cold and indifferent regarding religion, but the Elders generally have labored with them and much good is being accomplished.

Elder Hugh E. Cummings writes from Pueblo, Colorado, that he has been released from missionary work in the Colorado mission, returning Jan. 10, for which he left July 5, 1903. The conferences of Nebraska and West Colorado were his fields of labor. A few, he says, have been added to the fold, but many are becoming acquainted with the principles of the Gospel. The greatest drawback to the progress of the Gospel is indifference. He was very kindly treated in both states.

Elder Alphonzo M. Davis of Lehi City, Utah Co., returned Jan. 13, 1905, from the California mission, where he has labored since Jan. 6, 1903. He spent nine months in the city of Oakland, where he baptized three; five and a half months in Sacramento, and nine and a half in San Francisco, as conference president. The work is in a prosperous condition. While the people

of California are indifferent toward the Gospel, they are broadhearted as to religious toleration.

Elder Hyrum S. Welling of Farmington, Davis Co., passed through this city Jan. 14, 1905, on his return from the Middle States mission, for which he was set apart Dec. 2, 1902. The conferences of North West Virginia and Brooklyn were his fields of labor. The work in both conferences was progressing nicely; the Elders are in their usual good health and enjoying their work.

Elder Hans H. Hanson of Hyrum, Cache Co., Utah, reached this city Jan. 16, 1905, on his return from the Scandinavian mission, for which he was set apart March 31, 1903. The conference of North West Virginia and Brooklyn were his fields of labor. The work in both conferences was progressing nicely; the Elders are in their usual good health and enjoying their work.

Elder Jos. S. Barlow of Grouse Creek, Boxelder Co., returned Jan. 17, 1905, from the English mission, for which he was set apart Dec. 12, 1902. His field of labor was the Nottingham conference, which he reports is in a very prosperous condition. During the last two years about 200 souls have entered the waters of baptism. The number of Elders have varied from 14 to 16, and they are very energetic in the discharge of their calling.

Elder H. C. Christensen, Jr., of Sugar ward, Salt Lake City, returned Jan. 18, 1905, from the English mission, for which he was set apart Jan. 16, 1903. The Norwich conference, where he spent his entire time, has 15 traveling Elders from Zion at present, laboring there, and is presided over by Elder Darwin L. Harris. The work is progressing and prospects for the future are very encouraging.

Elder Claude T. Barnes of Kaysville, Boxelder Co., returned Jan. 19, 1905, from the British mission, where he has been laboring in the London conference since Dec. 12, 1902. He spent his entire time in the aristocratic West End, a specialty of street meetings was made, an average of 23 being held per month in the summer. Rationalism, agnosticism, science, spiritualism, and Christian Science are so prevailing the upper classes that there is little room for the truth.

Elder James Arthur Martell of Spanish Fork, Utah Co., arrived in this city Jan. 19, 1905, on his return from the Northwestern States mission, where he has been laboring in the conferences of Salem and Portland since June 16, 1903. The Elders are doing a good work in Oregon, and the prospects for the year are good. Elder Martell presided over the Salem conference for six months, when it was turned over to the Portland conference, of which he was president when released. The Saints in that part would be pleased to hear from the Elders who formerly labored there.

CENTENNIAL NOTES.

Persia's exhibit at the Lewis and Clark centennial will be worth \$200,000.

Vermont's building at the Lewis and Clark centennial will be a reproduction of the old Constitution House of 1777.

Great Britain will occupy 3,600 square feet of exhibit space at the Lewis and Clark centennial.

Hungary will have an exhibit at the Lewis and Clark centennial worth \$30,000. The exhibit will occupy 2,000 square feet of space.

Costa Rica will make a fine display of coffee, hemp, cacao and other products at the Western World's fair. The display is valued at \$20,000.

Egypt and Morocco will make a combined African display at the Lewis and Clark centennial. The exhibit will cover 2,500 square feet and its value will be \$225,000.

The hatching of chickens will be shown to the general public at the Lewis and Clark exposition. All exhibitors of incubators will be required to make this display. The exhibit is stated hours the crowds will be invited to come and see the chickens break their shells.

The piling and flooring work on the trail and bridge of nations at the Lewis and Clark centennial is now completed, and the government peninsula can now be reached by this route. The bridge spans 2,000 feet and is the longest bridge ever erected at an exposition.

The art display at the Lewis and Clark centennial will be of far more value, representing more money than will be expended in building the exposition. There will be a few paintings worth at least \$100,000 each, and the aggregate value of the display will be millions of dollars.

ARTICLES OF FAITH.

Of the Church of Jesus Christ of Latter-day Saints.

1. We believe in God, the Eternal Father, and in His Son, Jesus Christ, and in the Holy Ghost.
2. We believe that men will be punished for their own sins, and not for Adam's transgression.
3. We believe that, through the atonement of Christ, all mankind may be saved by obedience to the laws and ordinances of the Gospel.
4. We believe that the first principles and ordinances of the Gospel are: First, faith in the Lord; second, repentance; third, baptism by immersion for the remission of sins; fourth, laying on of hands for the gift of the Holy Ghost.
5. We believe that a man must be called of God, by prophecy, and by the laying on of hands, by those who are in authority, to preach the Gospel and administer in the ordinances thereof.
6. We believe in the same organization that existed in the primitive church, namely, Apostles, Prophets, Pastors, Teachers, Evangelists, etc.
7. We believe in the gift of tongues, prophecy, revelation, visions, healing, interpretation of tongues, etc.
8. We believe the Bible to be the word of God, as far as it is translated correctly; we also be-

lieve the Book of Mormon to be the word of God.

9. We believe that God has revealed, and that He does now reveal, and we believe that He will yet reveal many great and important things pertaining to the kingdom of God.

10. We believe in the literal gathering of Israel and in the restoration of the ten tribes. That Zion shall be built upon this continent. That Christ will reign personally upon the earth, and that the earth will be renewed and receive its paradisaical glory.

11. We claim the privilege of worshipping Almighty God according to the dictates of our conscience, and allow all men the same privilege, let them worship how, where or what they may.

12. We believe in being subject to kings, presidents, rulers and magistrates, in obeying, honoring and sustaining the law.

13. We believe in being honest, true, chaste, benevolent, virtuous, and in doing good to ALL MEN; indeed we may say that we follow the admonition of Paul, "We believe all things, we hope all things, we have endured many things, and hope to be able to endure all things. If there is anything virtuous, lovely, or of good report or praiseworthy, we seek after these things."—Joseph Smith.

THIS IS "AS IN A LOOKING GLASS."

An "Anti-Mormon" Zealot Confronted With His Own Religious Creed.

NOT MERE PERSONAL VIEWS.

A Non-"Mormon" Presents Some Articles of Faith and Positive Facts For Dr. Wishard's Reflection.

As Rev. S. E. Wishard keeps up his tirades against the "Mormons" in the public prints, quoting bits of sentences and scraps of arguments without the context, from the writings of "Mormon" authors, we publish by request the greater part of an article that appeared in Truth of December 31, that the sophistical distorter of other people's creed may gaze upon deductions from the "Confession of Faith" of his own religion, made by a non-"Mormon" who appends his signature thereto:

Editor Truth:

"I read with delight in Truth Brother Wishard's attempted reply to my suggestion for more witnesses in the Smoot hearing, but Brother Wishard did not answer a single question. What I wanted was not the names that he published but of the thirty Mormons who had taken polygamous wives since the manifesto. I also wanted to know his authority for making the statement that every Mormon woman is subjugated and compelled to accept polygamy. But Brother Wishard sidestepped, as usual, he did not answer a question, but dodged the issue by his old familiar theme of hammering the Mormons. Brother Wishard, did you ever hear about the man who lived in a glass house and threw stones? Did you think when you published in Truth the eight quotations from different beliefs of individual Mormons that you stood on the Westminster catechism, and that church has adopted that catechism worse than anything that a Mormon ever uttered?"

Did you ever read the history of the Westminster catechism? I will say nothing about its workings in England or Scotland, but in 1637 it first showed itself in Massachusetts, when Harry Vane was elected governor of the colony. In 1644 it was adopted in the general synod; in 1651 it was adopted by the general court; in 1656 the people who stood out, the Westminster catechism, passed a law that any Quaker who came into the colonies should, on first conviction, have his right ear cut off; on second conviction, to have his left ear cut off, and on third conviction to have his tongue bored with red hot iron, and in October, 1658, they passed a law punishing Quakers with death, and from 1653 to 1661 twenty-four Quakers were hanged. The ministers were somewhat quiet till 1632. "At the time when a question respecting the colonial charter was rapidly approaching, the Quakers and public mind was in feverish agitation, the ministers (they had a ministerial association there) sent out a paper of proposals of facts concerning witchcraft, and other strange delusions. This brought a work of President Increase Mather (a Presbyterian preacher) entitled "Il-lustrations of Providence." This work (like the devil fish map) would circulate, not only in Massachusetts, but also in England. This started the work of slander. Everybody saw witches. "On April 3, 1692, Minister Sibley preached long and strong from the text, 'I will not count my twelve and one of you is a devil' and then the work commenced of hanging devils or witches. They hanged 27 men and bound Giles Corey an English man of 80 years, hand and foot, and buried him alive. All this work was done, Brother Wishard, after the Westminster catechism had been rejected by the churches and the courts.

Brother Wishard, read the beginnings of New England by J. Fiske, J. Palfrey's History of New England, C. W. Upham on Salem Witchcraft, etc. But now we will come down to the present time, I have before me the Westminster catechism, or the confession of faith of the Presbyterian church. It is a revised, copyright edition of 1857, published by the confederation of faith of the Presbyterian Board of Publication and Christian Education, Philadelphia. You will note that it was published seven years after Wilford Woodruff's manifesto, and one year after Utah became a state. On page 26, chapter 3, verse 1, it says: "God from all eternity did, by the most wise and holy counsel of His own will, freely and unchangeably ordain whatever comes to pass, yet so as that neither is God the author of sin, nor is violence offered to the will of the creatures, nor is the liberty or contingency of the second causes taken away, but that all things may work together after His decree." Verse 4, page 22: "By the decree of God for the manifestation of His glory, some men and angels are predestinated unto everlasting life, and others foreordained to everlasting death." Verse 4: "These angels and men thus predestinated and foreordained are particularly and unchangeably designed and their number is so certain and definite that it cannot be either increased or diminished." Page 28, chapter 5, verse 1: "God, the great creator of all things, doth uphold, direct, dispose and govern all creatures' actions, and things from the greatest even to the least, by His most wise and holy providence, according to His infinite foreknowledge, and the free and immutable counsel of His own will to the praise of the glory of His wisdom, power, justice, goodness and mercy."

Now, Brother Wishard, some people thought it strange that Judge Hiles should swear that Senator Rawlins was a Mormon, but the poor man could not help himself, for God from all eternity had foreordained what Judge Hiles should testify. I heard a member of your church say the other day that you told a big whopper when you said you had the names of 36 Mormons who had recently taken plural wives, but, Brother Wishard, you could not help it, neither could Rev. George Bailey help saying that Senator Smoot was guilty of treason or worse, for "God the great creator of all things doth uphold, direct, dispose and govern all creatures' actions and things from the greatest even to the least."

Now, Brother Wishard, will you chase all over Utah and Idaho to make converts? Why does Dr. Padon try to convert sinners? Don't you know you are trying to change God's un-

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terable law of fore-ordination and increase the number of the elect, for your confession of faith doth say: "These angels and men thus predestinated and fore-ordained, are particularly and unchangeably designed and their number is so certain and definite that it cannot be either increased or diminished." Now, Brother Wishard, I want to ask you a question: If God doth direct and govern all creatures' actions, will He give these polygamists that you so much worry about, their wives? In your confession of faith, Brother Wishard, you see on page 27, verse 3: "These infants dying in infancy are regenerated and saved by Christ through the spirit, who worketh when, and where, and how He pleaseth, so also are all other elect persons, who are incapable of being outwardly called by the ministry of the word." Verse 4: "Others not elected, although they may be called by the ministry of the word, and may have some common operation of the spirit, yet they never truly come to Christ, and therefore cannot be saved."

Are you real proud of the above, Brother Wishard? You were supposed to come to Utah as a messenger of the Christ to make the rough places smooth for the poor and unfortunate; to give cheer and hope to those who were sorrowing. Suppose, in your ministrations, you should be called by a Mormon father and mother to make a few comforting remarks over the body of an infant they had just lost, would you tell them your belief as a warning to other children? Would you say that the little white shroud and casket was not the end of that baby's trouble, but was the commencement of a torture that has no end? That their darling, innocent baby was in perdition, where the fire is not quenched, where the worm dieth not? And where there is weeping and wailing and gnashing of teeth? Christ said: "Suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven." But I have heard many a preacher say in a Presbyterian revival that "Hell was paved with babies." I have heard you say that the little white shroud and casket was not the end of that baby's trouble, but was the commencement of a torture that has no end? That their darling, innocent baby was in perdition, where the fire is not quenched, where the worm dieth not? And where there is weeping and wailing and gnashing of teeth? Christ said: "Suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven." But I have heard many a preacher say in a Presbyterian revival that "Hell was paved with babies." I have heard you say that the little white shroud and casket was not the end of that baby's trouble, but was the commencement of a torture that has no end? That their darling, innocent baby was in perdition, where the fire is not quenched, where the worm dieth not? And where there is weeping and wailing and gnashing of teeth? Christ said: "Suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven." But I have heard many a preacher say in a Presbyterian revival that "Hell was paved with babies."

For five long days Rev. John L. Leilech and Dr. Padon with a Mormon-naturalist have been at the Padon's office hunting up Utah and Mormon Church history; selecting and magnifying all the bad things they found and overlooking the good, till they touched out upon this country the Smoot protest. This protest, headed by Dr. Padon, started the greatest crusade of slander this country ever saw. Now, what was the result? In 1901 I brought some families to Salt Lake to reside. They had great difficulty in finding houses to live in. In 1901 more houses were built and were quickly filled. In 1902 the demand for the supply increased. In 1903 the supply was greater than the demand, but today there are over 200 vacant houses in Salt Lake City. A bird that builds its own nest does not injure his neighbor. A man who tries to injure his city, state or neighbor, sooner or later, like Haman, will build his own scaffold. About the time Dr. Padon started his Smoot crusade, he commenced to build a magnificent church in this city, which he said would be finished in 1904, but today this church is the home of the lost and the outcast. Its bare walls, its floorless joists and boarded-up windows stand as a monument to the anti-Smoot crusade. If the time, energy and money that has been spent hiring outcasts and lawless men to run to Washington had been spent on this church it would be today (like the Unitarian) completed and an ornament to this city. The greater portion of the Gentiles of this city are peaceable, quiet, intelligent citizens, and did not want this crusade, and now they know it has cast a reproach on our women, our schools, our state and our institutions. It has injured our state almost beyond repair, and no one has been benefited. We have one orthodox preacher in this city who does not have time to fight the Mormons or get even with those who are opposed to him. He is not here to destroy, but to build up. His mission is love for humanity, and our people appreciate him. On the morning of December 13th, over eleven hundred people crowded into the First Congregational church to hear this man. On the same Sunday evening over 1,000 people attended the First Presbyterian church, and that included the preacher and a real estate agent. I tell you, Brother Wishard, chickens do come home to roost. Y. S. PEET.

Salt Lake City, Dec. 27, 1904.

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