

OUR MOTHER IN HEAVEN HIS THEME

Tabernacle Speaker Eloquently Defends Idea in Famous Mormon Hymn.

WHITNEY ANSWERS DR. PADEN

Shows the Shallowness and Bigotry of The Narrow-Minded Minister In Able Sermon.

Doctrines of the Church of Jesus Christ of Latter-day Saints that are often bitterly opposed and assailed by a certain class of men were most ably and eloquently defended by Elder Orson F. Whitney, at the regular afternoon services in the tabernacle. The speaker, while not naming the man, referred to an occurrence of last week when narrowness and bigotry on the part of a local preacher were exhibited in a department witnessed in these parts.

Elder Whitney's discourse was a clear and concise argument in favor of the doctrine of the pre-existence of spirits and the sublime teaching of a mother in heaven. The remarks were listened to with marked attention by the large congregation assembled.

NOT MEANINGLESS.

Baptism and the laying on of hands are not empty and meaningless forms, but the Latter-day Saints believe in a remission of sins comes to repentant believers, and can be obtained in no other way. When this principle has been obeyed, the subject becomes entitled to the gift of the Holy Ghost, the Comforter promised by the Savior to His ancient disciples, a promise which has been repeated in latter days. It was by the Spirit, and not personally, that Jesus was to be with His disciples even unto the end of the world.

THE PRE-EXISTENCE OF SPIRITS.

Three preside in the heavens, the Father, the Son and the Holy Ghost. They are not one in person, but one in glory, power and dominion. The second personage in the Trinity came to earth and performed the mission for which He was chosen. He was the Word that was God and was made flesh and dwelt among men. When His mortal work was finished, He ascended into high and sent the Comforter in His stead. While sojourning in the flesh, Jesus prayed to the Father, "And now, O Father, glorify Thou me with Thine own self, with the glory which I had with Thee before the world was."

THE MOTHER IN HEAVEN.

The speaker then referred to the hymn "O My Father," which had just been sung by the choir, and which embodies the sublime doctrine of the pre-existence and of the mother as well as the Father in heaven. Incidentally he mentioned the fact that this beautiful hymn, than which there was nothing purer, truer or more polished in English literature, had recently been attacked by a certain reverend gentleman, pastor of one of the churches of this city, who had denounced it as "rot," and forbidden the singing of it at a funeral where he officiated.

2,000,000 SHEEP DIPPED.

Board of Commissioners Decide on Tax of 3 1/2 Mills for 1906. The state board of sheep commissioners met Saturday afternoon, and decided that in September all the sheep in the state that do not show a clean bill of health shall be dipped in lime, as it requires two dippings to thoroughly kill the scab and its eggs. This action is considered necessary because the sheep go on the winter ranges. The dipping this spring has been thorough, with the state and government inspectors in full accord, and the commissioners speak highly of Col. Hickock, the federal representative here of the bureau of animal industry, and his men in their interest for the welfare of the sheep interests in this state.

HEREMIAH'S FOREORDINATION.

And the second verse, with its reference to a "withheld recollection" of the former life, strongly suggested the experience of the Prophet Jeremiah, to whom the word of the Lord came, "Before I formed thee in the belly I knew thee, and before thou camest forth out of the womb I sanctified thee, and ordained thee a prophet unto the nations." But Jeremiah had forgotten all that, and vain would have retired to the performance of the great mission to which he had been ordained. Said he, "I cannot speak for I am a child," but the Lord comforted him, and told him that though the priests and princes to whom he was sent would fight against him, they should not prevail against him. "There were priests in those days," said Elder Whitney, "who assailed God's truth and God's prophet, just as there are now." He also referred to the book of Job, in proof of the pre-existence, touching the question put to that patient and heroic sufferer by the Almighty: "Where wast thou when I laid the foundations of the earth, when the morning stars sang together, and all the sons of God shouted for joy?"

A PRE-EXISTENT ISRAEL.

He also mentioned that teaching of Moses in Deuteronomy 32: 5: "When the Most High divided to the nations."

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their inheritance when he separated the sons of Adam, he set the bounds of the people according to the number of the children of Israel. This referred to a time long prior to the birth of Abraham, Isaac and Jacob, and consequently the allusion of the prophet historian was to a pre-existent or spiritual Israel, which afterwards tabernacled in the flesh.

In relation to the doctrine of the heavenly mother, the speaker said the ignorant and the bigoted might denounce it as rot, but the great Theodoros Parker did not, when he broke forth one Sabbath morning before his assembled congregation in a sublime rhapsody of prayer addressed to "our Father and Mother in heaven." This great man could see the beauty and grandeur of the doctrine, and was not ashamed to voice it and acknowledge it as true. It is an interesting fact, said the speaker, that in Theodoros Parker's household there was a little Mormon servant girl, who had probably left her hymn book where the great man might open it and read. At all events, the Fatherhood and Motherhood of God was a doctrine of this Church long before Theodoros Parker thundered it forth to his congregation. It was taught by the Prophet Joseph Smith, and it was his wife, Eliza R. Snow Smith, who wrote this splendid hymn. She doubtless obtained the idea from her husband, but it was her own sublime poetic genius that rendered it into verse.

What is the form of man? Paul declared the same truth when he declared that Jesus Christ, the Son of God, who walked the earth as a man, was the express image and likeness of His Father's person. Joseph Smith reiterated the last doctrine that God is in the form of man—a perfect and exalted human being.

THE GOSPEL THE LAW OF LIBERTY.

"I could cite to you," said Elder Whitney, "many so-called Christian doctrines that are to me unreasonable. I could refer to their God without body, parts or passions, which to me is an admirable definition of nothing; I could quote their famous dogma that God created all things out of nothing, which created mind involves an absurdity, something absolutely impossible; I could speak of the cruel creed of infant damnation, and of predestination and election, regardless of the merits or demerits of those who are saved or damned eternally under this precious piece of doctrinal heresy. But I would not go so far as to denounce these teachings as 'rot,' especially in a public place, for the simple reason that many good honest souls sincerely believe these things to be true, and I would not insult them or their religion. Let them have their belief in these doctrines, if it satisfies them. This is a land of liberty, and the gospel of Christ is liberty's perfect law. Let men worship God in the way that they may. They should not be ridiculed for so doing. This is the position of the Church of Jesus Christ of Latter-day Saints.

MAN IN GOD'S IMAGE.

When Moses said that God created man in His own image, he meant exactly what he said; it was not a mere moral image, but a personal image that was meant. When Jesus said "He that hath seen Me hath seen the Father," He meant that the Father, like the Son, was in the form of man. Paul taught the same truth when he declared that Jesus Christ, the Son of God, who walked the earth as a man, was the express image and likeness of His Father's person. Joseph Smith reiterated the last doctrine that God is in the form of man—a perfect and exalted human being.

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SUNDAY RESORTS STERNLY ABHORRED

Rev. D. A. Brown Tells of What He Saw at the Salt Palace.

CONGREGATION TAKES STEPS.

Unanimous Action in Asking the Police to Close Sunday Saloons.

A severe arraignment of the evils of the Sunday resort was made yesterday by Rev. D. A. Brown of the First Baptist church, which resulted in unanimous action by his congregation in asking the police and city authorities to close up the Sunday saloons, and stem the local tide of vice. The occasion of the sermon was a recent visit of Mr. Brown and other members of the ministerial association to the Salt Palace, which he declared is a dangerous, vice ridden resort, mainly because of the open saloon which draws in the crowds indiscriminately, and so easily leads young people into temptation and degradation. Mr. Brown said in part: "There is a philosophy for the religious depression prevalent in the summer season. I am giving this sermon that we may get at this philosophy. The expounder of this philosophy is Jesus Christ. The first reason for religious depression and decline is the weak flesh. The time when the flesh feels its weakness the most is the summer season. It is then that the physical system feels sluggish, heavy, the active, energetic and dependent. It is in the summer season that we feel more heavily the labor of our callings and duties of our home life, until, in trying to be released from 'these, we have given rise to the vacation period in the summer season."

The second reason for religious decline and depression is the ruling crowd. There are three things that every crowd does for every individual that makes up that crowd: First, it conquers every individual with its spirit. Second, it makes every man responsible for his own conduct with those of the crowd. SUMMER RESORT MUSIC. "At the summer resort it is the business of the place to make spirit for the occasion. It makes no difference what the occasion is, it is a Sunday school convention or a convention of saloon men and gamblers, the spirit of a resort is largely the same, with the same attractions and the same enticements for people and for purse. Music is one of the first factors in making spirit for a summer resort. It is one of the chief drawing cards. It conquers the heart, it captures the thoughts, it enslaves the body. "The most of the music that is dispensed at these summer resorts has in its motive to stir an angel down. Of course, I except such music as we have enjoyed at one of our resorts recently. But music that centers only around a dance and the dancing purpose has no high mission, to my mind, especially when the music is so striking for the boiling point and the people, supposedly, have fled from their vocations for rest and recreation. Signs, placed about or over all kinds of concessions, with some sort of musical instrument grinding out music of a more or less certain quality and barker to call off the wonders just ready to take place on the inside complete the spirit of the average crowd at a summer resort. And we all like it. The philosophy that is hard to explain unless we take the explanation of Jesus Christ: the weak flesh.

SPRIT OF THE CROWD.

"There is a swing and enthusiasm about it all that captures and conquers, especially the young people. There is no need in trying to resist the crowd. Some time ago I saw a memorandum of this church flying around on the rider-ride. It was a member of this church, and I am not going to tell you whether it was a man or a woman. This member had been caught by the spirit of the crowd, and this member was entrusted, too, for every member was enjoying himself, this member was.

PEOPLE OF WORST REPUTE.

"The people who are of the worst repute through public places that they may ply their business, they are in the crowd. The ignorant and the ignorant, letting your son, or your daughter, either, sit on the same seat with a libertine, in your home. They are taught to shun such people as the emissaries of hell, but the public gathering made up of those who are in the flesh, gathers them all up and they go along with our families and we become accustomed to vice in giving it one place, at least. "The spirit of low pleasure, the spirit of commercialism and the open bar are all product of dead-end moral sensibilities. The dance, the questionable costumes and the questionable performances enter the life and before we are aware they have smothered some of our highest impulses. The business aspect and the open bar are surely not conducive to a very true moral sensibility in the life of our young people. Especially is this true on the Sabbath day. I do not wonder that we have no interest in the church of Jesus Christ and the things that make for the salvation of souls. I want to say that my preaching would be flavored with these things, if I gave my Sabbaths to these resorts. The broken laws of the Sabbath, and the creature of a false social system, I do not say that he is not responsible for his own life and that of his family. He is responsible. And I sometimes fear for the life of his children, who are not permitted to escape from these

awful influences, such as they must encounter on the Sabbath day at some of our resorts. They are to be pitied; they ought to be helped. Our Sunday school picnic ought to include these, and not selfishly exclude them.

"How long would some of these places keep open if we took up our responsibility in these matters? But I do not look for us to take up our responsibility. We are in the spirit of the crowd, and these evils have robbed us of our ability to cope with them. Once, their performances shocked us; once, we would not think of entering into their life, but it is not so now. We have procrastinated so long that our evils do not stir us to action.

ORGIE AT SALT PALACE.

"Of the condition at the Salt Palace, which I visited last Sunday night, I will say that evils which would break the heart of the average man create not a ripple down there. I saw all the performances of commercialism going on, the scenic railroad, the shooting gallery, the bowling alley, the little railway, the fishpond and other like contrivances, that are the first steps to gambling; the loop-the-loop, and the saloons and beer garden in full tilt. Barkers making such a noise that you could not hear yourself think, the band giving a so-called sacred concert to catch the unwary, and the resort all brilliantly and beautifully lighted up to make the place attractive. I saw boys who said they were 15 years old coming out of the bar. The place was crowded with men, and the beer garden opposite had in it about 200 persons, three-fourths of whom were young men and young women. Many of them were in a state of semi-intoxication, and were throwing beer at one another, swearing and using indecent language, and in some instances young men were taking undue liberties with the young women, some of whom were heavily drunk."

REV. LYMAN ON MAMMON.

Great Falls, Mont., Preacher Occupies First Congregational Pulpit.

Rev. E. F. Lyman of Great Falls, Mont., said in yesterday's sermon before the First Congregational church: "There is something terrific about the human personality when it is utterly set at liberty to the accomplishment of a definite chosen end. Perhaps the active, destructive and dependent in man in modern history was Napoleon. It has been said of him that 'all the mighty energies of the great conqueror's intellect worked without embarrassment of religious scruple or restraint of conscience, and that a tremendous power was the ambitious man in modern history.' "In spiritual things such a man was Martin Luther, calmly marching into the very midst of the men who were bent on taking his life, singing out his defiance: "And though this world with devils filled, Should threaten to undo us; We will not fear, for God hath will'd His truth to triumph through us!"

"The trouble with the children of light is not that goodness is less powerful or less great than evil—for there is no greatness but goodness. The truth is that a mixture of both is weaker than is either goodness or evil. The ability of faith to remove mountains has been power in every generation, but there is a faith that is great enough to distrust self but not great enough to step out into unflinching trust of God. "I wish to say a few words enforcing the Master's injunction to 'make to yourselves friends by means of the mammon of unrighteousness that when it shall fall, they may receive you into the eternal tabernacles.' Mammon means money. Why it is called unrighteous mammon I do not know unless it is that it is so constantly sought after and employed in sinful ways that it fairly seems to reek of the sins of men, and by the application of such an adjective Jesus would almost seem to be warning his disciples to be on their guard lest they themselves should be infected with its taint. "But what a marvelous light Jesus here throws upon the power of money. He declares that money ought to be used to lay the foundations of eternal

friendships in the age to come. Doubtless one of the very best things in this life is friendship. And Jesus' words here would indicate that one of the fundamental characteristics of the world to come will be its purified, glorified, eternal friendships. What a profound and far-reaching service then can one render by causing his money to yield him friendships that shall continue not for the few fleeting months or years of this life, but forever. "But how can it be? You have a dollar in your pocket. You have expended certain forces of hand or brain for a given period and as a result you have a certain amount of stored-up personal energy. Your money is merely an extension of your personality. The chemist can take that dollar and drop it into his crucible and reduce it to its constituent gases—he finds nothing there but material metal, but the Christian can take that dollar and by subjecting it to the current of Christian love transform it into a spiritual force that can go almost anywhere and do almost anything."

"VANITY" HIS THEME.

Rev. P. A. Simpkin's Address at Phillips Congregational Church.

In his sermon yesterday at the Phillips Congregational church, Rev. P. A. Simpkin said:

"If we could but have courage enough to set aside the passions that have for the having, or because others about us have, it would clarify our vision and make life delightful and satisfying, for the preliminary to real life is the recognizing of what it is and what it is not. All the value is in the life, Jesus made the difference—in his effort to teach the age this lesson: 'Is not the life more than the meat?' It is surprising how little will suffice to meet the boy's actual needs and how insignificant 'things' become when one comes truly to appreciation of life. "Shame, false shame, puts on the tablis and on the body a thousand things that otherwise would not be there. Shame be to us that we are not ashamed that so little of real life is in our living. "If we will come to this victory the problem of living will be simply fled and we shall have the freedom of freedom which makes possible the approach of the truly great things that make life. All the development of life that is to be free and satisfying is predicated upon an acceptance of its source and meaning in Him who came savingly. I am come that they might have life."

"Regarding any other outlook than that which embraces Christ's gospel I have only one word to say. That all attempt to live that is based upon such outlook will find written painfully upon weakening fingers at its close. 'Vanity, vanity, all is vanity.' Listening to Him, finding our spring of life, if for the sake of argument he be no more than 'the incomparable beauty of all human life.' Finding an impulse to that, then one is prepared to see and realize the deeper value. The potentiality of unselfish love, the highness is imparted as we touch Him, and we are made to know our value to Him, to ourselves and to the world. "All work that helps the world is equally honorable. He who serves God in the lowliest place is equally great with him who serves in the highest. It is not the highness of the development of self for other's sakes. To help make the world better, purer, brighter, more joyous, sweeter to live in, to add strength to weakness and burden, to reflect Christ in life's activities as we serve our time—that is living."

"Stop fretting and fuming about living and get busy about a life. Pass the door of the low and ephemeral to find the high and abiding."

UPPER FALLS AND RETURN, \$1.25

Via D & R G. July 19th.

Ensign stake and all their friends will join in a Grand Outing to Provo canyon. Leave Salt Lake 1:00 p. m. also regular train at 8:30 a. m. Returning leave Upper Falls 3:30 and 9:30 p. m.

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