

HULL GETS THE SPEAKERSHIP.

Salt Laker Succeeds Himself as Presiding Officer of the Lower House.

THERE WAS NO OPPOSITION.

W. E. Vigus of Salt Lake Named for Chief Clerk—Other Work of the Caucus.

Speaker—Thomas Hull of Salt Lake. Chief Clerk—W. E. Vigus of Salt Lake. Minute Clerk—Charles J. Olson of Sevier. Enrolling and Enrolling Clerk—Mrs. Elsie Barrett of Utah. Docket Clerk—James T. Law of Cache. Sergeant-at-Arms—Herman Snow of Utah. Assistant Sergeant-at-Arms—John Carlson of Sanpete. Watchman—James Sheffield of Boxelder. Messengers—John Ingebretsen of Weber, William J. Seely of Emery. Chaplain—David Hess of Davis. Doorkeepers—W. D. Powell of Salt Lake, Charles M. Ahlstrom of Sanpete. Committee Clerks—Miss Edna Wold of Morgan, Miss Angie Bickford of Salt Lake, John D. Hooper of Weber.

Despite the unanimity and dispatch with which they elected Hon. Thomas Hull speaker of the house, it took the members of that branch of the State Legislature more than three hours Saturday night to agree upon the other candidates for appointive offices. Finally those named above were decided upon and shortly before midnight the caucus adjourned to begin its deliberations in open session today.

The caucus was called to order shortly before 6 o'clock by Allen T. Sanford, secretary of the Republican state committee. Representative George Austin of Utah county was elected chairman and Representative F. W. Fishburn of Boxelder, secretary. All the Republican members were present.

The business of the caucus opened with a motion to increase the number of committee clerks to four. This met with some opposition and after the motion had been withdrawn, Hon. H. S. Joseph of Salt Lake nominated Hon. Thomas Hull of Salt Lake to succeed himself as speaker of the house. He was seconded by Representative Miller of Emery, for a time a candidate for the same place. Mr. Hull was elected by acclamation.

Representative W. M. McCrea of Salt Lake nominated W. E. Vigus of Salt Lake for chief clerk. There being no other candidates Mr. Vigus was chosen by acclamation.

Representative Hawley nominated Charles J. Olson of Sevier for minute clerk. The nomination was made unanimous.

For enrolling and enrolling clerk Representative Hull named Mrs. Elsie Barrett, wife of ex-Representative W. H. Barrett of Beaver county. Mr. Barrett, who is now a resident of Utah county, is seriously ill and the selection of Mrs. Barrett was made by acclamation, as a recognition of the able and faithful services of her husband.

Alexander E. Carr of Salt Lake and James T. Law of Cache were named for docket clerk. Mr. Law won on the first ballot, the vote being 31 to 11.

For Sergeant-at-Arms Herman Snow of Utah won over S. R. Geo. of Tooele, Dr. T. S. Wadsworth of Morgan and George Roberts of Summit.

There was quite a scramble for the position of assistant sergeant-at-arms, but after considerable talk on the part of friends of the respective candidates, John Carlson of Sanpete was elected.

The other aspirants were Andrew Lindsay of Wasatch and L. J. Larson of Salt Lake.

For watchman William Memmott of Millard, W. T. Hopkins of Cache, James Sheffield of Boxelder and Albert De Long of Garfield were presented. Sheffield won on the second ballot, receiving 23 votes.

William J. Seely of Emery, Robert Ball of Utah, John Ingebretsen of Weber and John T. Beckstead of Salt Lake were presented as candidates for messengers. Seely and Ingebretsen won on the first ballot, receiving 26 votes each.

David Hess of Davis defeated N. K. Palmer of Kane for chaplain, receiving 25 of the votes cast.

Andrew Lindsay of Wasatch, Albert De Long of Garfield, Ernest Nichols of Juab, Thomas Hill of Utah, Alexander Davis of Piute, Charles M. Ahlstrom of Iron, W. T. Hopkins of Cache, W. D. Lake and James Bradley, of Salt Lake, were presented as candidates for doorkeepers. Powell and Bradley are both colored men and both were said to have the state committee's endorsement for the place. Powell proved the stronger and won out on the first ballot with 25 votes. Two additional ballots did not select the other doorkeeper and, on motion, Ahlstrom, who was the high man, was given the place.

Miss Cora Snyder of Summit, Miss Edna Wold of Morgan, Miss Angie Bickford of Salt Lake, Miss Anna Lloyd of Salt Lake and John H. Hooper of Sevier were presented as candidates for minute clerks. Miss Wold, Miss Bickford and Mr. Hooper were chosen on the first ballot.

THE GIRL AND THE BEE. A Story of the Ignorance of a City Girl. The city girl coming down to breakfast at the farm house and observing a plate of honey on the table said, "Oh, I see you keep a bee."

SERVICES AT THE TABERNACLE.

Elder James E. Talmage Deliver Discourse on the Free Agency of Man.

EVILS OF EIGHT HOUR DAY.

Significance of the Title, "Church of Jesus Christ of Latter-Day Saints."

Elder James E. Talmage was the speaker at the Tabernacle yesterday afternoon, his remarks dealing particularly with the free agency of man and his right to worship God according to the dictates of his own conscience. President John R. Winder presided. The choir sang the hymn: "Come, dearest Lord, descend and dwell, By faith and love in every breast."

Prayer was offered by President Richard W. Young of Ensign stake. The choir further sang: "Sweet is the work, my God, my King, To praise Thy name, give thanks and sing."

Elder James E. Talmage was the speaker. He began by referring to the words found in Dr. Watts' hymn just sung: "O may my heart in tune be found, like David's harp of solemn sound." "These words," said the speaker, "I heartily subscribe to, for I stand before you without any predetermined sermon to give you."

Elder Talmage said this statement might seem peculiar to those not conversant with the religious practices of the Latter-day Saints, but it was nothing new to members of that Church, for all recognized their dependence upon the Holy Spirit for guidance in their expressions from time to time.

The speaker alluded to the prayer offered up by Elder Young and to his petition that our Heavenly Father would bless this government, and preserve this country as a land of liberty for His children. The law of liberty was one of the fundamental principles of the Gospel. The Lord had extended to His children the utmost degree of liberty. He had given them certain specific rights, which none had a right to take from them. The principle of free agency played an important part in the salvation of the souls of men.

The Lord would have His children do that which is right, but if they insisted on doing wrong, they were permitted to do so, acting, however, on their own personal responsibility. Despite this condition, the speaker had confidence that God would permit nothing to interfere with the consummation of His purposes. The inquisition was referred to, and the remark made that God could not be held responsible for that, neither could He be held accountable for many of the atrocities committed in His name.

Elder Talmage felt that Satan was blamed for a good many things he was not responsible for. While he believed in giving the devil his due, he feared that many times he was unjustly held accountable for acts either committed or brought about by ourselves.

Customs, said the speaker, were fast changing among men. Time was when the laboring classes were required to work 10, 12 and even 15 hours a day. Now, however, it was thought that eight hours was long enough—that the working man should be given the opportunity for advancement along educational lines. The spirit of the thing was highly commendable, but the fact remained that the privileges thus granted them were often abused and in this way that which was intended as a blessing, became a curse.

Some men do not know how to use a spare hour or two. Instead of spending the time to their advantage, they do things that drag them into the mire and make them slaves to sin and iniquity. Such men would be better off were they required to spend the time in honest toil.

The speaker said the Latter-day Saints had been charged with inconsistency. In high places it had been ironically remarked that they claimed a veto power over God. This statement, the speaker ventured to assert, was perhaps more true than those who made it had believed; for as in all ages of the world, the Saints had the right of the free agency and could accept or reject the word of God, as they saw fit. This was their right and it was the right of all men, but in rejecting the word of God, they laid themselves liable to the consequences.

Elder Talmage said the Latter-day Saints professed a great deal. The name of their Church was in itself insignificant. It bore the name of its author and was founded on His Gospel, which Paul said was the power of God unto salvation. In this respect it was unlike the denominations of men, many of which were styled after the Prophets and Apostles of early times. So many false titles were upheld that a distinguished English bard had been led to exclaim: "What's in a name?"

On this point the speaker dwelt for some time, citing many examples bearing upon the subject under consideration. With all the churches organized upon the earth, not one bore the name of the Master, until the restoration of the Gospel in latter times.

Mrs. Lizzie Thomas Edward rendered the solo, "I Know that My Redeemer Liveth" after which the choir sang the anthem "Hallelujah" and the benediction was pronounced by Patriarch John Smith.

CAUCUS FOR SENATOR. Republican Legislators Will Hold One On Wednesday Night.

The Republican members of the Legislature have issued a call for a joint caucus Wednesday night at 7:30, for the purpose of voting on candidates for the United States senate. The call, which was circulated in the house by Speaker Hull, and in the senate by Senator Callister of Millard, was signed by 35 of the 42 Republican members of the house, and by 19 of the 18 Republican members of the senate. Among those who refused to sign were Senators Rasband of Summit, Love, Lawrence, Park and Williams of Salt Lake. Representative Carroll of Kane, Edward and Cronan of Salt Lake, Dally of Summit, Stewart, Kuechler and Pancake of Weber. Some of these, however, promised to attach their signatures today.

The caucus will be held in the house chamber and is likely to result in the choice of a candidate for senatorial honors. While the place is practically conceded to Hon. George Sutherland, the candidacy of Justice George W. Bartch of the supreme court has made the final outcome more or less uncertain.

FIRST SERMON OF THE NEW BISHOP.

Rt. Rev. Spalding Says His Ministry Will Be Simply to Preach Christ.

ENTRANCE TO STRAIGHT GATE.

Text by the Rev. Benjamin Young—Officers Chosen at Annual Meeting of English Lutheran Church.

A large congregation assembled at St. Mark's cathedral yesterday morning, where they listened to the initial discourse in that church of the Rt. Rev. Franklin S. Spalding. The bishop chose as his text the following words from Hebrews: "Remember them which have the rule over you, who have spoken unto you the word of God; whose faith follow, considering the end of their conversation, Jesus Christ, the same yesterday, today and forever."

Bishop Spalding spoke of the work of his predecessors, and hoped that he might follow them in their preaching and leadership. His ministry would be nothing but Jesus Christ and Him crucified. As conditions and needs, said the speaker, differ with individuals, so they differ with the various times and conditions in history and civilization. How, then, can the church preach Christ the same yesterday, today and forever. The reply is in the insistence upon the truth that Christianity stands for principles, rather than for expediency and final application of those principles, principles which must be interpreted in the light of present needs. Jesus Christ must stand for the truth at the center, not the changeable embodiments of truth.

"It is not power we want, but love," continued the speaker; "not physical energy, but moral help; not a conception of strength, but fatherhood; not force, but gentleness; not a God who chooses the mighty things to confound us, weak and helpless, but one who chooses the weak things to confound the mighty."

"To my mind," said the bishop, "the vital truth in this office to which I have been called and the care with which its possession is often ignorantly criticized and condemned for being narrow, breadth such as would mean the abandonment of the law is desired. Religion is in harmony with the deeper laws of being. It circumvents, it limits, it sets up barriers, and all in the interests of the larger life. Narrow is the way into the kingdom. It requires self-denial, the crucifixion of the baser part of man. Repentance and agony of the bearing of the cross. Genuine manhood is the flower and fruit of effort and agony. If men make no effort and are willingly conform to the fashions of the world, with its fads and whims, they drift into the gulfs of hopelessness. The kingdom of medicine, the kingdom of chemistry, every kingdom in fact, is narrow, and must be reached by way of self-denial. Religion means struggle, but because of this why should it be considered narrow? You cannot go to heaven on flowery beds of ease, but you can easily go to hell that way. Repentance and agony do not mean something. Sometimes you must say 'no,' and may be termed Puritan, or too pious; your profession may be maligning, but your character will shine with a radiance that will speak for the highest things."

THE STRAIT GATE. "Strive to enter in at the strait gate," was the text of Rev. Benjamin Young of the First Methodist Episcopal church, yesterday morning. He said that the church is often ignorantly criticized and condemned for being narrow. Breadth such as would mean the abandonment of the law is desired. Religion is in harmony with the deeper laws of being. It circumvents, it limits, it sets up barriers, and all in the interests of the larger life. Narrow is the way into the kingdom. It requires self-denial, the crucifixion of the baser part of man. Repentance and agony of the bearing of the cross. Genuine manhood is the flower and fruit of effort and agony. If men make no effort and are willingly conform to the fashions of the world, with its fads and whims, they drift into the gulfs of hopelessness. The kingdom of medicine, the kingdom of chemistry, every kingdom in fact, is narrow, and must be reached by way of self-denial. Religion means struggle, but because of this why should it be considered narrow? You cannot go to heaven on flowery beds of ease, but you can easily go to hell that way. Repentance and agony do not mean something. Sometimes you must say 'no,' and may be termed Puritan, or too pious; your profession may be maligning, but your character will shine with a radiance that will speak for the highest things."

OFFICERS CHOSEN. The annual congregational meeting of the English Lutheran church was held Saturday afternoon, and the following were elected members of the church council: Prof. William Blum, C. F. Brock, L. P. Soderberg, E. A. Welling, L. P. Kjerfve, P. S. Durst. Prof. William Blum was elected secretary and H. A. Welling treasurer. N. F. Schwenk was re-elected superintendent of the Sunday school.

ANOTHER "FIRST SERMON." The Rev. F. F. Eddy preached his first sermon in Salt Lake City yesterday morning. He chose the following text: "Ye shall know the truth, and the truth shall make you free."

He said that "Unitarianism" had seemed to base itself upon great negations. Some of these he enumerated. The first denies that the church is of divine institution. This had been established by research. The idea that religion had been instilled by inspiration was done away. The second negation was that creed in a matter of personal conviction. Unitarianism denies that one must believe in a creed that others had laid down many years ago.

Another negation denies that there is a revelation in the scriptures. The Bible should be read as an example of human literature.

"We," said the speaker, "deny absolutely the doctrine of blood atonement. The idea that Christ was crucified for the forgiveness of the sins of mankind seems to our minds almost immoral."

"Now we come to the great affirmative; we believe in a great force underlying all things; a force that makes for righteousness. This has brought man to write new bibles, and has created new faiths, and brought to light new prophets, new saviors. The coming epoch is one of reconstruction, of building up all that has been destroyed."

"THE BEST NEW THING." Rev. Dr. Padon preached in the First Presbyterian church yesterday morning, his subject being "The Best New Thing." Among many other interesting remarks, the doctor said: "In business and battle there are strategic points, points which contain the key to the situation. We call a man's heart the strategic point in the battle against sin. If the heart is neglected, all is lost; if it is well cared for, all is won."

"Out of the evil heart comes all manner of evil things. Out of the good heart, however, come the graces of the Holy Spirit. We are asked to choose between goodness and badness of heart; between the spirit of God and the spirit of Satan. On the one hand is the dove and her retinue of graces. On the other the serpent and his whole unseemly generation. On the one hand we have faith, hope and love; on the other uncertainty, hatred and fear. Life is set over against death, and between the two we must choose."

"Acknowledging, as we must, that a man's life is no better than his heart; that a bad heart with its issues is to be feared, and that a good heart with its issues is to be desired, we must con-

TWENTY YEARS AGO TODAY.

(DO YOU REMEMBER?) In the U. S. Senate, Senator Hawley introduced a resolution asking that the President be instructed to turn over to the Senate a document recently prepared outlining the executive policy toward the southern states during the war of the Rebellion.

TEN YEARS AGO TODAY. Hon. O. W. Powers, appearing for the Utah commission, created a sensation in the Third district court by admitting that the commission had found evidences of fraud in the returns from Sanpete county, and would proceed on its own initiative against the guilty parties.

FIVE YEARS AGO TODAY. Senator Fairbanks made a speech in the Senate described in the reports as "impassioned" in which he declared the Philippines were ours and must remain ours forever.

front the question, "How can I get rid of the heart that is evil and get possession of the heart that is good?" The text answers this question with marvelous plainness. "God says He will take away the heart of stone. He does not ask us to give Him a new heart full of love and life; all that He asks is that we let Him have the old, cold heart, with all its worthlessness and wickedness. Let it go, says He, and I will see that it is taken away. "And that is not all. Notice the second divine offer, 'And I will give you a heart of flesh.' As we may be rid of the bad heart by asking Him to take it and by letting it go, we may get the good heart by asking Him to give it and accepting it when it comes. A change of heart is nothing more than letting God take your old one, with all its sins, while He gives you a new one, with His indwelling righteousness."

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