# DESERET EVENING NEWS SATURDAY MARCH 2 1907

## THE REVELATION OF DEITY Other Sublime Truths Enunciated By the Prophet Joseph Smith.

Discourse Delivered in the Silt Lake Tabernaele. Sunday Afternoon, February 24, 1907.

### BY ELDER PHILIP S. MAYCOCK.

### (Reported by F. W. Offerstrom.)

(Reported by F. W. Ofterstrom.) My Eeloved Brethren and Sisters and Friends—I feel very weak this afternoon in attempting to explain to you some of the principles of the gos-pel of Jesus Christ; and in my weak ness I sinceraly hope that the Spirit of the Lord will have possession of my mind, as well as yours, so that there may be harmony between them, and that some words may be uttered through me that may encourage us of to keep the faith that has been given into us. I suppose that most of these who are here this afternoon are difficult to the world, are rather directly or the teachings of the great properties of the great properties who are here this afternoon are difficult to the world was startied. The peo-diverting the teachings which he great posseph Smith. Either directly or the the teachings of the great properties of the the world was startied. The peo-diverting the teachings which he great the teachings of the great properties of the the world was startied. The peo-to the teachings of the great properties of the the world was startied the destared this the teachings of the great properties of the the world was startied the destared the trans the world the means of our being grat. into us. I suppose that most of those who are here this afternoon are disciples of Jesus Christ, largely through the teachings of the great prophet Joseph Smith. Either directly or indirectly, the teachings which he gave to the world, a rather the revelations of the Lord to the world through him, have been the means of our being stathered together, and this is the reason for our being here this afternoon to worship God and to do Him honor. In the minds of Latter-day Saints, Joseph Smith is a prophet of God, a prophet through whom magnificent iniths were revealed to the world—one who was in the forefront of his time, one called by our Father in heaven to come forth at this time, to this certain place, to proclaim the principles and truths which are decessary to exait the human mind to participation in the glory of God.

#### JOSEPH SMITH SENT OF GOD.

any to exait the human mind to par-ticipation in the glory of God. JOSEPH SMITH SENT OF GOD. We believe that Joseph Smith was sent of God; that his spirit was re-unined with the Father through the gree, and was kept until this aus-pleious consummation of time, the glory of time in the world's history. It is our beliet that the spirit of Joseph Smith, the prophet, was kept purposely for this time, and for this particular place, that the Lord, through him might flood the world with the great truths that he brougt. It was no accident that he came here at the time and place he did. It is the plan of God that He sends the spirits of men forth at the times and to the places which they merit and where they will best work His will. It was no accident that Mohammed came when he did; it was no accident that socrates and Platocame and gave to the world the magnificent truths which, they proclaimed. They were appointed for their time, and were to the world the magnificent truths which, they proclaimed they proclaimed in truths and principles; so God in the seventeenth chapter of Acts "God hath made of one blood all na-tions of men for to dwell on all the face of the card, and hach determined the times before appointed by Him. There are no accident has that do they place before appointed by Him. There are no accident in the provide ace of God. As the Apostle Paul has said in the sevent sent should on all the face of the card, and Joseph Smith was hime, at the ulmination of time, when the times before appointed and the bounds of their habitation." There fore, the Lord knew whom He was choosing when the spirits of men were with Him. before they came on earth (Certain of them were selected to come forth and process meritain principles which were proclaimed by him, and the effulgence of intelligence is at its produce when the world's progress is about to reach its zenth. I say the ford selected him and sent him forth to proclaimed, the world is progress is about to reach its zenth. I say the proclaimed, the docrimes which t doctrines he announced were ridiculed; they were regarded as bias, phemy, and by many are so regarded to this day. Here and there a mind above its fellows, here and there a soul lifted up into a greater light than commonplace, has been able to appre-ciate these truths. Now and then some great soul has thought out prin-ciples along the lines that the Prophet Joseph Smith pursied, some of the things which he in a complete and organized form gave to the world; but in the main they are accepted by but few. When they were first proclaimed they caused consternation, they caused they caused consternation, they caused rage, they caused the outery of "blas-phemy," and those who proclaimed these traths were subject to ridicule, persecution, martyrdom, death. And yet they are not so strange; they are the most natural, and the most vital destributions in the world—the only doc-trines, it seems to me-and I do not want to be boastful—that satisfy the cravings of the normal human heart, and the normal human soul; the only doctributes that are in harmony with all the other truths of the universe; the enity truths in which there is no conflict, either among them or between they caused consternation, they caused conflict, either among them or between them and any other truth that the world possesses. Let me recite one or two of these doctrines here this after-

of a God, that he is not the base, de-praved ereature that Christians have taught us to believe. In that great vi-sion, the prophet learned the glory and purpose of man's existence, the magnifi-cence of his mission, the fact that he indeed is a child of God. He learned for the first time the truth that Paul taught, a truth that some of the Chris-talan world hed forgotten. a truth tha some of the Christian world by their some of the Christian world by their teachings had condenned, the great truth set out in this same chapter of Acts, wherein, speaking of God, the apostle says: "For in Him we live and move and have our being, as certain also of the poets have said; for we are also file offspring." That truth was borne home to the prophet, and he de-clared it to the world. It was brought back from its oblivion, renewed, re-generated—the truth that we are in-deed the children, the offspring, of God, of the same nature with Him, having divinity in us, capable of infinite rise, and growth and development. O what a startling doctrine? O how blashem-ous did it appear, and does yet appear to many a good Christian soul today! Indeed, the Prophet Joseph went even further, and he said that man, being in the image of God, being His offspring. Might attain to His heights; that 'as God is man may become''--that man, by struggle, by effort. by learning the laws of God and keeping them, might trise to His heights, to endless possi-bilities, to infinite glory; that he insht it medif become possessed of the knowl-edge, of the power, of the glory and of the perfection that attaches to God. '! fancy even now I hear some soul cry out. "Blasphemy! to think that man may become a God." But what a com-forting thought! Is there a doctring in all religion that so takes hold of the human soul? What an opportunity is offered for man! What a stimulas to do right, what an impetus towards all that is good and beautiful and true, the thought that we may be like Him, that we may partake of His glory. His power, His knowledge, His greatness, it seems to me, my breatheren and sisters and friends, that no other thought can engage the attention of man that will so seize hold of his soul and lift him up to heights of grandeur, goodness, and friends, that the other day of some so seize hold of his soul and lift him up to heights of grandeur growtheres, is mot confined to this earth, is not confined to the world whence we came, in thor, as wealing the other da ready to persecute him who proclaimed such doctrine, as the Prophet Joseph Smith was persecuted when he declared that God had made known unto him the startling and revolutionary truth that man is like his Maker, and in one sense the Maker is like the man. In that they are of the same nature—that both progress, but that the Father has propressed inflictly heyand the creatthat they are of the same nature—that both progress, but that the Father has progressed infinitely beyond the creat-ure, man. Matkind is weak and fraft and feeble, but the possibilities are there, the genus are there, the power is there, progress is there; and in the infinite ages of electrity there will be advatcement; there will be promotion beyond the grave; and the struggle for greater light, toward the comprehen-sion of new truths, and the applica-tion of knowledge, will go on, and man will continue to progress; and this power, this glory, may be realized, and man may become like his God. That is a startling declaration, yet how sim-ple, how grand; grand in its simplicity and powerful in its effect upon the human mind, offering a motive that no other doctrine can offer to inspire him to keep the laws and the command-ments of God. That was one docurine. Let me mention another.

DESERET EVENIA ers belonging to the Catholic church, have defield the Virgin Mary, at least sanctified her, because they feel that they can come to her. Their hearts, their souls, crave this feminine ele-ment. It involves a swrethesis, a ten-derness, a delicney, a sympathy that can be mot and satisfied only by some such conception as that. This but em-phasizes the great moral ruth I have referred to; it but illustrates the great truth proclaimed by the Prophet Jo-seph Smith, and so beautifully subs by our choir-that there is a Mother in heaven, as well as a Father. But what is the effect of that truth of man-kind? It dignifies and exalts moth-erhood, wifehood, womanhood. No lot-sept sense. She too, can staad side by set the the furshand, knowing that one without the other is inserfect, in-terpretection of the other. So in the heavens they are likewise represented, when you think of this truth, you will love your mothers mote; you will love your wives more. I repeat my breth-ren and sisters and friends, that this doctine announced by Joseph Smith, which seemed so startling, so "Dias-moder Christinnity, really dignifies and exalts wirehood and motherbood, and makes those terms benedictions in-dend.

CELIBACY COUNTER TO GOD'S LAW.

LAW. And this leads to another conclusion. We know that many a man in Chris-tian history, many a body of men, have withdrawn from the relations of life into cellbacy and asceticism, and have wanted to take no part in the ordinary relationships and duties of life, on the theory that by withdrawing they might become better, more perfect, more like our Father in heaven. If those grand relationships exist there then cellbacy, asceticism, then this withdrawing from life and its relations and duties is counter to God's law and not in harmony with it. Certainly these fruths, when believed in, must have a great effect upon a body of peothese truths, when believed in, machinese truths, when believed in, machinese the great effect upon a body of people such as the Latter-day Saints who really believe and are convinced of their truth.

FAMILY RELATIONSHIPS HOLY AND ETERNAL.

FAMILY RELATIONSHIPS HOLY AND ETERNAL. -T repeat, therefore, that the fact that we have a Father in heaven, after whose image we were made, whom we are like in nature; likewise have a Mother there-these conceptions, theag principles, bring us into the sweetest and most satisfying relationship of which the human heart and mind are susceptible. What a beautiful thought, that these earthly relationships will exist there; husband and wife, father and mother; that the family relation-ship will be known there as here; for, not only is it true of the heavenly Father and Mother, but it is true of every solt and daughter of effod, who keeps the commandments of God and passes to the beyond. Every husband shall have his wife, every wife shall have her husband; aye, children shall have her husband; aye, children shall have her husband; aye, children shall be known there as children; brothers and dispossessed of all those characteristics that make life so sweet here. What institution blesses the world as does the family? What rela-tionship? None, indeed none? And if that be true, shall they terminate at death? Shall those things which have only joy here, shall they suddenly stop at death? Shall the mother whom I have here, who through all the years has been a saint to me, shall show-when produced so much bilss, so much heav-only joy here, shall they suddenly stop at death? Shall the mother whom I have loved, who through all the years has been a saint to me, shall she--when she gets over there-be a sexless, ab-stract being? Shall one wife, whom I have loved, be nothing to me, over there? Or, on the other hand, shall these blessed relationships, these sweet communions, and the richest, sweetest and dearest emotions of the human heart,--shall they exist over there? O yes. That seems natural, my brethren and sisters. It would seem ruthless, if we were offered in one stage of exist-ence the greatest joys that life can give, and then have them terminated perpetually at death. If those relation-ships here produce that joy, shall that joy not exist over there by reason of the same relationships, purfiled, indeed; strengthened, indeed; bettered, indeed; but altogether the same in principle? Shall that love which here lives through all life, and survives through all sor-row; which in all darkness of spirit burns brighty, and still lives on when

NG NEWS SATURDAY

ed over there: and for this cause has God again revealed, through this same prophet, the doctrine of baptism here and now for the dead, that they to whom the gospel has been preached, who have learned the truth, whose in-telligence has been increased, that they may repent and have the ordi-nance of baptism performed for them here by proxy; and hence these mag-nificent templas; hence this work for the dead, that the plan of God should be kept complete, that the work of God should have no missing link, but that all should be perfect and round-ed out, and ample for all purposes. Hence we have the sealing of man and wife for eternity, as I have al-ready mentioned. Likewise, ordinances are performed in the holy temples of God, that those who did not know of these glorious principles, those who went beyond without an opportun-ity of hearing them, and even those who were unrepentant at the time may yet repent, may yet learn the truth, and here on the earth, by the ser-vants of God, in appropriate places, has this work been done of sealing

truth, and here on the earth, by the ser-vants of God, in appropriate places, has this work been done of sealing husband to wife, father and mother to children, and children to father and mother, that they may never be lost from each other throughout the ages of eternity. These are sublime principles, my brethren and sisters; and while Joseph Smith was a nioneer was in the fore-

These are sublime principles, my brethren and sisters; and while Joseph Smith was a pioneer, was in the fore-front of thought, he was called a blasphemer for preaching such doc-trines, and yet. I say, they are the on-ly doctrines that satisfy the human heart, the only ones that appeal to a normal soul-to a soul that lives and looks up and hopes for better things. So, when he told us that these family relations would go on over there, it changed our views of heaven. Heaven is a workshop, it is a labora-tory, it is a field of labor where every man will progress according to his power, and according to the power that he had developed here on earth. Eve-ry man shall have an opportunity to exercise his powers. There are grades over there just as there are here; glo-ries there as, in a sense, we have them here; the glory of the sun, the moon, and the stars, and as one star differs from another in glory, so the glories over there will differ. You will have a place, a part, there fust according by the measure of strength, of power, of knowledge, of wisdom, that you have developed here will differ.

in the world we live in, because all law is spiritual, and the same laws that are eternal here and now will continu-to be eternal; and by obedience to those

MORMON VIEW OF SCRIPTURE.

that

ants, came upon His prophets and moved them, possessed their souls, filled their minds with the ideas that He would have them know, and then they wrote. The Apostle Peter declared that God works in this way; we are told by him that holy men of old wrote as they were moved upon by the Spirit of God, and thus we have Scriptures, the Spirit of God moving on the minds of men, producing this result; and we see the Scriptures with the imperfections char-acteristic of man, not every word in-dited by the Spirit of God. The thought comes to man through the Spirit of acteristic of man, not every word in-dited by the Spirit of God. The thought comes to man through the Spirit of God but man has to choose, more or leas, his own way of expressing the thought that God has impressed upon his soul. That is very strikingly set out in these modern days by the revela-tions of the Lord given through the Prophet Joseph Smith. In the sixty-eighth section of the Doctrine and Cove-nants, the Lord sends his servants out to preach and these words are spoken to them: "And when they go forth, whatsoever they shall speak when moved upon by the Holy Ghost shall be Scripture, shall be the will of the Lord, shall be the mind of the Lord, shall be the Word of the Lord, shall be the volce of the Lord, and the power of God unto salvation." Now, with this view of it we can understand why there might be mistakes there, why not all would be exactly in the mode that some would have it, and it does not shake our faith to know that; because the Prophet Joseph Smith merely renewed the declaration of Peter that-the Scrip-tures are the expression of God's in-spiration; and the servants of God the declaration of Peter that the Scrip-tures are the expression of God's in-spiration; and the servants of God have to express in their own language, with their own imperfections, the thoughts that come to them. This does not deteriorate the Scriptures at all; it makes them seem natural; it gives them greater power in the human soul; it puts everything in harmony with what the prophet had already proclaimed as to the naturalness of religion. My heart overflows with joy when I think of the work of the Prophet Joseph

think of the work of the Prophet Joseph Smith. I am astounded when I think how his doctrines have been repulsed how his doctrines have been repulsed by the world. It pains my heart when I think that he had to lay down his noble life for promulgating such mag-nificant truths, but it is the course of all who have been in advance of their times. It is the fate of all souls whom God has sent forth as pioneers in the world of truth, of mighty deed, to be misunderstood, persecuted, murdered, for the very things that would exalt mankind; and I say, therefore, that the Latter-day Saints ought to rejoice that they, too, have been kept back until this time; that they have been held, as it were, in the hollow of God's hand, to come forth at this favored time, to this favored place, to bask in the full sunshine and radiance of God's favor, to meet the great prophet whom He sent summine and radiance of God's favor, to meet the great prophet whom He sent forth to proclaim these great truths; and it is their duty, their care, to live according to the light which they have, and thus regenerate the world; and that we may do so is my prayer, in the name of Jesus, Amen.

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Elder Oriando J. Dateman of West Jor dan, Sait Lake county, Utah, returned reo. 23, from the British mission, to which he was assigned Dec. 18, 190, The London conference was his field of labor.

Elder Gao. E. Pope of Lewiston, Cache county, passed through this city Feb. 23, on his return from the Southern States mission, for which he was sot apart March 28, 1905. The Tennessee and Geor-gia conferences were his fields of labor.

Elder Anders Frederickson of Manti, Sanpete county, passed through this city reb. 23, on his return from the scandina-vian mission, for which he was set apart feb. 15, 1965. The Alborg conference (Den-mark), was his field of labor.

Elder Abel Johnson of Sandy, Salt Lake county, arrived home Fren. 23, from the Scandinavian mission, for which he was set apart Nov. 22, 1904. The Sundvail con-ference (Sweden) was his field of labor.

Elder Moses L. Holbrook of Bountiful, Davis county, returned Feb. 23, from the British mission, for which he was set apart Jan. 31, 1965, The conference of

#### ALIAS SUMMONS.

said plaintiff more than twenty-five yea prior to the commencement of this a tion, as owner in fee of said propert entered into the possession thereof und-claim of right and thic thereto; that sa possession was taken peaceably and h been and still is without interruptio and has been open, notorious, exclusi-and adverse to all the world, and the she has paid all of the taxes assess upon said properly during all that im and that her claim as owner thereof h been open, peaceable, notorious, advers exclusive and without interruption; the said premises during all the time afor said has been protected, distinguished at matked by a substantial enclosure at fence and has been used for garden at lawn surrounding the dwelling hour thereon; that she has, during that tim made large, substantial and expensiv thereon; that she has, during that tim made large, substantial and expensiv improvements on the said premises; the such improvements have been at a co of more than the sum of five dollars p acre therefor; that such possession . Said premises during all that time h been plainly and visibly marked and e toblashed, and of the whole thereot. And in said complaint the plaintiff fu-ther avers that the said defendants an each of them claim and assert an inte cat in said premises adverse to the sa plaintiff, which said claim of the defend ants and of each of them is withon ang right whatever; and the said com-plaint further avers that the said glay iff verily believes and therefore allege that there are persons interested in the subject matter of this complaint who mames she cannot insert therein becaus they are unknown to her, and that th plaintiff; that such claim is made : heirs, devisees, legatees or successors in interest of the said Brigham Young, deceased in interest of the said Brigham Young, deceased in interest of the said Brigham Young, deceased in the said effendant's herein, hat at the time of which survive him; that suc posses; that some of the maid Brigham Young his life time had many familie that he had a gr



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ALIAS SUMMONS,

ALIAS SUMMONS. To the Third Judicial District Court of the State of Utah, in and for Sait of the State of Utah, in and for Sait of the State of Utah, in and for Sait of the State of Utah, in and for Sait of the State of Utah, in and for Sait state, Jeancite Y. Easton, Hyrum S. Young, Ruth Y. Healey, Phoebe Y. Beat the John W. Young, Heber Young, Arne D. Criata Young, Clarissa Y. Spencer, Noras Young, Calissa W. Y. Perguson, Oscar B. Young, Willard Young, Stata Young Gates, Famile Y. Clayton, Al-person of the State of the State of Utah percessors in Interest of Brigham Young, Decessed, Defendants, You are hereby sum processed, Defendants, You are hereby sum proved by the Service of this summons upon is action is brought, otherwise, within his action is brought, otherwise, within his data to do, Judgmen will be rade above entitled action; and in desend the de-devent of the complaint, of weight, and the de-devent of the complaint of yourg. EMERSTER, PLECE, CHITCHLOW Market State State State State State Miller So do, Judgmen will be rade above entitled action; and the desend the state of the complaint of yourg. EMERSTER, State State State State Miller So do, Judgmen will be rade above entitled action; and the desend the state of the complaint of yourges. EMERSTER, PLECE, CHITCHLOW Miller So do, Judgmen will be rade above entitled action; and the desend the state of the complaint of yourges. Miller So do, Judgmen will be rade above entitled action; and the desend the state of the complaint of yourges. Miller So do, Judgmen will be rade above entitled action; and the desend the state of the complaint of yourges. Miller So do, Judgmen will be rade above entitled action; and the desend the state of the complaint of yourges. Miller So do, Judgmen will be rade above entitled action; and the desend the state of the complaint of yourges. Miller So do, Judgmen will be rade above entitled action; and the desend the state of the complaint of yourges. Miller So do, Judgme

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THE REVELATION OF DEITY.

THE REVELATION OF DEITY. The very appearance of the Lord God, the Father, and His Son, Jesas Christ, to Joseph Smith startled the world. The very fact that the God of heaven and the Son of God should condescend to come to earth struck consternation into the hearts of these who were in-fluenced by the prevalent Christian doctrine: "It cannot be so; it must not be so," they cried out, "that God in heaven—this mythical being whose existence is perceived in but a vague and confused way, this abstraction,—"O it cannot be," said they, "that this something should come in organized form to the earth." "Why, God com-municates no longer with the earth," form to the earth." "Why, God com-municates no longer with the earth." said the Christian world. "The canon of Scripture is full: we know all that He will ever vouchsafe to us." And yet this prophet, this boy, this instrument in the hands of God, declared that the



A HEAVENLY MOTHER.

The Latter-day Saints, in one of their most beautiful hypnis, sing the following:

"I had learned to call Thee Father, Through Thy Spirit from on high: But, until the key of knowledge Was restored, I knew not why, In the heavens, are parents single? No; the thought makes reason stare! Truth is reason; truth eternal Tells me, I've a Mother there."

Then the next verse so beautifully harmonizes with thôt, in an appeal to Father and Mother in heaven, in these vords

"When I leave this frail existence, "When I lay this mortal by, Father, Mother, may I meet you In your royal courts on high? Then, at length, when I've completed All you sent me forth to do, With your mutual approbation Let me come and dwell with you."

With your mutual approbation Let me come and dwell with you." "Let me come and dwell with you." with Father, with Mother-O how beau-tiful is that thought, and yet how "blasphemous." according to the tra-ditional theology of Christendom. A Mother in heaven? Aye, indeed: the matural relationship, the law of the universe. Indeed a Mother in heaven, Why, do not the Scriptures themselves, in the very first book, say that God created man in His own image, male and female created He them-in the image of God the Father, man was created; and the Mother, too, is a pro-totype. How beautiful is that thought, that we have a Mother in heaven, a thought begiected by the Christian world, but a thought that is most so-lacing, most inspiring, most soul-satis-fying. There is a craving in the hu-man heart that asks for something of that kind. Recently, I was reading in one of the mugaines an article in re-gard to what was termed the feminine element in delty. The writer of this article-a bolf filloker who had eut hoose from the ordinary moorings of Christianity, and pushed his craft out into, a sea almost unsalled-declares that there must be a Mother in heaven. There must be some arrangement to satisfy this matural craving of the ha There must be a mother in heaven. There must be some arrangement to satisfy this natural craving of the hu-man heart for the tenderness, the sym-pathy that belongs pre-eminently to woman. This writer says that this craving explains why one great section of Christendom, the body of worship-

burns brightly, and still lives on when we die-shall that be merely mortal, and terminate at death? No, no, the normal human soul rebels against such a thought. Joseph Smith taught us that we should have our wives, our children, our brothers and sisters, our children, our brothers and sisters, our family relations over there, as we have them here: and just as they produce the greatest and sweetest joy known to the human heart here, so throughout the countless ages of eternity they will continue to produce likewise the sweet-est joys that will come to us over there. That is why the Latter-day Saints have had versible to them the memorie of had revealed to them the principle of eternal marriage. When a Latter-day Saint takes a wife or a husband, it is not 'until death doth them part.' O no, the soul cries out against such a limitation; it is for time and for eter-nity; for endless ages, she to be his wife, he to be her husband. These ties and blossings what wife, he to be her husband. These thes and blessings shall continue through the ages that shall come. This is an-other doctrine that the Prophet Joseph Smith taught, another doctrine for which he was martyred, another doc-trine that made him a hiss and a by-word, a doctrine that made him a "blasphemer" in the estimation of man; and yet a doctrine which—with the other doctrines I have mentioned—make the other in the setimation defension. other doctrines I have mentioned—make hire, make religion and our faith living, active, natural; show us that life be-yond is but a continuation of the rela-tionships we have here, but a continua-tion of the power we have developed here, only a continuation of all that is good and worthy here, carried over into the great beyond.

the great beyond. SALVATION BEYOND THE GRAVE. Another prinicple announced by the Prophet Joseph Smith, very similar to the one I have mentioned, is the doc-trine of eternal progression, which in-volves the preaching of the gospel to the unbeliever over there, that he may have the opportunity to re-pent to learn the truth, and accept the gospel through the administration of the ordinances thereof by those who accept the principles of the gospel here on earth. Why, my brethren and sisters, it used to be taught that death inded all, that what we were at death fixed us forever. Traditional Chris-tianity has taught that when God should enact His great drama, when the dead should be called from their resting places, when death and hell and the Great Judge should look into the preoord of our lives, that fixed our fate irrevocably and forever. Contrary to this doctrine, the Prophet Joseph Smith laught us that even over there we might repend, that over there there is progress; over there there is work to do: that it is not merely a singing of trumpets, and playing on angelic harps. Joseph Smith taught the doc-trumpets, and all heavenly beings bave work for us to de. There will be for work for us to de. There will be for optical the Father and Mother in heaven, and all heavenly beings bave work for us to de There will be for optical the father and heaven over there in the vertices to create, to gov-eth; hew truths in all departments of SALVATION BEYOND THE GRAVE. even as our Father in heaven is per-fect. There are many other principles that Joseph Smith announced that were new to the Christian people of this age; and when these doctrines were announced they seemed strange; they put the world on edge, as it were, and made the people call the Prophet Joseph Smith a blasphemer, and finally for them they took his life. Let me refer to one more principle, and then I am through. I shall refer to one, just to show you how natural, after all, were the prin-ciples which he taught, and how, little by little, they are becoming acceptable to the world; how here and there you will find some soal, stronger than its fellows, willing to accept the truth, now and then some thinker arises and pro-claims some of these truths as a "new discovery." as a great new principle. there; new world's to create, to gov-ern; new truths in all departments of

CASTORIA For Infants and Children. The Kind Yeu Have Always Bought Birmingham was his field of labor.

Elder Frank L. Fallett of Hyde Park, Cache county, passed through this diy Feb. 25, on his way nome from the North-ern States mesion, where, since Murch 23, 1995, he has labored in the Iowa conference.

the measure of strength, of power, of knowledge, of wisdom, that you have developed here. Every man will be judged according to his works. There will be no resting place there, that is, no place of stagnation, but a place of effort, of progress, an opportunity for the application of the truths we have learned, as well as the new truths we available to be a stage and thus we Elder Charles E. Davis of Dingle, Benr Lake county, Idaho, passed through this city Feb. 25, 1997, on his return from the Swiss and German mission, to which he was assigned Oct. 4, 1994. The conferences of Zurich and Frankfurt were his fields of labor.

Jearned, as well as the new truths we shall continue to learn; and thus we may go on and on towards perfection. That is our conception of heaven; that is what Joseph Smith taught; and, oh, how natural, how beautiful it is! Such a conception unites this world with the next, and with the world that has gone, and makes them one. There is no violent break between them. We are here now because we kept our first Elder Jacob G. Riches of Wilford ward, Suit Lake county, returned Feb. 25, from the British mission, whither he was sent Nov. 5, 1904. The Nowcastle conference was his field of labor. gone, and makes then one. In the two services are here now because we kept our first estate in the life that has passed, and we shall go on from this life to the next: we shall enjoy the same grand relations there as here; we shall obey the same laws there as here, the only difference will be that we shall be further along; we shall have more knowledge, more intelligence, more re-finement, more power, more wisdom, more glory. Some of you have no doubt read that excellent book called "Natural Law in the Spiritual World." It enunciates that great truth that in the spiritual world, the natural law will prevail. Perhaps the Latter-day Saints may turn it around and speak of "the spiritual world we have an and and speak of "the spiritual world we have an and and speak of "the

Elder Aaron C. Waddoups of East Bountiful. Davis county, returned Feb. 25, from the British mission, to which he was assigned Feb. 6, 1995, The Notting-ham conferences was his field of labor.

Elder Hyrum L. Johnson of Brigham City, Boxelder county, passed through this city Feb. 25, on his return from the Scandinavian mission, for which he was as a part Dec. 27, 1994. The conference of Copenhagen, Denmark, was his field of labor.

Elder Hans Knudsen of Brigham City, Boxelder county, passed through this city Feb. 25, on his return from the Scandi-navian mission, for which he was set apart Dec. 27, 1904. The conference of Christiania, Norway was his field of la-bor

Elder Enoch Gillen of Murray, Salt Lake county, returned Feb. 25, from the Swed-ish mission. For which he was set apart Nov. 22, 1904. The Scandinavian confer-ence was his held of labor. laws, and by a continuation in their application shall we become perfect, even as our Father in heaven is per-

Elder Roy Passey of Provo City, Utah county, passed through this city Feb. 26, from the British mission, whither he was sent Oct. 18, 1964. The Irish conference was his field of labor.

Elder Edward C. Thompson of Elwood, Boxelder county, returned Feb. 25, from the British mission, for which he was set apart Nov. 22, 1004. The Irish con-ference was his field of labor.

Elder Julius Nielson of Honeyville, Box-elder county, passed through this city Feb. 27, on his roturn from the Scandf-navian mission, for which he was set apart Nov. 22, 1994. The conferences of Bergen (Norway) and Copenhagen (Den-mark) were his fields of labbr.

diaims some of these truths as a "new discovery." as a great new principle, when it is so common, so old, to the Latter-day Saints: and this will con-tinue. Men will by and by be con-verted to these truths in devious ways, by the direct preaching of the truth, by their own researches, by scientific discoveries, and in multitudinous ways will these truths permeate the souls of men and lift them up, and bless them, until by and by these truths shall cover the earth, and then the prophet shall come into his own and be recognized as he is—the groatest prophet of this or of any other dispensation in the world's history. MORMON VIEW OF SCRIPTURE. A splendld work is reported being dona in every conference represented; many are necelving the gospel, while friends are made wherever the elders labor. All the missionaries reporting this week re-turn in good health and spirits after fill-ing successful and enjoyable missions.

#### CLEARS THE COMPLEXION.

Chickards This Contribution at a second state of the sys-the liver and thoroughly cleanaes the sys-tem and clears the complexion of pin-ples and hotches. It is the best faxative for women and children as it is mild and pleasant, and does not gripe or sicken. Oribe is much superior to pills, aperient water, and all ordinary cathartics as it does not printe the stomach and bowets, Sold by F. J. Hill Drug Co.

WORK FOR EVERY MAN WHO QU ALIFES.

MORMON VIEW OF SCRIPTURE. The one thing I want to refer to is the view of the Scriptures which Joseph Smith announced. Why, he was bold enough to say, in one of the articles which he wrote, which we sometimes call the "Articles of Faith," that "We believe the Eible to be the word of God so far as it is translated correct-ly," and he was bold enough to an-nounce that not every word in the Scriptures was given of God; that God did not ordinarily reveal His mind in that way, but that the influence of God, the Spirit of God, came upon His serv-At the request of the Railroad com-panies, the L. D. S. Business College is giving a course in Telegraphy to prepare young men for station service. Instruction is given by a practical railroad men ly," and he was bold enough to an-nounce that not every word in the Scriptures was given of God; that God did not ordinarily reveal His mind in that way, but that the influence of God, the Spirit of God, came upon His serv-S. Business College, Salt Lake City.

closed. The plaintiff further avers that t said defendants and each of them, i cluding said unknown heirs, devise legatees and successors in interest said Brigham Young, deceased, are wit out right whatever; that they, nor eith of them, have any estate, right, title interest whatever in said lands or pre-ises or any part thereof. out right whatever; that they, nor either of them, have any estate right, title of interest whatever in said lands or prem-ises or any part thereof. And in the said complaint said plain-fif prays that said defendants, includ-ing said unknown heirs, devisees, legatees and successors in interest of said Brig-ham Young, and each of them, shall be required to set forth their and each of their several claims, and that all adverse elaims of the said defendants, including the said unknown heirs, devisees, lega-tees and successors in interest of said Frigham Young, deceased, and of each of them may be determined by decree of the said unknown heirs, devisees, lega-tees and successors in interest of said frighter and that by said deeree it be declared, adjudged and decreed that the plaintiff is the owner of said premises hereinbefore described, and of tach of them may be determined by decree of the said defendants, including said un-known heirs, devisees and logatees of said Brighum Young, deceased, or either or any of them, have any estate or in-terest whatever in or to said lands or promises or any part thereof, and that they and each and every of them be forever debarred from asserting any claim whatever in or to said lands or any part thereof adverse to the plaintiff, and the fill of the plaintiff to be said here and further relief as is equitable. And the Court in this cause having mens in this cause as against the said heres devisees, legatees and successors in interest of the said Brigham Young, deceased, be served by publication, in theres to the said Brigham Young, deceased, he nerved of brigham Young, deceased, he nerved of Brigham Young, deceasers in interest of Heigham Young, deceased, is published. HENDERSON, FIERCE, CRITCHLO

NOTICE OF SALE,

NOTICE.

Bonds must be presented on or after April 1, 1807, at either the Utab National Bank, Saht Lake City, or the Bank of American Fork, American Fork, Utah Co., Utah with coupons attached for interest ble at that date. All interest vill cease on all of the above described bonds on April 1, 1907, and alterest coupons attached, due after that lates, are hereby declared null and void. THOMAS R. CUTLER, Trustee.



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## THE UTAH CHAMBER OF COMMERCE

AT

56-58 West Third South Street,

NOTICE OF SALE, In the Third Judi Ial District Court of Utah, Salt Lake County. In the matter of the estate of John G. Smith. Deceased. Notice of Sale.-Notice is hereby given that in pursuance of an order of the ebove entitled court made and entered on the 2nd day of February, 19%, in the mat-ter of the estate of John G. Smith. de-ceased, the undersigned, admininstratrix of said estate, will sell at private sale for cash or for the written obligation of the purchase, provided the same be properly secured, said security to be ap-proved by said court, an undivided one-half interest in the property and business of the Salt Lake Transfer Company. Said property consisting of 18 horses, 11 wag-ons, 9 sets double harness, 1 set single good-will of said business. Baid sale will be made on or after the still day of March. 19%, and written bids, will be received at Room 214 Atlas Block, Sait Lake City, Uta. <u>HESTER SMITH.</u> Administratrix of Said Estate. Thurman, Wedgwood & Irvine, Attor-heys for Estate Is Growing More Interesting Every Day, It is the Admiration of Every One Who Visits It. Utah's Citizens REDEMPTION OF UTAH COUNTY LIGHT & POWER BONDS. Notice is hereby given that pursuant to the terms of the bonds of the Utah County Light & Fower Company, the following described bonds are hereby called for re-demption on the first day of April, 1967; Should See it and Learn More About Utah. # #

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