

REV. MCKINLEY ON RESURRECTION

Preached on Text "If a Man Die,
Shall He Live
Again?"

TRUTH OF IMMORTALITY.

Speaker Declared it is Natural for Man
To Believe in It—Universal
Among Men.

Rev. Dr. R. A. McKinley of Boise, preached in the First Presbyterian church yesterday morning, from the text: "If a man dies, shall he live again?" Job, xiv, 14. The speaker said in part: "It is natural to man to believe in immortality. History shows that to be so. This belief has been universal among men. It has wandered over the earth and down all the centuries. It has been somewhat dim and shadowy among savages and barbarians, but has increased in clearness and strength as man has advanced in civilization and enlightenment. Cicero, the Roman orator and scholar declared that the consent of all nations is a law of nature and to resist it is to resist the voice of God. Universal man's judgment of immortality is the very pulse of God proclaiming it to his innermost soul. The American Indians believed in the happy hunting grounds of the eternal future. The Greenlander looked forward to a future land of summer, sunshine and abundance of game. The native Australian supposed the good to go to a place of the weather, good health and endless dancing and dancing, presided over by two excellent deities, and the bad, to go to a disagreeable place dominated by an evil spirit having horns and a tail. The ancient Egyptians believed that the good go to dwell in heavenly light and the bad to dwell in darkness. They embalmed the bodies of the dead, supposing that the soul's continued existence depended somewhat upon the preservation of the body. The ancient Persians proclaimed a future kingdom of light and kingdom of darkness, and that those who live in purity here shall dwell in light there, while the impure shall be enveloped in darkness. The sacred books of the ancient Hindus clearly proclaim immortality.

NO WORD OF DEATH

"Confucius, the ancient and learned Chinaman, whose works are almost encyclopedic, in all his voluminous writings, made use of no word for death. He spoke of the departed as having returned to his family. He taught that the spirits of the good revisit their former abodes and receive worship and bestow blessings. Thus he laid the foundation of the worship of ancestors so prevalent among the Chinese. Homer, the ever famous blind Greek poet, 350 years before Christ, sang: 'Tis true, 'tis certain, man though dead retains part of himself: the immortal mind remains.' Socrates, the great and noble Greek philosopher, 400 years before Christ, declared that the soul is immortal and that it is in me to disbelieve so probable and desirable a truth as immortality. He died triumphantly saying, 'I depart this life hoping for the immortal life to come.' Plato, the greatest of all Greek philosophers, 350 years before Christ, went as far as human reason possibly can go in advocating immortality. Seneca, the Roman general declared: 'When my soul departs from my body I will be but beginning to live.' Immortality is necessary to the gratification of many other desires. The present never satisfies anybody. Even Rockefeller is not satisfied with his immense wealth, but is desirous of more. All other animals are easily satisfied, but man never. He is ever trying to find out something new, to possess something more, and is ever being interrupted therein by death. The poet's song is often silenced just when the world has begun to listen before the eminent scientist often dies when just on the eve of a great discovery. The pencil often falls from the hand of the artist just before the masterpiece is finished. Men are ever being struck down in the fullest maturity of their powers. Many mysteries remain unsolved in spite of most patient and thorough investigation. Much knowledge evermore escapes the possession of man. Better off is the stupid and satisfied ox unless there be another life in which to realize many of our desires.

THE SOUL DREAMS ON.

"It is scientific that the destruction of the body does not involve that of the soul. Sleep holds the body in its silent embrace, but the soul dreams on. A swoon deprives the soul of control, but it regains it. Both arms and both limbs may be amputated without impairing the identity of the soul. Some or even all of the five senses may become inoperative and the soul remains. Memory retains its grasp through many deaths of the body which entirely perishes once every seven years. The identity of the soul does not consist in its union with the body. The destruction of the brain no more involves the destruction of the soul than that of the piano the destruction of the person who plays upon it. Science teaches that life is the cause of organization and not organization the cause of life. If there be life before organization there may be life after organization is gone. The body is composed of different materials, but not the soul. The body may be resolved into its constituent elements, but the soul has but one constituent element, and cannot be resolved into anything else. It is scientific that matter cannot be annihilated. Many wonderful changes take place in matter, but there is no absolute destruction of any material substance. Why should we suppose matter, which is so superior to matter, is to be destroyed? Does God think more of mud than of a bright and gifted soul? Such a belief stifles the reason. Immortality is one of the noblest inspirations. It leads to mighty endeavors, to great sacrifices and makes real heroes. The Bible positively, repeatedly, and emphatically teaches immortality. Cover well wings: 'The revelation satisfies all doubts. Explain all mysteries except her own. And so illuminates the path of life that fools discern it and stray no more.' 'Other voices make us believe it may be true, but revelation makes us know that it is true.

AT ST. PAUL'S CHURCH.

Sermon Preached There Yesterday Morning by Rev. Perkins.
Rector C. E. Perkins preached in St. Paul's church yesterday morning, from the text: "And as he reasoned of righteousness, temperance and judgment to come, Felix trembled, and answered: 'So thy way for this time I have a convenient season I will for thee.'"

After describing the historical setting of the text, the speaker said: "Felix stands along with many other monumental warnings against sin. It is a subtle thing. Little it steals over one un-

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til his whole being becomes callous to those divine influences which were once cherished at the altar or the fire-side. Even the appeals of a mother's love, and the entreaties of a faithful wife cannot avail with a man who has given himself over to the base passions of his life. He is joined to his idols and who can save him? Only God in His wondrous mercy can possibly give any man hope. Observe the influence of procrastination through life. The pigeon hole in the desk makes it harder to answer the letter that is thrown there until a convenient season. The flowers and words of appreciation that we strew about and say over the casket of a departed loved one, which the other neglected, and tell us what we might have been to some soul while it breathed the breath of life. One man steps above another on the rounds of the ladder because of embraced opportunities in early life, which the other neglected. One man's family is the dearest spot on earth because he has been true to the principles of righteousness and temperance; another is estranged from the wife of his young manhood because of the subtleties of the tempter whose ways have finally made him valiant to help influences.

"One day it is too late to argue. Only reasoning with all the power of God's eternal principles will avail. To quit himself like a man requires God-given power. Only God can save him. How much better to be the prisoner with St. Paul of the world's tickle ways. Let her criticize you. Lift your head high above her luring snares. Think only of this life, if you please, and what it will mean to you here. Judge between the two. Felix or St. Paul. Which had you rather be? All the pomp and glory of a Roman governor or the shackles of a prisoner with St. Paul may be yours. Which will you choose? The opportunity for such choice comes daily into our lives. It is when we are given the choice of doing our duty or procrastinating. Look at the end also. Hear St. Paul cry with the laurels upon his brow already. I have fought a good fight. I have kept the faith. I have finished the course, henceforth there is laid up for me a crown of righteousness which the Lord, the righteous Judge, shall give unto me at that day, and not unto me only, but unto all those who love his appearing." May God give unto each one of us grace to be worthy to say such words when he shall be called at our life's end."

CHILDREN IN PAIN

Never cry as do children who are suffering from hunger. Such is the cause of all baby's who cry and suffer. I have finished the course, henceforth there is laid up for me a crown of righteousness which the Lord, the righteous Judge, shall give unto me at that day, and not unto me only, but unto all those who love his appearing." May God give unto each one of us grace to be worthy to say such words when he shall be called at our life's end."

THE PRODIGAL SON.

Theme of Sermon by Rev. Benjamin Young Yesterday.

Rev. Benjamin Young preached on the Prodigal Son yesterday morning, in the First Methodist church; and said in part:

"This far country spoken of in the text, and to which the prodigal had gone; is a place where law does not operate much on human life and where an effort has been made to abolish God. I think you can read this between the lines of this parable. The young man did not seem to give much thought to the teachings of his father. He had severed connections with the old home. He had cut himself off entirely from its restraints. He had said, 'If any one asks me where I am from I'll evade the question. If any one asks me about the old man, I'll just say I do not know, I will just count him dead. I'll forget all about him and about the old home.' He was in the far country. It did not take him long to get there. Many a man is in much the same position. He says: 'The restraints which other men feel I will abolish. I will not be obligated to be true. I will not consider that it is absolutely necessary to be honest. I am looking after myself now and I will do about as I please. These men who talk about the laws which hedge us about and who prate about the claims of the father's house and home upon us are rhapsodists; just idle dreamers. This word of God, I'll just 'cut out' of my vocabulary. I think I will just say there is no God. As I look about me I notice that others have assumed these things and I will do as they have done.'"

So these restraints which are part of the heritage of our civilization are just set aside. Men say as they are mere customs built up out of human necessity, and such necessity has been the imposition of despotism. We will be free from law. This word God we will rub out. We will not argue about the matter. We could not do that. It may be hard for us to be consistent. We shall have to make some pretty strange denials. And we shall get into a tight corner occasionally. We shall have to do some searching through the pages of barren philosophy. We shall have to derive from the ingenious speculations of vain men. I guess we shall have to turn from the study of anatomy for the bones and muscles and the nerves and the innumerable parts that make up the physical system seem to articulate the principles of God. And I guess that we would better deny the existence of the moral nature of man. Better say that man has no conscience. We must affirm that man is an orphan in an orphaned universe. We must give an emphatic denial to the notion that he is made in the image of God. We will start his history without God. We will just say that natural causes operated to produce him. Well, how did natural causes do that? What caused natural causes to be thus? We will just say ourselves off at that point. Do not know how he came possessed of reason. Do not know just how he came to be endowed with will. Do not know how he came to be "a palace of spirit and sound, carrying in his senses the morning and the night and the unfathomable galaxy." Do not know how he came to carry "in his brain the geometry of the city of God and in his heart the power of love and the realms of right and wrong."

Geometry. You mentioned about that. It would be difficult to explain the swinging planets without law. It would be hard to show how this centrifugal and centripetal force keeps such a marvelous balance in the sky if we count the divine out. Abolish God and the harmony and law and rhythm here are inexplicable. Yes, I suppose we should have to change the story of geology. I suppose, too, that we should be baffled to explain these intricate and beautiful results in the field of chemistry. But can we live here in this far country? Can we live here in? Have we not cut by our efforts the very foundations of law and order? Have we anything upon which we can build our comfort and our tomorrows? Is it not repugnant to us? Is it not chilly to the soul? The far country of science and atheism is the country of despair.

REV. SIMPKIN'S SUNDAY SERMON

Preached On "The Biggest Thing
In the Religion of
Jesus."

SPRING OF POWER IS LOVE.

No Use to Hold Ideals of Justice Before Men Who Are Selfish—The Practical Side.

Rev. P. A. Simpkin preached last evening, in the Phillips Congregational church from the theme, "The Biggest Thing in the Religion of Jesus—What Is It?" The speaker said in part: "To this question, one must answer 'Love.' Philosophically and practically that is true. We dwell in the practical side only, and the meaning of love on its practical side is manifest in its touch and effect upon the most serious problem that life holds. Because of life's deepest problem, the cross of Jesus, and what it speaks, becomes the completest expression of love. It will not be seriously questioned that in Jesus Christ and His revelation of God there is the Lordship of the race, both in ideal and as a source of power. Now the ascending authority of Christ lies not in His deity. It is not in His teaching. It rests not in His philosophy. These are all essential parts of that which makes the sum of His masterhood. But the spring of power is in His life and its completest surrender for man. There is that in a man's deepest, gravest problem. Of what use is it to tell men of love when hate has its hand on the heart's helm? Of what use to hold ideals of justice before men for whom self holds the only law? We can readily see that all which fails to reach the deep problem fails utterly to touch men lovingly at all.

THE SUPREME PROBLEM.

"Think for a moment that the sin problem is the supreme problem. Measure that statement by life's actual conditions. A man fails to find happiness. Why? Because of a thousand things rooted in himself and others, all of which are evil. His happiness dies out because either his ideal, purpose or pursuit is wrong, his conduct makes what mars, or from the life of another, lust, greed, hate, brutal power or selfish interest cuts across all the beauty of his planning. He fails to find culture, true life and success for the same reason. The world is not one of unhappiness, of undeveloped life, or of sad failure because there is not room for a general happiness, not because the universal potential of cultured, free and successful life is missing from the earth. No! If life depends art an eagle with crippled wings, that swoops ever downward in the circling flight, returning to the things that have marred it and left it unable to voice the high mess. Asages of which the creator would make it the preacher, if music has the minors and discords which set the soul in tune with yesterday's brokenness rather than tomorrow's perfectness which it should express; if the soul flashes through the window of the eye the messages of Babylon or the baleful opalescence of the alluring low road, and that which speaks in the material eye glories of the highest; if life be a broken thing creeping in the slime, wounded by surviving barbarism, crippled by injustice, limited by selfishness, scoriated by his perverted passions, it is in all cases because sin croucheth at the door.

"He who would save society and order it in all happiness and righteousness must first deal with the sin problem. The supreme thing in Christ's religion is that a man is freed from the burden of sin's guilt and domination of its power. Milton says truly: 'In our proper motion We ascend up to our native seat.' 'And the glory of Christ's religion is that it sets a man where he may follow the soul's proper motion' and rise to his native seat.' And the one argument unanswerable for this claim is in the lives of an unnumbered host who in the years have found the Christ of God so death with life's keenest problem. And with it, invariably there comes that right direction of life's forces, that correction and elevation of its ideals, revelation of relationships and consequent duty that give to the soul its enlightenment and furnish it with the instruments and the secret of life's abiding success. Yea, verily, if we confess our sin, He is faithful and just to forgive all unrighteousness."

SULTAN'S CONDITION IMPROVED.

Constantinople, Aug. 12.—It is stated that the sultan passed a good night and that his condition this morning is somewhat improved. His reluctance to submit to treatment has hitherto complicated the situation, but one of the palace doctors has induced him to allow the use of a simple appliance which gave immediate relief. The doctor, in recognition of his services, has been promoted to the rank of general.

SEVEN POLICEMEN MURDERED.

St. Petersburg, Aug. 12.—Last night three policemen were murdered in St. Petersburg, one in Moscow and three in Kazan.

LUNCED WITH THE KAISER.

Berlin, Aug. 12.—Pres. Nicholas Murray Butler of Columbia university, New York, and Prof. Jm. W. Burgess, dean of that university, lunched yesterday with Emperor William at Cassel.

AN OLD TIMER

Has Had Experiences.

A woman who has used Postum Food Coffee since it came upon the market 4 years ago knows from experience the necessity of using Postum in place of coffee if one values health and a steady brain.

She says: "At the time Postum was first put on the market I was suffering from nervous dyspepsia and my physician had repeatedly told me not to use tea or coffee. Finally I decided to take his advice and try Postum, and got a sample and had it carefully prepared, finding it delicious to the taste. So I continued its use and very soon its beneficial effects convinced me of its value for food well of my nervousness and dyspepsia. My husband had been drinking coffee all his life until it had affected his nerves terribly. I persuaded him to shift to Postum and it was easy to get him to make the change for the Postum it is so delicious. It certainly worked wonders for him."

"We soon learned that Postum does not exhilarate or excite and does not stimulate, but steadily and honestly strengthens the nerves and the stomach. To make a long story short our entire family have now used Postum for eight years with completely satisfying results as shown in our first condition of health and we have noticed a rather unexpected improvement in brain and nerve power." Name given by Postum Co., Battle Creek, Mich.

Increased brain and nerve power always follow the use of Postum in place of coffee, sometimes in a very marked manner. Look in pkgs. for "The Road to Wellville."

HANS BERLIN, NO. 1, GETS FINE LAND

Valuable Property Sought by the
Northwestern Town-
site Co.

MANY WHO WILL NOT FILE.

Because of Price of Water—Commissioner Richards Has Recommended a Site for a Town.

(Special to the "News.")

Lander, Wyo., Aug. 13.—Commissioner W. A. Richards of the general land office announces that settlers will not be compelled to improve their homesteads until after the completion of the irrigation works. The Central Wyoming Irrigation company, which was awarded the contract, will have the work under way inside of 60 days, but it will be a year before water can be placed on any of the land, two years before a majority of the claims can be watered and three years before water can be supplied to the entire 10,000 claims. Those who draw claims are now making their selections, and filing will begin on Aug. 15.

Hans Berlin, who drew No. 1, has made his selection of a valuable piece of land which is sought by the Northwestern Townsite company, as a site for its big reservation town. William Brunning of Cheyenne, who drew No. 5, has selected a claim adjoining that of Berlin, the Laramie tie chopper, who drew No. 1. Numbers 2, 3 and 4 have selected claims farther down the river, and widely separated from each other. It is believed that the first five selections will be used as townsites, speculators are offering large sums for the relinquishment of Nos. 1 and 5, and Nos. 2, 3 and 4 will doubtless bring several thousand dollars each.

It is estimated by the land office officials that not more than 25 of the first 100 who drew will file on their lands. The price of water, although it is very cheap at \$20 per acre, has deterred many from filing. Of the 8,000 persons whose names have been drawn from the big wheel, probably not more than 500 will file on the reservation lands. Persons whose names were drawn out last will therefore stand a good chance of securing a fine claim, providing they care to take up the land and pay for the water at \$20 per acre.

Gov. W. A. Richards, commissioner of the land office, arrived here last night from Lander where he had conducted the drawing for land in the Shoshone reservation.

Commissioner Richards, acting under the instructions of the secretary of the interior, has recommended a site for a town on Wind River, and as soon as the selection is approved people will be permitted to file there, each being allowed to file on one full lot, providing he or she locate and make his or her home there.

This town, which will be the metropolis of Central Wyoming, is located 30 miles east of Lander and 30 miles west of Shoshone, and one mile from Wind river. It is surrounded by thousands of acres of fine agricultural lands which can be easily irrigated from Wind river. It is also on the line of the Northwestern's Casper-Lander road, now being pushed from Shoshone to Lander. No townsite company or any one else is booming the new town. It is a government selection, and will be owned by those who care to locate there. Hans Berlin, No. 1; No. 2, No. 3, and William Brunning, No. 5, have selected quarter sections adjoining this townsite. No. 4 left without selecting land, and his number fell to Brunning, who will be known as No. 4 instead of No. 5.

The filing on lots in the new townsite, will begin next Wednesday at Lander, at which time persons who drew lands will be permitted to file thereon.

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CONDUIT COMPLETED.

City Will Receive 11,000,000 Additional Gallons of Water.

The Big Cottonwood conduit, through which the city will receive an addition of nearly 11,000,000 gallons of water daily to its present water system from Big Cottonwood creek, is now practically completed. The work yet to be done being the construction of an outlet into Parley's canyon reservoir and an intake where the water is diverted into the conduit from Big Cottonwood creek. This work will take some little time but Contractor P. J. Moran expects to have everything in shape so that water can be turned in by Aug. 25, as previously stated by him. The final work on the conduit proper was completed Friday afternoon and on Saturday Mr. Moran gave a dinner to his employees in honor of the completion of the conduit.

The contract was completed 64 days ahead of contract time and consequently the city will have to pay the contractor a bonus of \$15 per day, making the total cost of \$2,500 for the early completion of the conduit. On Saturday afternoon the waterworks committee of the city council met in the mayor's office and conferred with Messrs. Knudsen and Bagley in regard to the purchase of the latter's water rights in Big Cottonwood. The men offered to sell during the last administration for \$500, but the city refused to pay that sum. It therefore became necessary for the city to institute condemnation proceedings in the district court to condemn the water. The committee on Saturday offered Knudsen and Bagley the sum of \$500 for their rights, so that water can be turned in regard to the settlement but another meeting will be held next Saturday at which it is expected that Knudsen and Bagley will give the committee a definite answer.

Boating, dancing and shooting the chutes at Wandamere.

INSURANCE CO.S IN THE DOLLAR FOR DOLLAR CLASS.

Much interest has been awakened in Salt Lake on the question of what insurance companies are paying dollar for dollar in San Francisco. The "News" has obtained the following list of the companies belonging to the so-called dollar class:

Aetna, Merile of Boston.
American Central, Michigan.
American of New-New Zealand, ark.
Atlas of London, New York Under-
California Ins. Co., writers.
Citizens, St. Louis, Niagara Fire Ins. Co.
Connecticut, North British &
Continental of N. Y., Mercantile,
English Amer. Und. Northern Assur. of
Hartford, London.
Home of New York/Orient of Hartford,
Insur. Co. of N. A., Pelican of N. Y.,
Kings County, Phoenix of London,
Liverpool, London/Queen of N. Y.,
& Globe, Royal of Liverpool,
London Assurance/Springfield,
Corporation, State of Liverpool,
London & Lancashire, St. Paul,
shure, Sun of London,
Manchester, Teutonia.

A visit to Wandamere allays prejudice.

GERMANS' EXCURSION

To Ogden

Thursday, Aug. 16, via Oregon Short Line. Round trip only \$1. Trains leave Salt Lake at 7:10 and 10:30 a. m. returning, special will leave Ogden at 10 p. m. Music, dancing, singing and a good time for all.

Eat More

of the most nutritious of flour foods—**Uneeda Biscuit**—the only perfect soda cracker. Then you will be able to

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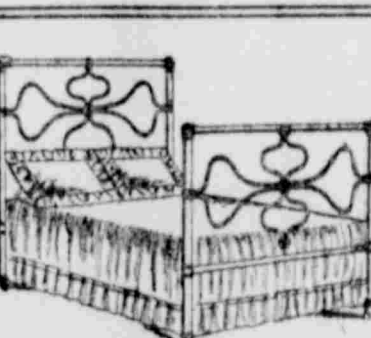
A Whole Lot of Ready-Made Garment Bargains!

Strange as it May Appear, Values Seem to Increase Over Last Week. These are the LOWEST GARMENT PRICES EVER QUOTED!

\$1.75 lawn waists, cut	95c	\$10.00 silk coats, neatly	\$4.95
\$2.50 novelty waists, marked down to	\$1.45	\$10.55 women's covert coats, great variety, now	\$6.45
\$3.00 pretty Jap silk waists, now	\$1.95	\$12.75 ladies' silk coats, 3-4 length, while they last	\$8.88
\$5.50 to \$7.50 Jap silk waists, go at	\$3.75	\$17.50 cravenette rain coats, odd lot, now	\$9.00
\$12.50 white and pale blue dress waists at	\$5.55	\$5.95 ladies' and misses' white linen coats at	\$1.75
\$35.00 walking suits, black or navy blue, now	\$9.95	\$1.50 to \$2.50 wash skirts, light or dark colors, at	95c
\$2.00 shirt-waist suits (in tan only) at	\$1.45	\$4.00 misses' skirts, brilliant colors and sizes	\$2.00
\$10.00 white lawn shirt-waist suits, cut to	\$4.75	\$5.00 ladies' walking skirts, all colors and sizes	\$2.75
\$2.75 mercerized saten shirt-waist suits at	\$1.95	\$10.00 women's dress skirts of black Panama	\$4.95
\$25.00 white lawn shirt-waist suits, dainty designs,	12.50	\$16.75 handsome novelty skirts, reduced to	\$7.50
\$15.00 runabout suits, gray mixtures, now	\$5.75	\$21.75 silk dress skirts, pleated effect; to close at	\$11.00
\$7.50 silk coats, 27 in. long; to close, at	\$3.95		

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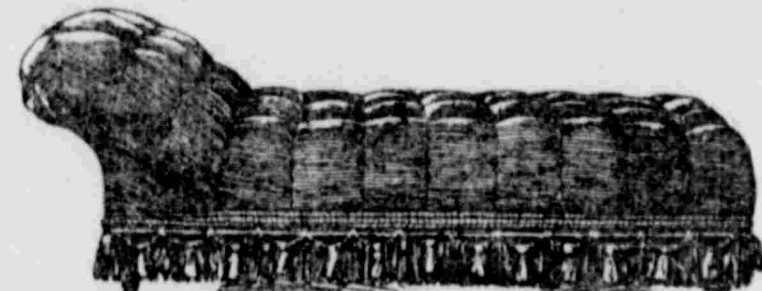
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