# 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.

poctrines 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 elequently 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 deree seldom witnessed in these parts. Elder Whitney's discourse was a clear and concise argument in favor of the dectrine of the pre-existence of spirits and the sublime teaching of a mother in heaven. The remarks were listened , with marked attention by the large president John R. Winder presided

ver the services, which were opened by the choir singing the hymn com-messing "O God, Thou great, Thou good, Thou wise." The invocation was offered by Patriarch Angus M. Cannon. The choir then sang "O my Father," and as usual, many an eye glistened with tears while the beautiful and subtime hymn was being rendered. This hymn furnished Elder Whitney a theme, upon which he entered with much tender feeling. Following is a brief synopsis of his remarks.

#### NOT MEANINGLESS.

Baptism and the laying on of hands are not empty and meaningless forms, to the Latter-day Saints. Through obedience to the first named ordinance a emission of sins comes to repentant believers, and can be obtained in no other way. When this principle has been obeyed, the subject becomes enti-tled to and receives 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. Among other things due to the Holy Ghost is the revealing of events past and future. Not merely the happenings of yesterday, a year ago, or for a decade past, but the things of eternity, the events of ages and acons that have been and are yet to be.

# 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 fiesh and dwelt among men. When His mor-tal work was finished, He ascended on high and sent the Comforter in His 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 Latter-day Saints believe in the pre-existence of the spirits of all men, and the mission of the Holy Ghost is to awaken the memories of the past and convince men and women that they lived before and will live after the present life. The Prophet Joseph Smith taught The Prophet Joseph Smith taught that truth is the knowledge of things as they are, as they have been, and as they will be. A nobler definition of truth never fell from the lips of men. It runs parallel with the teaching of the Savior concerning the mission of the Holy Chest the spirit of part of the Holy Ghost, the spirit of past, of present and to come. Truth is eternal. Unlike error, it never had a beginning. and it can never be destroyed.



He Saw at the Salt

Palace.

CONGREGATION TAKES STEPS.

Unanimous Action in Asking the Po-

lice to Close Sunday

Saloons.

A severe arraignment of the evils of

"There is a philosophy for the re-

us depression and decline is the

the labor of our callings and

It is

ce, depressive and dependent.

"The second reason for religious de-

conquers every individual with its irt. Second, the individual must

SUMMER RESORT MUSIC.

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 spiritu al Israel, which afterwards tabernacled in the flesh.

relation to the doctrine of heavenly mother, the speaker said the ignorant and the bigoted might dethe Sunday resort was made yesterday by Rev. D. A. Brown of the First nounce it as rot, but the great Theodore Parker did not, when he broke Baptist church, which resulted in unanforth one Sabbath morning before his imous action by his congregation in assembled congregation in a sublime rhapsody of prayer addressed to "our asking the police and city authorities to Father and Mother in heaven." This great man could see the beauty and close up the Sunday saloons, and stem the local tide of vice. The accasion of trandeur of the doctrine, and was not the sermon was a recent visit of Mr. ashamed to voice it and acknowledge it true. It is an interesting said the speaker, that in Theo-Parker's household there was a Brown and other members of the minisfact. terial association to the Sait Palace, dore which he declared is a dangerous, vice Mormon servant girl, who had probably left her hymn book where ridden resort, mainly because of the the great man might open it and read. At all events, the Fatherhood and open saloon which draws in the crowds. indiscriminatingly, and so easily leads Motherhood of God was a doctrine of this Church long before Theodore Parker thundered it forth to his conyoung people into temptation and degradation. Mr. Brown said in part: gregation. It was taught by the Prophet Joseph Smith, and it was his wife, Eliza R. Snow Smith, who wrote this spiendid hymn. She doubtless obligious depression prevalent in the sum-mer season. I am giving this sermon that we may get at this philosophy. tained the idea from her husband, but The expounder of this philosophy is Je-sus Christ. The first reason for ret was her own sublime pocile genius that rendered it into verse. And yet this was not the first annunciation of the doctrine. The Bible, if read care-fully, will be found to inculcate the same truth. "I do not mean the 'Morlight 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, drowsy, inmon Bible, as you call it." said Elder Whitney, addressing the strangers pres-ent. "I mean your own Bible, which is in the summer season that we feel more also our Bible. King James' transla-tion of the Scriptures." In the opening duties of our home life, until, in trying to be released from these, we have chapter of Genesis it is written that God created man in His own image, given rise to the vacation period in in the image of God created He him. the summer season. male and female created He them. What is this but a virtual recognition cline and depression is the ruling cowd. There are three things that of the feminine principle as well as the masculine principle of Deity. If men and women are the children of every crowd does for every individ-ual that makes up that crowd: First, God, sons and daughters of heavenly parents, fashioned in their image, en-dowed with their attributes, and de-stined to become like them in perfecharmorize h s moral responsibilities with those of the crowd. stined to become use them in period tion, why should it startle the world to be told that there is a Mother as well as a Father in heaven? Earthly parents expect their children to grow and become like them. Why should not ness of the place to make spirit for the occasion. It makes no difference what the occasion, be it a Sunday school convention or a convention of saloon the children of God attain to the like. ness of their heavenly parentage! reasonable, philosophical, and like all men and gamblers, the spirit of a resort is largely the same, with the same truth, invulnerable. attractions and the same enticements

# MAN IN GOD'S IMAGE.

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 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 heart, it captures the thoughts, it enwas meant. When Jesus said "He that hath seen Me hath seen the Fath-"He slaves the body. "The most of the music that is dis-pensel at these summer resorts has er," He meant that the Father, like the Son, was in the form of man. Paul taught the same truth when he de-clared that Jesus Christ, the Son of God Who walked the earth as a man He meant that the Father. In it the motive to drag an angel down. Of course, I except such music as we have enjoyed at one of our resorts re-God, Who walked the earth as a man, was the express image and likeness of His Father's person. Joseph Smith reitcently. But music that centers only poses has no high mission, to my mind erated the last doctrine that God is in

# DESERET EVENING NEWS: MONDAY, JULY 16, 1906.

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 picnics ought to include these, and not fishly exclude them.

How long would some of these ces keep open if we took up our ponsibility in these matters? But I not look for us to take up our responsibility. We are in the spirit of the crowd, and these evils have robbed us or 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 Sait Paluce, which I visited last Sunday night, P will say that evils which would break heart of the average man not a ripple down there. I saw all the performances of commercialism going the scenic railroad, the shooting gallery, the bowling alley, the little railway, the fishpond and other like contrivances, that are the first steps into 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 id giving a so-called sacred concer catch the unwary, and the pesort al atly and beautifully lighted up to

nake the place attractive, "I saw boys who said they were 8 years old coming out of the par. The place was crowded with n, and the beer garden apposite had it about 200 persons, three-fourths whom were young men and young men. Many of them were in a state of semi-intoication, and were throwusing indecent language, and in istances young men were taking un-due liberties with the young women, ne of whom were beasily 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 most conspicuous example of such a man in modern history was Napoleon. It has been said of him that 'all the mighty energies of the great conquerer's intellect worked without embar rassment of religious scruple or re-straint of conscience and what a fremendous 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

Should threaten to undo us; We will not fear, for God hath willed "At the summer resort it is the busi-His truth to triumph through us."

> "The trouble with the children of light is not that goodness is less pow-erful or less great than evil-for there is no greatness but goodness. The truth is that a mixture of both is weak-er than is either goodness or avil. The ability of faith to remove mountains has been power in every generation, but there is a fully the termination. but there is a faith that is great enough to distrust self but not great enough to step out into unfaltering trust of God.

I wish to say a few words enforcing the Master's injunction to 'make to yourselves friends by means of th of the nammon of unrighteousness that when t shall fail, they may receive you into the eternal tabernacles.' Mammon means money. Why it is called unrighteous mammon I do not know un-less it is that it is so constantly

friendships in the age to come. Doub less 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 con-tinue not for the few fleeting months or years of this life, but forever. "But how can it be? You have a dol-tar 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 chem-ist can take that dollar and drop it into his crucible and reduce it to its conituent gases-he finds nothing there it material metal, but the Christian n take that dollar and by subjecting to the current of Christian love aneform it into a spiritual force that an go almost anywhere and do almost anything."

# "VANITY" HIS THEME.

Rev. P. A. Simplain's Address at Phillip's Congregational Church.

In his sermon yesterday at the Philips Congregational church, Rev. P. A. Simpkin, sald:

"If we could but have courage nough to set aside the passion to ave for the having, or because others about us have, it would clarify out vision and make life delightful and satisfying, for the preliminary to real life the recognizing of what it is and hat it is not. All the value is in the Jesus made the differentation-in his effort to teach the uge this lesson 'Is not the life more than the meat? surprising how little will ce to meet the boy's actual needs and ow insignificant 'things' become wh a comes truly to appro Shame, faise shame, puts on the table and on the body a thousand things that therwise would not be there. us that we are not ashamed that litle of real life tain our living.

"If we will come to this victory e problem of living will be simply fied and we shall have that primar; reedom which makes possible the ap proach 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 saving: I am come that they might have life.'

Regarding any other outlook than that which embraces Christ's gospe I have only one word to say. That ttempt to live that is based upon suc utlook will find written painfully with weakening fingers at its close. 'Van-ity, vanity, all is vanity.' Listening to Him, finding our spring of life, if fo the sake of argument he be no morhan 'the incomparable beauty of a human life," Fuding an impulse f that, then one is prepared to see and realize the deeper value. The poten tiality of unselfish and lofty character 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 high-est if there be the same thorough de-velopment of self for others' sakes, To help make the world better, pure orighter, more joyous, sweeter to liv to add strength to weakness and burden, to reflect Christ in life's activi ties as we serve our time-that is liv

UPPER FALLS AND

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



THE REAL PROPERTY AND A DESCRIPTION OF THE REAL PROPERTY



## 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 doctrines of the embodies the sublime documes of the pre-existence and of the mother as well as the Father in heaven. Inci-dentally 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 revcently been attacked by a certain rev-erend gentlueman, pastor of one of the churches of this city, who had de-nounced it as "rot," and forbidden the singing of it at a funeral where he officiated. The deceased, a young man killed in an accident, had been fond of the hymn, and evidently be-lieved its principles, but the pastor of the church to which he belonged would not mit it to be sung. "I pass by," said the speaker, "the manifest im-propriety of such an action at such a propriety of such an action at such a time: I leave it to the gentleman's own conscience and to the judgment of a candid world. But I stand here to defend God's truth against the false imputation put upon it by this rever-end critic, who could find no better end critic, who could find no better term in all his elegant vocabulary than the vulgar word "rot" to designate this sublime poetic gem, a hymn that should evoke the admiration of any man or woman who knows anything poetry or has any reverence for the teachings of eternal truth."

speaker then read the hymn question verse by verse, commenting thereon and showing in great therein are also taught in the Bible, which all Christians profess to revere. Consequently if one was rot the other was rot, since the teachings of both, hen properly understood, are one and te same. The first stanza of the the same ymn, Elder Whitney said, was a paraphrase of the Savior's prayer. "Glorify ms with that glory which I had with Thee before the world was."

## EREMIAH'S FOREORDINATION.

And the second verse, with its reference to a "withheld recollection" of the former life, strongly suggested the therience 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 nd ordained thee a prophet unto the ations." But Jeremiah had forgotten that, and fain would have retired rom the performance of the great hission to which he had been or-alned. Said he, "I cannot speak for sm a child," but the Lord comforted ilm, and told him that though the priests and princes to whom he was sent would fight against him, they thould not prevail against him. There "ere priests in those days," said El-er Whitney. "who assailed God's truth and God's prophet, just as there are bow." He also referred to the bock of lob. in proof of the pre-existence, lucting the question put to that pa-lent and heroic sufferer by the Al-might. nighty: "Where wast thou when I and the foundations of the earth. when the morning stars sing together and all the sons of God shouled for

### A PRE-EXISTENT ISRAEL.

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

the form of man-a perfect and exalted human Being.

THE GOSPEL THE LAW OF LIB-ERTY.

"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 all tangs out of notang, which to my mind involves an absurdity, something absolutely impossible; I could speak of the cruel creed of in-fant damnation, and of predestination and election, regardless of the merits or demerits of those who are saved or known detersally under this precious or dements 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 pub-lic place, for the simple reason that many good honest souls sincerely be-live these things to be true, and I

lieve these things to be true, and I would not insult them or their religion. Let them have their beflef in these doctrines, if it satisfies them. This is a land trines, if it axishes them. This is a land of liberty, and the gospel of Christ is liberty's perfect law. Let men worship how, where or what they may. They should not be ridiculed for so doing. This is the position of the Church of Jesus Christ of Latter-day Saints.

What I have taught you this day is the truth, as revealed from God through His prophets, and particularly the Prophet Joseph Smith, who was sent into the world to stand at the head of the last ground dispensation, and inst the last gospel dispensation, and institute the work of the gathering of Isra-el in the last days. He taught the truth to this generation, and laid down his life to seal his testimony with his blood. The doctrines that he advanced will gain ground, will make headway, as the years roll by. They cannot be overthrown, for they are founded upon the rock of truth. The ignorant and the bigoted may fight them, but they can-not prevail against them, and they will find sooner or later that they have been kicking against the pricks and striving against God.

Truth, crushed to car, will rise again; The eternal years of God are hers: But error, wounded, writhes with pain, And dies amid his worshipers."

2,000,000 SHEEP DIPPED

#### Board of Commissioners Decide on Tax of \$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 can not show a clean bill of health shall be dipped twice, as it requires two dippings to thoroughly kill the scab and its eggs. This act in is considered necessary before 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. Hickox, the federal representative here of the bureau of animal industry, and his men in their interest for the wellfare of the sheep

interests in this state. Altogether over 2,000,000 sheep have been dipped this spring. The commissioners laid a tax of 31/2 mills as the figure for 1906.

\*



10 days and find out.

especially when the thermometer is 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 con-cessions, with some sort of musical instrument grinding out music of a more or less certain quality, and barkers 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 of it is hard to explain unless we take

the explanation of Jesus Christ: the weak flesh. "There is a swing and enthusiasm

about it all that captures and con-quers, especially the young people There is no need in trying to resist the crowd. Some time ago I saw a meniber of this church flying around on the ridey-ridey. 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 cantured, too, for if ever a member was onjoying himself, this member was.

#### SPIRIT OF THE CROWD.

"The crowd dulls the moral sensi bilities of the individual. Captured by its spirit, the individual is led where the crowd goes. If there are old people, fainting under the weight oid people, fainting under the weight of years, the opinion of the crowd is that they aught to stay at home. If there is a tired mother, holding a child in her arms, she may stand and hold the little one, for the moral sen-sibility of courtesy which would re-spond so readily in the home, is duli-ed and hows and mee ride or in the ed, and boys and men ride on in the spirit of forgetfulness. If trains are to be made, gates to be passed through by the crowd, your sensibility of etiquet is thrown to the winds, and everybody is mastered by the spirit of 'get there first.' "There will be profaulty, and may-be, obscenity and lewdness enacted be-fore your over and the even of your

fore your eyes and the eyes of your children. They turn to you for some response or expression of disgust, but you are in the crowd and your mouth is scaled. And both their and your sensibility is duiled thereby.

PEOPLE OF WORST REPUTE.

"The people who are of the worst repute throng public places that they may ply their business; they are in the crowd. You would not think of letting your son, or your daughter. elther, sit on the same seat with liberine, in your home. They are taught to shun such people as the emissaries of hell, but the public gath-ering made up of those who are weak in fiesh, 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 deadened moral sensibilities. The dance, the question-able costumes and the questionable performances enter the life and before we are aware they have smothered some of our ligher impulses. The business aspect and the open bar are surely not conductive to a very true moral sensibility in the life of our young people. Especially is this true on the Sabisth 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 beer bottles, the spirit of graft and greed, and the spirit of low pleasure would soon be noticeable in the teaching from this pulpit.

BAD FOR THE CHILDREN. "There is one exception that I al-ways make; the man who labors from early morning until late at night to support with bread and butter the wife and little ones to whom he is oath-bound. This man and his family do not bound. This had and his family do not find any other time for the diversions, except on the Sabath. And he is 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

ways that it farly seems to reek of th 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 ough to be used to lay the foundations of eternal | Upper Falls, 3:10 and 9:30 p .m.



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