new to the treasury of our Christian knowledge. I want to show you, though I shall have to do it briefly, that the Book of Mormon version of these eth-ical doctrines of Jesus Christ does throw some additional light upon this mount on the mount. ermon on the mount. Right here I must complain just a

ight here I must compare just a e of the gentleman, notwithstand-I believe he intended to be fair, aking of this version of the ser-on the mount in the Book of Mor-I think he sneeringly asserts that n. I think he sectionary asserts that re is "one new beatitude added," that is, the first verse in the Sav-s discourse to the Nephites opens this statement—which was given he multitude after He had chosen ve special disciples to be teacher; is chosen. with His Gospel:

glessed are ye if ye shall give heed o the words of these twelve whom have chosen from among you to lister unto you, and to be your serhave

The gentleman says that is a new The gentleman says that is a new eatitude. Well, is there any proper amplaint to be made against that? uppose Jesus had said to a multitde Judea, when He presented the welve Apostles before them, since He was going to bestow upon them, not only divine authority to act in His hut was going to accompany always by the presence of His-would it have been out of place improper "bealinde" if he hac o the multitude. "Blessed are ye he multitude. to the multitude, blessed are ye shall hearken unto the words that Twelve shall say unto you?" It arcely becoming in a Christian ter to make light of God's request ultitude that they shall have unto the teachings of His ser have d tells them that they shall d if they hearken unto them shall continue. The first beatitude in Matthew is as follows:

are the poor in spirit; for he kingdom of heaven." ry beautiful, terse expression, doubt true. But in III Nephi it are the poor in spirit who

o me; for theirs is the kingenough for men to be poor

is not enough for men to be poor pirit. Not en that hinges salvation, nan can be poor in spirit and still of salvation. But "Blessed are the in spirit who came unto Me; for the kingdom of heaven. think that throws a little light upon

he sermon on the mount that is wormy the consideration of this Christian clergyman

Another expression is:

Blessed are they which do hunger and thirst after righteousness; for they hall be filled filled with what? Well, the Book of

Mormon version of it is: "Blessed are those who hunger and

thirst after righteousness: for they shall be filled with the Holy Ghost." That is more definite, is it not? But now 1 come to a greater point, where more light, and light that is very is added to this sermon on I commence reading from the mount. thew 61 14.

No man can serve two masters; for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve

God and mammon Therefore I say unto you, Take no t for your life, what ye shall what ye shall drink: nor yet for thought ur body, what ye shall put on. Is not the life more than meat, and the body raiment:

Behold the fowls of the air: for they not neither to they reap, nor gath-ata barns, yet your Heavenly Fa-feedeth them. Are ye not much than they

Which of you by taking thought can e cubit unto his stature? why take ye thought for ral Consider the lilies of the field, w they grow; they toll not, neither do

And yet I say unto you, That even all his glory was not arname yed like one of these. Wherefore If God so clothed the grass

field, which today is, and tomor-cast into the oven, shall he not re clothe you, O ye of little flood of light thrown upon this matter that makes the defense of the doctrines of Jesus easy against the infidel world. Mark what the Book of Mormon says. Proceeding along the lines of His teach-ing as He does in Matthew, up to the point where He tells the people that they could not serve flood and people that subject as found in the fifth Gospel, and finally crystallized into this beau-tiful, fitting prayer of consecration, the Christian world would have escaped one of its bitterest religious controver-sies, and the Roman Catholic church today would not ask men to be so untoday they could not serve God and mammon today would not ask men to be so un-true to their intellectual consciousis follows: "And now it came to pass that when this

ness as to believe that the wafer which they place upon the tongue of the communicant is the actual body and the actual blood Jesus had spoken these words. He looked upon the twelve whom He had chosen, and said unto them, Remember chosen, and said unto them, Remember the words which I have spoken. For be-hold, ye are they whom I have chosen to minister unto this people. There-fore, I say unto you, take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than rai-ment?" of Jesus Christ. On the other hand, the Protestant world would not be divided and sub-divided, upon this question, but they would have instruction which would enable them to properly hold the great atonement of Jesus Christ In rue and objective remembrance in the

Sacrament I undertake to say now that there cannot be produced from the literature of the world, sacred or profane, a prayer that is the equal of this prayer of con-He then proceeded to declare this doctrine of taking no thought for the mor-row, but let the morrow take thought of the things of itself. But the Book of Mormon tells me that those words were not addressed to the multitude, nor are they to be followed by all the members of the Church, or by the people of the world. Jesus confined it in America to tucking more where the scheme form secration, excepting only the Lord's prayer. With that exception, this pray-cr, for completeness, for a suc-cession of solemn thoughts, fitly spoken, and crystallized into a form from which you can take nothing and to which you can add pathing with twelve men whom He chose from among His disciples, and especially commissioned to go and preach the Gospel; and to so completely dedicate themselves unto the Lord form from which you can take bounds and to which you can add nothing with-out marring it, stands abone; and it adds something to our Christian knowledge. It is an important item of Christian instruction and doctrine and christian instruction and doctrine, and one that the world much needs; you will find its scattered rays in the fifth gospel, in the form I have quoted it, it is given by Moroni.⁵ Now, I must pass on hurriedly. There is a structure passage of configuration dedicate themselves unto the Lord that they would give no thought to temporal things, but put heart and soul into the work of their ministry, and their Fath-er in heaven, who knew they had need of food and raiment, would open up the way for them, even as He clothed the lilles or cared for the birds of the air. Thus limited, that deciring is all right is a singular passage of scripture in John, the 10th chapter and 16th verse,

which rather puzzles expounders of the Thus limited, that doctrine is all right, is it not? And as Jesus turned from the multitude to deliver this doctrine especially adapted to the Twelve here in America, so if we had the fulness of scripture. "And other sheep I have, which are not of this fold; them also I must bring, and they shall hear my volce; and there shall be one fold, and one shep-Ask the Christian ministers to explain

In America, so if we had the runness of the truth as delivered in Judea 1 be-lieve he would be recession as con-fining those remarks unto the men whom He had specially called into the ministry. this passage and they always an-swer that Jesús had in mind the Genthes. If so, how do you harmonize this fact, which I now ministry. So I say the fifth gospel places in our hands the means of meeting the scoffs of the unbeliever, and vindicates the doctrines of Jesus Christ as reasonable point out to you, with that statement namely: Jesus was once passing up a crowded street and a woman came running to him.' She was a woman of Ca-naan, of a race upon whom the displeasure of God had fallen now that we have the word of the Lord rightly divided and applied to those to whom it is suitable to apply that portion of it. I cannot leave this passage without

In very ancient times, perhaps their spirits warranted just the con-ditions that they came in to this world to meet. She came to Jesus ask-ing that he would heat her child, but He heeded her not. Her importuning at-I cannot leave this passage without calling your attention to the closing sentence of the sixth chapter of Mat-thew: "Sufficient unto the day is the evil thereof." In HI Nephi it stands: "Sufficient is the day unto the evil thereof." In the first instance you note that the evil is made sufficient for the day. The fifth gospel has it that the day is made sufficient for the evil. Don't you think that is better? Three learned commentators say of that sen-He heeded her not, Her Importuning at-tracted unpleasant attention, and so the Apostles said to him, "Master, send her away; for she troubleth us." He said, "I am not sent but unto the lost sheep of the house of Israel." Therefore, when He said, "Other sheep I have, which are not of this fold; them also I must bring, and they shall hear my write?" He had learned commentators say of that sen. ce: "An admirable practical max-, better rendered in our version (King and they shall hear my voice," He had reference to some branch of the house of Israel, and not to the Gentiles; for as He explains I think in this fifth gos-pel, the Gentiles should receive the gos-pel through the ministration James' translation) than in any other, not excepting the preceding English ones. Every day brings its own cares, and to anticipate is only to doubt them." If they can thus speak in high pel through the ministrations of the Holy Spirit in His servants, and not by praise of the saying of the Savior as it stands in Matthew, how much more reason they would have for praising it His personal ministry to them. His per-sonal ministry was confined to the house of Israel. In this fifth gospel we

house of Israel. In this fifth gospel we learn that Jesus told the Nephites that they were the people He had in mind when He uttered this singular scripture we are considering; but His disciples in Judea understood Him not: and be-cause of stiffneckedness and unbelief Jesus was commanded of the Father to say no more to them upon the subject 1 will new read to you a passage which Elder Lyman read during our re-cent general conference, and which first suggested to me the thought of taking up this reverend gentleman's discourse and show, at least to our young people, that there was something in the fifth gospel worth while considering; that it adds something to our Christian knowlsay no more to them upon the subject Do not these facts throw some light upon our knowledge of Christian truth? Moreover, in this same connection, lesus informed these Nephites that not Jesus, giving instruction to the

Nephite disciples, says: "Verily I say unto you, that whoso repenieth of his sins through your words, and desireth to be baptized in my name, on this wise shall ye baptize them: behold, ye shall go down and stand in the water, and in my name shall ye baptize them. "And now behold, these are the words which ye shall say calling them by seeus miormed these reputtes that hot only would He minister to them, but so soon as He was through with His min-istrations to them, behold, He would go to the lost tribes of the house of Is-rael and minister to them also. He spoke as follows: "And verily, verily, I say unto you,

"And verily, verily, I say unto you, that I have other sheep, which are not of this land; neither of the land of Jerusalem; neither in any part of that land round about, whither I have been to minister. For they of whom I speak are they who have not as yet heard my volce; neither have I at any time mani-ceted waveff unto them. But I have which ye shall say, calling them by "Having authority given me of Jesus Christ, I baptize you in the name of the Father, and of the Son, and of the

instructions of Jesus Christ on this

ant passages: "And blessed are the Gentiles, be "And blessed are the Gentlies, be cause of their belief in me, in and ofs the Holy Gnost, which witnesses unto them, of me and of the Father. " " " But if the Gentlies will re-pent, and return unto me, saith the Lord, behold they shall be numbered among my people. O house of Israel; " " " And behold, this people [descendants of the Nephites ad-dressed] will I establish in this land unto the fulfilling of the covenant which I made with your faiher Jacob; and it shall be a New Jerusalem. And and it shall be a New Jerusalem. And the powers of heaven shall be in the the powers of heaven shall be in the midst of this people; yea, even I will be in the midst of you. Beheld, I am he of whom Moses spake, saying, A prophet shall the Lord your God rais up unto you of your brethren, like unto me, him shall be hear in all things inductions in shall say units you. And whatsoever he shall say unto you. And t shall come to pass that every soul It shall come to pass that every soul who will not hear that prophet, shal-who will not hear that prophet, and shall not repent and come unto my beloved Son, them will I cut off from among my people. O house of israel, and I will execute rengenness and fory upon them, even as upon the heather work will execute vengeance and fary epon them, even as upon the heathen, such as they have not heard. But if they will repent, and heatken unto mi-words, and harden not their hearts. I will establish my church among them and they shall come in unto the cove-nant, and be numbered among this the remnant of Jacob, unto whom I have given this hand for their inheritance And they shall assist my people, the remnant of Jacob, and also, as many of the house of Israel as shall come that they may build a city, which shall be called the New Jorusalem; and then be called the New Jerusalem; and then may be gathered in, who use shall they assist my people that they may be gathered in, who use scat-tered upon all the face of the land, in unto the New Jerusalem. And they shall the power of heaven come down mong them: and I also will be in the

DESERET EVENING NEWS: SATURDAY, JUNE 11, 1904.

All this is contained in the fifth gos-All this is contained in the fifth gos-pel. It contains, you will see, these promises of deep and mighty blessings to the Gentile races, together with the additional races, a promise that they might become as fathers and mothers to the house of lensel, and great should be their reward and blessings, and they should be completely identified with the Israel of God upon this land, and join in building up Zion-that Zion from which Isalah declared the law should go forth in the last days, while the word of the Lord should go forth from Jerusalem; indicating the two capitals word of the Lord should go forth from Jerusalem: indicating the two capitals on the earth, one in the eastern and one in the western hemisphere. But if, on the other hand, the Gentiles should reject the Gospel of Christ and no long-er honor the God of this land, which is Jesus Christ, then the hand of God would be upon them, and that in judg-ment; and that, proud, great and strong as they are, yet should they be humas they are, yet should they be humpled.

So that this fifth gospel deals not only with the past, but it deals with the present and with the future, and sounds this note of warning to the Gentile nations upon the promised land of America. Notwithstanding the strength and pride and power of these nations in these days of their glory, the fifth gospel warns them that they hold their proud stations upon the condition of their faithfulness to God and their receiving the Gospel of Jesus Christ. So that this fifth gospel deals not of their faithfulness to God and their receiving the Gospei of Jesus Christ. It is worthy of God to reveal the condi-tions upon which the nations of the western world in pride of place may hold their stations among the nations of the earth, and the matters of the earth; and it is a matter worthy the consideration of these nations to ation think itself beyond the power of God; for it is not. Imperial Rome was as confident of her ability to perwas as confident of her ability to per-petuate her power as any nation of the western world is today; and he who would have dared to suggest that Rome could be humbled, and pass away as a dream of the night, would doubtless have been thought wanting in patriotism; yet Rome was humbled. The half naked hordes from the woods and plains of Germany reveled in the plaines of the Ceasars. Romans in their pride were wont to say of the Collseum pride were wont to say of the Coliseum in which Christians had suffered mar-



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No. 2-For Denver and East 3:15 p.m.	
No. 5-For Provo and Eureka 5:00 p.m.	
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No. 4-For Denver and East 8:05 pm.	
No. 3-For Ogden and West12:10 a.m.	
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(For after all these things do the Gentiles seek:) for your heavenly Father knoweth that ye have need of all these things,

But seek ye first the kingdom of God and His rightcourness; and all these blings shall be added unto you, Take therefore no thought for the

norrow: for the morrow shall take hought for the things of itself. Suffi-ient unto the day is the evil thereof." That is a passage of scripture against which infidels have leveled their sarasms ever since it was written; and Taske ever since it was written; and have denounced it as utterly imprasti-table, as false in theory as it would be impossible in practise; and gives the evidence that offsus was a mere idle, impractical dreamer, and not a prac-deal reformer; for, say they, this doe-trine of taking no thought of the mor-tow and taking no thought proceeding row, and taking no thought respecting food and raiment, if applied to the world's affairs," would turn the wheels of progress backward and land us in a state of barbarism. There could elvilization under such con-We would go back to the conof the savage and the brute And I have never yet heard a an argument against that ashat has been an answer to it. But the key to the situation in this III Nephi, or fifth gospel. There is a



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These miracles worked by proper dist areas easy to perform that few appreciate ust as a test-try "FORCE" for a insight two weeks, eating a liberal por-tion with every neal, and note its effect 1 "FORCE" is rich in the Nilrogen and Phosphares of Whole Wheat, malted with Ratio

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And then shall ye immerse them it the water, and come forth again out of the water."

Amen.

as it is found in III Nephi.

Nephite disciples, says:

edge.

Holy Ghost.

of the water," If we had only been so fortunate as to have had such an explicit statement as this in our four gospels, or in one of them, what a world of contention would have been avoided, what a world of Christian persecuting would have been avoided, and what unity and har-mony there would have been upon a mony there would have been upon a Breat Christian ordiance upon which Christians are now unhappily di-vided. Aside from this state-ment and the revelations that God has given in these days, there is nothing that definitely instructs the world on the subject of how baptism the world on the subject of how baptism shall be administered. Jesus came to the disciples after His resurrection and said to them, Go ye and teach all na-tions, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." Of course, for some two or three hundred years we have the custom of the Saints as an interpreta-tion of the manner of baptism, and that is, they were immersed; but since Jesus had not specified the manner in which the ordinance was to be administered, men began to wonder after awhile if baptism could not be performed in baptism could not be performed in some other way than immersion, and so they adopted the method of sprink-ling, or of pouring the water on the person. And from that departure from person. And from that departure from the true Gospel grew up the varied methods of baptism as we have them today. The Greeks still immerse, and they immerse three times—once in the name of the Father, once in the name of the Son, and once in the name of the Holy Spirit. We have an American sect who hit upon what I suppose they con-sider a happy thought, and that is, that baptism must not only be thrice per-formed, but that the candidate must be pushed face forward into the water; for, say they, would you have people for, say they, would you have people going into the kingdom backwards? Of the Protestant sects, some sprinkle and

some pour water on the candidate; and one prominent minister, the late Henry

received a commandment of the Fa-ther, that I shall go unto them, and they shall hear my voice, and I be numbered among my sheep that shall that there may be one fold, and one shepherd; therefore I go to show my-self unto them. And I command you that ye shall write these sayings, after I am gone, that if it so be that my people at Jerusalem, they who have seen me, and been with me in my minseen me, and been with me in my min-istry, do not ask the Father in my name, that they may receive a knowl-edge of you by the Holy Ghost, and also of the other tribes whom they know not of, that these sayings which ye shall write, shall be kept, and shal be manifested unto the Gentiles, that through the follows of the Gentiles.

through the fulness of the Gentiles, th remnant of their seed who shall be scattered forth upon the face of the earth, because of their unbelief, may be brought in, or may be brought to a knowledge of me, their Redeemer And then will I gather them in fron the four quarters of the earth; and then will I falfill the covenant which the Father hath made unto all the peo-ple of the house of Israel," Again in his discussion to the

Again, in his discourse on this oc-casion Jesus takes up the matter of the Gentiles, who in time should come to this land and take possession of it for this failure to this land and take possession of it for the failing away of the Nephites was predicted, and the fact of the com-ing of the Gentile races to this land was made known to the Nephite peo-ple. The Lord Jesus took occasion to say that the Gentiles should be greatly blessed upon this land, and should be blessed upon this land, and should be fortified against all other nations; and if they would not reject the Gospel that should be brought forth amongst them most would be the blessings of the should be brought forth amongst them great would be the blessings of the Lord upon the Gentiles; that they should be numbered with the house of Israel, and should assist in building up the New Jerusalem upon this con-tinent. I quote these several import-

ABSOLUTE

when prominent minister, the late Henry Ward Beecher, reduced the ordinance to the mere act of moistening the hand and placing it upon the brow of the candidate, and called that baptism! The great Catholic church, backed by its scholarship, insists that its method of sprinkling is a proper method of baptism. And so the world is divided on this streat ordinance which all con-SECURITY. baptism. And so the world is divided on this great ordinance, which all con-fess is the visible sign, of entrance into, the fold of Christ-part of our birth into the kingdom of God. What parable, what dozen parables, could be so precious in their importance to the Christian world as this explicit statement of how the ordinance of baptism shall be administered, if they would but accept it? Genuine Carter's baptism shall be administered, if they would but accept it! In addition to this doctrine of bap-tism you will find (though I shall not take time to point it out at length on this occasion) in the fifth Gospel in-structions given by the Savior on the subject of the Sacrament and the pur-poses for which it was given, which afterwards were crystallized in the prayer of consecration of the emblems. Little Liver Pills. Must Bear Signature of prayer of consecration of the emblems, and because they are so crystallized, and therefore briefer, I shall read that Ment Good instruction to you as it is found in the prayer. The prophet is explaining how the Sacrament was administered after the people received this institu-tion from Jesus: See Fac-Simile Wrapper Below.

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tion from Jesus: "And they did kneel down with the church, and pray to the Father. In the name of Christ, saying: "O God, the Eternal Father, we ask Thee in the name of Thy Son Jesus Christ, to blees and sanctify this bread to the souls of all those who partake of it, that they may eat in the remem-brance of the body of Thy Son, and witness unto Thee, O God, the Eternal Father, that they are willing to take upon them the name of Thy Son, and always remember Him, and keep His commandments which he hath given them, that they may always have His spirit to be with them. Amen." VER Price Purely Vegetable. Anterior

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ant; it anounces a mighty, solemn truth, and awful warning, to which ministers of any faith, and the nations ministers of any faith, and the nations addressed, will do well to take heed. Now, a word in conclusion about the gold test, that our friend proposes to apply to the tifth gospel. I think the gentleman puts that forth for a special reason, and that in doing so he ex-hibits a weakness on his part. He says "The question is not where do men "The question is, not where do men say they get it, but, is it gold" Well, It is important to know where men got it, and we can establish that so far beyond all question and can sustain it by testimony that has not only not been impeached, but is unimpeachable. The question: "Where do men say they got it. 'Is important. The "how" and the "where" men got it is part of

the evidence of its truth, which this gentleman dodges by saying that it does not matter where the fifth Gospel does not matter where the fifth Gospel came from. Having just hinted at the importance of this matter of where and how it came, I will set all that aside and declare my willingness as one of the believers in the Book of Mormon to see it aubmitted— as preforce it must be—to the "assay test." Is it gold? Are these import-ant truths we have been considering, this evening wherein the welfare of half the world is concerned, gold or dross? Is the light which it throws upon the world of God contained in the four Gospels, of importance? Is the

Gospels, of importance? Is the that Jesus visited this western

four Gospels, of Importance? Is the fact that Jesus visited this western world, and announced the saving power of His Gospel in such a manner that millions would come to the knowledge of salvation a golden truth? Is the solemn warping to the Gentile nations inhabiting the western world worth while considering? May it not be gold-en, especially if heeded? I shall leave you to answer that. But I want to suggest an improvement on the gen-theman's simile—this "assay test." Al-though he proises it so highly himself in the synopsis he gave to the papers of his discourse. I think it could be improved. The question is not so much as to whether in the four Gospels or in the fifth, all is gold, but is there gold in them. I do not think the four Gospels are without alloy. In other words I do not think the four Gospels are perfect. I believe there are im-perfections in them, in forms of ex-pression and in the fact that they do not convey all that Jesus both taught and did; at best they are fragmentary. and did; at best they are fragmentary St. John informs us in his Gospel that if all the things that Jesus had done If an the things that Jesus had done and taught were written, the world itself would hardly contain the books. We have not the full reports of Mes-stah's discourses. The full and abso-lute pure word of God just as it fell from the lips of the Savior, is not in the four Gospels. For the most part we have but the recollections of the evangelists of what Jesus said and did. Only those who read the Greek—and unfortunately they are very few—may read even the four Gospels in the lan-guage in which the apostles wrote them. But we have translations of these records, and each time they are

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