

In the world and in the Church cleansing agencies are at work now, and they will continue to operate until the end is accomplished, and the wicked in the world are consumed and the rebellious in the Church are removed.

It is the paramount duty of the Saints to study and then conform to the laws upon which their spiritual health is predicated. These laws are sufficiently taught by the Scriptures and the living teachers whom God has sent to the present generation. They comprise the principles of a science, exact and undeviating, whose phenomena are produced by processes as fixed and absolute as any known to astronomy or any other branch of human knowledge. Spiritual health, and absolute immunity from spiritual disease, are in the reach of the weakest of all who are worthy to be called Saints.

### WHAT WILL THE SULTAN DO?

The situation in eastern Europe appears at the close of the week to be, if possible, more entangled than ever. It is tolerably certain that the Greek government has entered upon its present policy with a determination to pursue it to the bitter end, and in this it has the most enthusiastic support of Greece, wherever they dwell, and the sympathy of perhaps the majority of Christians all over the world. It is felt that the old antagonism between the crescent and the cross is burning as in ages past, and that the time has about come for the great conflagration, out of the ruins of which a new era will rise upon the earth.

However, the outbreak on Crete and the defiant attitude of the Greek government came so unexpectedly, it appears, upon the diplomats that they were at a loss to know how to meet the emergency. They all seemed to agree that the aggressive policy of King George eventually might involve Europe in a terrible war, and for this the governments were not just now prepared. But how could they prevent it? The emperor of Germany, who, when the Turks were massacring Christians in great numbers, declared that Germany did not have enough interest in the Levant to warrant energetic measures, suddenly found that his interests were important enough to prompt him to propose extremely coercive action against Greece, and to feel indignant when this proposition was rejected by Lord Salisbury. If the utterances of the Russian press be taken as an authentic interpretation of the views of the government, Russia, too, desires to check further progress of the warlike proceedings. But it seems that the harmony between the powers is not of such a nature as to enable them to agree on the proper steps to be taken. The situation seems to be this, that while all the great governments of Europe officially profess to feel under obligation to prevent a rupture between the Turks and their belligerent neighbors, some of them secretly are encouraging the efforts to bring on the crisis, which all believe must come sooner or later. In Greece a war would be welcome, by which

the people would have a chance to regain their ancient possessions, consolidate the nation and form a power to be reckoned with in the family of nations. Their attitude seems to be one of expectation that the Turks will be provoked to take some step justifying them in crossing the northern border and throwing their whole strength against the Ottoman power. And that this is in accordance with a secret pre-arranged plan appears more probable than ever.

The question now is what will the sultan do? That he personally is in favor of engaging in a war is not probable. But back of him are millions of enthusiastic religionists who believe in dying on the battlefield for Islam. Public opinion in Turkey, as everywhere, has weight, because sultans sometimes have to choose between yielding and assassination. It is therefore not impossible that some day the green flag of the Mohammedan prophet will be unfolded and that the call to arms will go forth, getting vast hordes bent upon destruction. It would not be surprising if before long millions of Mussulmans in all parts of the world would be summoned to rise and make a last stand for their faith. All the signs at present seem to indicate that the diplomacy of Europe is unable to stay much longer the final conflicts between the two great antagonistic forces.

### VISIT TO THEOLOGICAL CLASS.

President Joseph F. Smith, last night, Friday, Feb. 19, met with the Scandinavian theological class, recently organized, in the vestry of the Thirteenth ward meeting house, and delivered a much appreciated lecture to the students. The address was cordial and full of interest. The speaker explained the true aim of all education and emphasized the duties of Latter-day Saints toward their Maker, their fellowmen and the state, and closed with words of encouragement to the young brethren to imitate the example of those who have kept their faith in the Church of God. To the brethren of the class the address was a great spiritual and intellectual treat, and it was followed with attention and deep interest. The News would suggest that the example of President Smith in visiting, encouraging and instructing theological classes might be followed to good advantage by Stake and other Church authorities able to devote a little time in that way, and thus even in the smallest districts those engaged in studying religious truths, and the instructors of such classes, may become recipients of important benefits.

### PARTAKING OF THE SACRAMENT.

The following letter comes from Mercur, Utah, under date of Feb. 16: To the Editor:

I would like to ask you a question or two, if you will kindly answer them through the News: In the first place I will say that we held regular services here last Sunday evening, the 14th, as usual, and there was a fair congregation present. We had some missionaries with us who entertained those present

by preaching principally upon the first principles of the Gospel. In the congregation there happened to be a Methodist minister, and the presiding Elder invited him to the stand. He accepted the invitation very politely, and after the missionaries got through the presiding Elder invited him to speak, which he did in a pleasing manner. Now, what I was wishing to get at is this: As the Sacrament was being passed before the minister he partook of it, and after the meeting was dismissed one of the missionaries and a few of the brethren had quite an argument concerning it, some claiming it was all right, and others claiming that the Teacher should not have let him partake of it. Now, in order to settle the matter the writer would like to have the question answered.

The next inquiry I have in mind is this: Has an Elder or any member of the Church of Jesus Christ of Latter-day Saints a right to partake of their sacrament in visiting the different sects of the world? Or, I might put it a little differently: Would it be proper for him to do so, or would it be to his condemnation, providing there was a good feeling between all present? One of the brethren claimed it would be mockery, as their worship is not acceptable to the Lord.

MORMON.

In response to the foregoing, we will suggest, in relation to the remark that the Teacher should not allow anyone to partake of the Sacrament, that the Teacher, as such, has no jurisdiction of that matter. The administration is not under the direction of one holding only the ordination of Teacher, but belongs to a higher officer. The responsibility of forbidding anyone to partake of the Sacrament belongs to the officer who directs the administration, and a Teacher or any one else called to perform a lesser duty is under the direction of that higher officer.

So far as eligibility to partake of the Sacrament is concerned, it is "the Church" that meets to partake of the emblems commemorative of the sufferings and death of the Lord (see Doctrine and Covenants sec. 20); hence only Church members who are worthy and in full fellowship with the Church are directed to partake of the Sacrament. Persons who have reached the age of accountability and are not members of the Church of Christ are not entitled to partake. Some who are not members of the Church, and some who are unworthy members, do partake, notwithstanding the general order forbidding them to do so; and when they so act it is upon their own responsibility, for no person directing the administration of the Sacrament would interfere, forcibly, to prevent a person partaking, when the warning not to do so was given and disregarded. The rule that governs is clearly set forth in the Book of Mormon, 3 Nephi, 18: 28—32:

And now behold, this is the commandment which I give unto you, that ye shall not suffer any one knowingly, to partake of my flesh and blood unworthily, when ye shall minister it;

For whoso eateth and drinketh my flesh and blood unworthily, eateth and drinketh damnation to his soul; therefore if ye know that a man is unworthy to eat and drink of my flesh and blood, ye shall forbid him;

Nevertheless ye shall not cast him out from among you, but ye shall minister unto him, and shall pray for him unto the Father, in my name, and if it be so that he repenteth, and is baptized in my