

only to those who have received certain ordinances and ordinations, and should not be handled about everywhere. On several occasions questions closely related to this class have been answered in a way to suggest to the inquirer that his interrogation is hardly within the bounds of propriety as a topic for general public consideration. The NEWS is ready to give any information it may possess on doctrine and principle; but where the subject matter of the inquiry relates to ordinances and ceremonies in which only the Priesthood are interested or to subjects connected with the ceremonials of specially sacred places, we would much prefer that they be submitted through the regular channel of authority. Some subjects, like some names and characters, are too sacred to be handled about in common discussion or frequent repetition in the presence of the worldly-minded who have no reverence for that which is holy and divine. The distinction can be drawn easily by those who have questions to submit.

"MORMON" MISSIONARIES.

Concerning a small party of Elders who stopped over in Philadelphia a few days since on their way to Europe, the Inquirer of that city makes a very pleasant article. We quote a couple of paragraphs:

These men are chosen from different avocations and like all other missionaries of their faith, are not regularly ordained ministers. This is done so as to bring them more into touch with the different classes of men whom they desire to convert. Their work is to establish missions in various parts of the world, and so constantly add to the number of their people. They already have missions established in England, the United States, the Scandinavian states, Samoan islands and the Sandwich islands. The "Eastern States" mission has its headquarters at New York, and comprises all the surrounding country, including Philadelphia. The work in this city is shortly to be taken up and pushed extensively. In England and the United States the work has been more successful than anywhere else.

The term of service as missionary is for no definite time, but is usually about two years in England and America, and four in the countries where a new language must be learned before any work can be accomplished. At the close of that period they are relieved and others take their places, as these will do.

THE OLYMPIC GAMES.

The revival of the Olympic games in Greece is quite an event. For centuries the world has almost forgotten the existence of the nation to whose ancestors poetry, history, rhetoric, philosophy and even theology owe so much. The Greeks like the Armenians have been completely overshadowed by the calamities that swept over Asia Minor and eastern Europe during the dark ages. It was only by great sacrifices and heroic determination that national independence was gained. But still a great part of the people is scattered, strangers in the land of their fathers. It is not unlikely that through the renewal of

their ancient national sport, they again will come in closer contact with the world, be better understood and obtain wider sympathy.

The Olympic games date back to the time of the myth, the very infancy of the nation, in fact they are ascribed to the gods. That they were considered of a religious nature is not doubted. Olympia was therefore a sacred spot in the country, and the games formed the basis of the most celebrated chronological reckoning of the people.

According to the records the games lasted from a day to a month. During the festivities truce was entered upon by hostile armies, and crowds came from all parts of the world to see the wrestling, leaping, running and racing. Sacrifices were offered and banquets held in honor of the victors. Contestants had to take an oath to play fair, and the chief prize was an olive wreath, which made the possessor a man of distinction ever after. To his honor statues were erected and songs sung, and he enjoyed many privileges withheld from the common citizen.

It is gratifying to Americans to read of the success of their representatives in the contests now engaged in. There are on the ground the best athletes not only in Greece, but from Germany, France, England, Ireland, Russia, Sweden and Australia, and the American representatives have so far distinguished themselves and carried off a very large share of the honors. It was during the days of Greece's liberty that the Olympic games attained their greatest brilliancy. With the decline of liberty the national sport died. Now in the revival after centuries of intermission, it is but natural that the country that enjoys the greatest liberty should take the lead. Manhood and liberty go together now as anciently.

PROPHECYING.

A Smithfield, Cache county, subscriber sends two questions to the NEWS, to which replies are requested. One reads:

Has any person present in a Fast meeting, when moved upon by the spirit of prophecy, a right to do it [prophecy] in the name of the Lord Jesus Christ.

It is a clearly understood principle that for one person to act in the name or place of another there must be an express authority to do so, either by prior appointment or, as is often the case in a special connection, by subsequent ratification. Therefore those who do anything in the name of Jesus can perform the action legitimately only under proper authorization to do so. If an individual is in reality moved upon by "the spirit of prophecy," which is the "testimony of Jesus," according to the Scriptures, then the prophecy uttered is in His name, whether or not the person may use words particularly stating that fact. As set forth in the Doctrine and Covenants, section 46, verses 22, 31: "And to others it is given to prophecy; * * * and again, I say unto you, all things must be done in the name of Christ, whatsoever you do in the Spirit."

This reply is given upon the assumption, made in the question, that the

person is "moved upon by the spirit of prophecy." Oftentimes there are persons who grow over-zealous or over-enthusiastic in certain directions, and who mistake their enthusiasm for the spirit referred to. In such cases it is not infrequent that alleged prophecies are made, which in time prove false predictions; their utterances are not inspired by the spirit of prophecy. If such persons, in making their predictions, were to use the name of Jesus as authority, their action is nothing short of the blasphemous use of the name of the Lord in vain, and is a grievous sin—hence the necessity of extreme caution. In case of assumed prophetic utterances in the meetings referred to, it is given to the presiding officer to recognize the spirit of such utterances, and where he does not receive the witness of its divinity he is required to forbid it. (See Doctrine and Covenants, section 46, verse 27, and section 50, verses 31—33.) This fact should further impress people who feel to prophecy to exercise great care in the manner of their utterance.

The second question asked reads;

Has a Bishop or any other person in authority a right to forbid the Saints to prophecy in the name of Jesus Christ, but tell them they may do so in their own name if they choose to, but must not do so in the name of the Lord?

This question is partly answered in the reply to the first. If a person is authorized of the Lord to prophesy, no man has a right to forbid it. That principle was strongly set forth (Luke 10: 49, 50,) when the disciples were directed not to forbid the action of those other disciples who cast out devils in His name. As to a person prophesying in his own name, he may have the privilege of doing so, but as a matter of instructing him to do it, that would be a mistake. When a person, being moved by the spirit of prophecy, makes the prediction in his own name, he takes to himself a credit that belongs elsewhere, and is guilty of wrongdoing. Sometimes leading public men have stated that they are prophesying in their own name, doing this in a facetious manner, but never leaving a doubt in the minds of their hearers as to the fact that they were merely venturing their own opinion and were not making a real effort at prophesying. This they had a perfect right to do.

The inquiries submitted to us imply that there was some occasion to call them forth. It is not improbable that the presiding officer at some one or more meetings has seen fit to restrict, in his capacity as head of the meeting, the exercise of a gift in a degree which was not manifested to him by the Spirit to be strictly proper. The manner in which this was done perhaps may be technically objected to; but our experience and observation in such matters suggests it as quite probable that the official was acting within the precise lines of his calling, so far as the real intent and effect are concerned. Presiding officers who have the spirit of their calling do not forbid the exercise of the gifts of the Spirit; but they must guard against people being led away by an enthusiasm which sometimes goes beyond intelligent inspiration. Upon this point we would advise due respect for authority