

THE EDITOR'S COMMENTS.

CONFERENCE NOTICE.

The Sixty-fifth Annual Conference of the Church of Jesus Christ of Latter-day Saints will convene in the Tabernacle, Salt Lake City, at 10 o'clock, on Friday morning, April 5th, 1895.

The officers and members of the Church generally are cordially invited to attend the meetings of the Conference.

WILFORD WOODRUFF,
GEORGE Q. CANNON,
JOSEPH F. SMITH.

Special Conference Appointments.

There will be a meeting of the General Superintendency, with the Stake Superintendents (or their representatives) of the Young Men's Mutual Improvement associations, at President Woodruff's office, 69 east South Temple street, on Friday, April 5th, immediately after the close of the afternoon session of Conference. A punctual and full attendance is desired.

WILFORD WOODRUFF,
JOSEPH F. SMITH,
MOSES THATCHER,
General Superintendency.

Thursday, 4th—Relief Society Conference, Assembly Hall. Meetings commencing at 10 a. m., 2 p. m. and 7 p. m.

Sunday, 7th—German meeting, Assembly Hall, 5 p. m.

Sunday, 7th—Sunday School Union, Tabernacle, 7 p. m.

MINISTERIAL QUALIFICATIONS.

The Presbyterian ministerial union has been discussing the qualifications of a good minister. Among others which it was agreed that he should possess were good health, a good education, a genial disposition, and good common sense. It was also decided that "he must be a Christian." This declaration might seem to be wholly superfluous were it not for the fact that some ministers and denominations who are commonly classed as Christians are decidedly anti-Christian in that they deny the divinity of Christ and the fact of His infinite atonement. Hence the necessary qualification of a Christian minister himself being a Christian by accepting the divine character of Jesus as the Son of God; for ministers, whatever the profession they make, if they deny this, setting up Christ merely as a prominent reformer among men, are as thoroughly

anti-Christian as is the pagan or the atheist.

"A Christian," however, does more than to merely express with his lips a belief in the divine character of the Redeemer and His work. He is a follower in that work. He receives the ordinances of the Gospel of Christ suited to his age and condition. Failing in this, he fails to be a Christian in the strict religious sense of that term. If he expresses a belief in Christ; if he seeks repentance by decrying evil and striving to live a better life; yet rejects the counsel of God—the baptism for the remission of sins at the hands of one having divine authority to administer that ordinance—and thus bars the way to receiving divine forgiveness of sin by the means which the Lord pointed out, then he still is a non-Christian. He has refused to comply with a requirement made of those who become the people of God. "He that believeth on me, the works that I do shall he do also," said the Divine Master. He requires His people to receive the principles of faith, of repentance, of baptism for the remission of sins, and of the reception of the Holy Ghost by the laying on of the hands of those having authority. Until those who have attained the years of accountability do this they are not His people; they are not members of His Church; they are non-Christian, though not necessarily anti-Christian. Hence to be actually a Christian it is essential for a man to receive those principles and ordinances which make him a member of the Church of Jesus Christ; nothing less will suffice.

Still another qualification was insisted upon at the union meeting referred to. It was:

A minister should be called of God. They are not called now as they were in the old days.

With the first part of this proposition there will be no dispute; it is a self-evident fact that a representative should be authorized or called by the power he is to represent. Taking the other part of the statement: men were called by the Almighty in ancient times; and a logical deduction is that if "they [the ministers] are not called now as they were in the old days," then they are not called of God, and consequently are not His ministers. Of course, the ministerial union did not intend such a view as that; for it was stated that when a man felt "sure that he has been anointed by the Holy Spirit" he should respond with "Lord, here am I." But if the Apostle Paul is to be believed, and surely he must be in a case like this, that is not a call to the ministry at all; for he says that "no man taketh this honor to himself but he that is called of God as was Aaron." Aaron having been called by revelation through the authority which the Almighty recognized by communicating with directly, then those not selected in a similar manner are not called of Him; for it would be manifestly absurd to claim that the Holy Spirit is going around "anointing" people in violation of a fixed rule of

that God who is without variableness or shadow of turning—that would be heresy indeed. Thus, taking either horn of the dilemma, those who are not called of God in the same manner as were His servants in olden time simply are not called of Him at all, and therefore have no authority from Him and are not His Gospel ministers.

The Lord Himself left no doubt on this subject, making a most emphatic declaration to His Apostles thereon, giving them to understand fully that it was no feeling or supposed invisible anointing which they had received which authorized them to come forward in the ministry. He did the calling, not they, no matter how desirous they might have been to engage in the work. Possessing authority from His Father, He called them by choosing and ordaining them; impressing the fact that that was the divine order by saying to them: "Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain." As expressed by the historian Mark, "He ordained twelve, that they should be with Him, and that He might send them forth to preach."

Thus the qualifications of ministers of the Gospel of Christ, according to the rule and word of the Great Master Himself, are that they must be of His people, members of His Church, actually Christians; they also must be called of God as in days of old, like unto Aaron, Peter, John, Paul, and all the rest of His authorized servants. Then they are classed among His ministers. Good health, good education, genial disposition, etc., all are valuable as aids in performing labors required. Yet they are not what may be deemed absolute essentials. The true believer who has been called to the work will by its spirit become genial and wise in his action; his health may not be of the best, yet he may do effective work in the ministry; and he may be comparatively deficient so far as a good education is concerned, yet possess marvelous power as a minister of the Gospel. Peter, the chief Apostle, was a no less able minister because of his lack of worldly education than was Paul, the great Apostle to the Gentiles, who was versed in all the learning of his day. Neither was the lack of a good education in one a qualification, and the possession of much learning by the other a disqualification. Both were true Christians; both were called of God; both received revelation from on high, being instructed thereby—thus having the qualifications which made them mighty ministers of the Gospel of Christ.

ABORIGINES OF AMERICA.

The origin of the Indians is one of the problems with which archaeologists are struggling with more or less success. A German anthropologist, Dr. Emil Schmidt, has recently made an attempt to put together some of the fragmentary facts known concerning the ancient inhabitants of the Mississippi valley and Atlantic coast of the United States. Beginning with the mound builders, he gives his reasons for believing them to be the ancestors