

and confirm you a member of the Church of Jesus Christ of Latter-day Saints, and seal upon you the Holy Ghost, and say unto you receive ye the Holy Ghost."

4. "We lay our hands upon your head, and seal upon you the Holy Ghost; and say unto you receive ye the Holy Ghost; and we confirm you a member of the Church of Jesus Christ of Latter-day Saints."

Of course the above is done in the name of Jesus.

The four ways above mentioned I have listened to during the last three months. A few nights ago they were the occasion of a great deal of discussion as to which was right; so I, with others, thought it would be wise to have the question answered through the *DESERET NEWS* or some other Church publication. As I have been a subscriber of the *DESERET NEWS* for years, I took the liberty of asking this question as to which is the proper form, if either. Trusting you will find room in your paper to reply, as I think we should have something definite in this important matter, I remain your brother in the Gospel,

THOMAS L. COX.

Replying to the inquiry as to which, if either, of the forms suggested by our correspondent as being used in the laying on of hands for conferring the Holy Ghost, is the proper one, we will say that that numbered one has all the essential features and none that is objectionable, and is substantially correct. The other three forms contain an erroneous statement of principle and should not be used. A comparison between them and the form first given will show the distinction. The Holy Ghost is itself a sealing minister, and the use of the word "seal" in conferring the Spirit is inappropriate. The second form given does not even approach the proper ordinance, and if any Elder should use it the presiding officer ought to exercise his calling and insist upon the fulfillment of the conditions that make up the form of the ordinance.

So far as laying on of hands in conferring the Holy Ghost is concerned, there is no set form of words, but the elements to be included in the ordinance are clearly set out. If the officiating Elder were, after naming his authority or the One for whom he acts, to say, "I confirm you a member of the Church of Jesus Christ of Latter-day Saints and say unto you, Receive ye the Holy Ghost," the ordinance would be complete. Further words may be used as suggested by the Spirit, in the way of explanation, counsel, or a prayer for blessings, but they add no force to the ordinance of confirmation itself, which is comprised in very few words. The habit which some have of engaging in a long prayer, etc., is to be discouraged. The conferring of the Holy Ghost is a distinct ordinance from giving a patriarchal blessing.

This ordinance of laying on of hands is the means of confirming a member in the Church. That is an essential feature in its proper performance. The baptism of the Spirit is necessary to complete the birth into the Church; alone, the immersion in the water is only a half-baptism, and the other must follow to complete the ceremony which makes a Church member. The baptism of the Spirit comprises the confirmation of membership and conferring the Holy Ghost, the act being performed by proper authority.

In the same connection a quibble is

sometimes raised over the words "receive the gift of the Holy Ghost," and "receive ye the Holy Ghost," used in the Scriptures. If those who contend that the former is the necessary language would only recall the fact that the first words quoted were used in preaching a discourse and not in actual performance of the ceremony, they would soon see the weakness of their claim for alleged exact language. It is very seldom that a preacher gives the full and precise text of a ceremony, the idea usually being stated, as was the case with the Apostle Peter on the occasion of the sermon quoted from. As to the other expression, the remark that there is no set form of words, but an explicit statement of the ideas to be expressed, ought to be sufficient for the comprehension of every Elder. To set this matter definitely at rest, however, we may call attention to the fact that the First Presidency has ruled that the Holy Ghost, and not the "gift" of the Holy Ghost, should be conferred in the ordinance of confirmation.

Referring to the asking of questions on this subject, we will say that their presentation to proper authorities, even if the inquirer be on the mistaken side, is far preferable to proceeding wrongfully in ignorance; and such inquiries as the one replied to here may be appropriately submitted to Stake authorities, and by them to higher officers where necessary, that the Elders and Saints generally may be thoroughly instructed in these matters.

GREETINGS FROM KANSAS CITY.

ST. JOHN, Kansas, Nov. 6, 1895.

We have had a pleasant trip south-west of St. John, preaching the Gospel, as primitively taught by our Savior and His apostles. So far as holding meetings is concerned, success has truly been ours. Some prejudice exists respecting the "Mormons," but in our newly covered ground we have found some warm friends, even among the gentiles our Father finds repose for His servants and we preach to them "the glad tidings of great joy," in public, while our fireside conversations teach repentance, prayer, faith, honesty and virtue. Many times our hearts weep for the poor souls who treat us so kindly. Their last crust is ever held in reserve for the worn and weary Elders as he plods along his never ending road (for it is one continual round) to mingle voice and sentiment within their humble cot. But no sorrow for, nor preaching to, our kind friends seems to convince them of the plan of salvation. We are assured that much of Israel's blood has been gathered home, and at an early date the second coming of our Savior Jesus Christ shall be ushered in, and the Millennial reign of a thousand years of peace on earth; though the day nor the hour, no man knoweth.

We are surely "in the land of corn." One has to walk in the rural districts a very short distance to see that crop laying in heaps of thousands of bushels ready for market. But where can the market be found? Corn on the cob here can be purchased for fifteen cents per bushel, with very slow sale at that. Our Utah farmers would dislike having failures for two successive years, get twenty bushels of corn and sell it

for fifteen cents per bushel. We hope they may never have such to do, and so long as our prayers and good works merit, our bins will be full, our homes comfortable, and our souls happy. God has prospered Zion—any one not thinking so should spend a few years in the East. We are convinced he would say then that our Father is mindful of His Saints.

Since the colder weather has come our Elders are much improved in health, and we are grateful so to know. All are energetic in the pleasant labor of disseminating Gospel truths, and our mission is one of great promise.

We are sorry indeed to note in your columns the death of one of our fellow laborers who recently commenced his labors in our Father's vineyard. Long may his memory be cherished, his name revered—for he has surely won a victor's crown. "Whoever seeketh to save his life shall lose it, and whosoever seeketh to lose his life for my name sake shall find it." How inspiring this sentiment of our Savior's to a Latter-day Saint, especially so to a traveling Elder, one who has left home, friends and loved ones to mingle voice and song in praise to high heaven for Gospel light, and to use his humble testimony, as a forewarning of the second advent of our Lord and Savior. We send our heartfelt sympathy to the bereaved of our departed brother, comrade and companion, reminding them that "If in this life only we have hope we are of all men most miserable." Peace be unto the hallowed spot that shall mark the earthly resting place of such an honored brother.

Returned Elders should not forget their promises of letters to Saints and friends in the mission field; some have done so. Everything is peace and happiness with us. By earnest toil, example and Gospel truths we shall continue to contend earnestly for the faith once delivered to the Saints.

Many thanks for your valuable paper; it is our joy and pleasure to hear through its well-filled columns, of prosperous Zion, her people, our friends.

Yours truly,
J. C. LYON,
W. D. BOWRING.

NOW FOR EGGS!

We have described that clean wind and water-proof coop, with those nice early pullets in the same. We must now look around and see how we can feed those pullets and make them think it is perpetual summer, as they are now protected from the chilling blast of winter. We must keep them in robust health, but be careful we do not make them too fat—fat fowls don't lay eggs; the spit or pot is the place for them.

To leave out all technical terms of the chemist and scientist, and come down to plain English, our fowls must have animal and vegetable food, grit and water, and than evenly balanced. Now, what constitutes the animal food of the fowl in summer? Slugs, worms and flies in their various forms. But we cannot preserve or bottle up flies or worms, and we must find a substitute. We find it in meat gristle and bone, oil cake meal, sunflower seeds, etc. The fresh bones in their natural state cannot be utilized by the fath-