

demand. Taking the message as an entirety it is broad and statesmanlike, dealing with issues of importance to the State in a frank and vigorous manner. The Governor has set a commendable example to the legislators and others, by his dignified and dispassionate method of performing an important public duty, which cannot fail to inspire a full confidence in his justice, courage, integrity and ability as chief executive of the State.

### CONFIRMATION IN THE CHURCH.

A few weeks ago the NEWS had an article on the ordinance of confirmation, in which was set forth the general rules that should be followed by those who lay on hands for conferring the Holy Ghost. We there pointed out specially that "this ordinance of laying on of hands is the means of confirming a member in the Church." The article was in response to a letter of inquiry from Pocatello, Idaho, in which several forms of language in the ordinance were submitted, suggesting different views on the subject.

Now comes a letter from another resident of Pocatello. It is addressed to one of the general Church authorities, with a request that the answer be given in the columns of a widely circulated magazine of high standing, which is named. This letter takes issue with the statement of doctrine made in the NEWS, and says of it that "proof should be given from the proper authority." It also quotes the first and second forms given in the NEWS formerly, insisting that the second is substantially correct, whereas the NEWS said the first held that position; to the second, however, this later correspondent adds words which were not in that submitted to us, but are in the one we pronounced correct. Of the second form he preserves the words "seal upon you the Holy Ghost," and quotes Acts, eighth chapter, specially noting the fifteenth verse; upon this he urges that the second form of language is proper.

In our former article upon this subject we said, "the Holy Ghost is itself a sealing minister, and the use of the word 'seal' in conferring the Spirit is inappropriate." We will take the language which our friend relies on, Acts viii: 15, which says that Peter and John "prayed for them, that they might receive the Holy Ghost." There is in that no basis for substituting the word "seal" in place of "receive." Then the words of Jesus, recorded by John, chapter xxii, verse 20, are: "Receive ye the Holy Ghost;" and the Presidency of the Church in this day has directed the use of the words "Receive ye the Holy Ghost." Thus there is upon this point the record of the Apostles anciently, the direction of the living oracles today, and the recorded words of the Lord, with nothing of either for the other claim. We referred to these in our former article, and still think they are "proper authority" for the proof demanded.

The correspondent further asserts that when the Apostles, as recorded in Acts, prayed that the Holy Ghost might be received by them, it was "not to be confirmed members." That state-

ment is directly opposed to the plain record. It is related in Acts, sixteenth chapter, that "Judas and Silas, being prophets also themselves, exhorted the brethren with many words, and confirmed them;" and that Paul "went through Syria and Cilicia, confirming the churches." This confirmation of those who had received the word as members in the Church at various places, was by the laying on of hands for conferring the Holy Ghost.

Reference is also made by the correspondent to the history of the Prophet Joseph, wherein it is stated that on April 6, 1830, certain persons had hands laid on them that they might receive the Holy Ghost and be confirmed members of the Church; and the fourth Article of Faith is quoted with the inquiry why it did not read "laying on of hands for confirming a member of the Church, and say unto you, Receive the Holy Ghost." The answer is very simple: Because the ordinance of laying on of hands for the gift of the Holy Ghost, or the ordinance of confirmation, is the name of confirming a member of the Church through the baptism of the Spirit, just as it was performed on April 6, 1830; confirmation does not come before or after, but at the time of laying on of hands for giving the Holy Ghost.

The correspondent commits the serious doctrinal error of trying to make two ordinances out of confirmation and conferring the Holy Ghost, whereas there is but one. He might as well insist that the "baptism of repentance for the remission of sins" and "baptism by immersion for the remission of sins" are separate ordinances, when there is but one. A careful study of one reference he makes, Doctrine and Covenants xx: 41, should set him right if he will take the whole sentence and not omit the first part, as done in quoting it. That rule says the Elders are to confirm in the Church those who are baptized, by laying hands upon them for conferring the Holy Ghost. It reads: "confirm those who are baptized into the Church, by the laying on of hands for the baptism of fire and the Holy Ghost;" and verse 43 says "confirm in the Church by the laying on of the hands, and the giving of the Holy Ghost."

As was stated in our former article, baptism by water alone does not constitute a person a member of the Church; there must be the baptism of the Spirit. By the ordinance of laying on hands those who have been baptized by water are confirmed into the Church: by this ordinance the Holy Ghost is conferred upon them. It is one act. The rule of the Church, by authority of the Scriptures, of the living oracles, and the revelations of the Lord, is as we formerly stated: "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." If there were to be any question as to the order of words in the sentence

used, it is effectually disposed of in the Doctrine and Covenants, xx: 43, that the Elders are "to confirm in the Church by the laying on of the hands, and the giving of the Holy Ghost."

We trust that our Pocatello brother can see this matter aright; we have tried to make our explanation pointed with that hope in view. Holding the opinion he did, it was proper for him to have the matter settled to his understanding. There is no discredit in earnestly seeking to ascertain the truth; on the contrary, such efforts are commendable. But it would not be proper to contend for the making of a point, regardless of its correctness; the better way is to seek to receive the light, and with a prayerful heart invoke the inspiration of the Lord to give a thorough understanding. In closing, it may not be amiss to add that this response to our brother's queries are made by direction of the proper authority.

### NOT PARTICULARLY REMARKABLE

Wednesday's issue of the San Francisco Chronicle contains this editorial comment:

The spectacle of Judge Zane sitting on the same platform with the Mormon leaders, Woodruff and Cannon, and helping to inaugurate another Mormon as Governor of Utah, is one of the most remarkable in the annals of the West. Judge Zane has condemned scores of Mormons to jail for illegal cohabitation. He once issued a warrant for George Q. Cannon's arrest, and the ablest man in the Mormon Church was forced to travel on the "underground" and seek safety on this coast. And all these things happened scarcely a decade ago. It makes one think of the lamb and the lion lying down together, only this time the lamb is not inside the other beast.

The spectacle is not half so remarkable as is the obtuseness of the Chronicle writer in failing to comprehend that among the respectable element here whatever differences have existed have not led to degeneration into personal "scrap." On inauguration day, as formerly, Judge Zane merely performed his duty under the law as he understood it; and the others were equally sincere in their conduct from their standpoint. Perhaps the Chronicle would have thought the occasion more remarkable still if it had known that the acting Governor of the Territory, Hon. C. C. Richards, who presided at the inaugural ceremonies, is a Mormon, appointed by President Cleveland; that the national flag used on the occasion, the largest ever made in the country, was the work of Mormon hands; that the marshal of the day, Gen. R. T. Burton, is one of the Presiding Bishopric; that the chief militia officers next to the Governor were Adjutant General Cannon, son of one of the First Presidency, and Brigadier General Young, grandson of President Brigham Young, both named for office by a Gentile Governor; and that representative Gentiles and Mormons met together in fraternal good feeling, ignoring all class lines or religious distinctions. All this is wholly consistent with the trend of affairs here for years, and is not at all remarkable to those acquainted with the situation. This