

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

[ESTABLISHED 1840].

“See that none render evil for evil unto any man; but ever follow that which is good, both among yourselves, and to all men” (I. THESS. 5: 15).

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BAPTISM IN HOLY SPIRIT.

ACCORDING to the Word of God, those who have repented and received baptism have the assurance that the gift of the Holy Ghost will be bestowed upon them. Peter, speaking on behalf of the Divine Master, said to the converts on the day of Pentecost: “Repent, and be baptized * * * and ye shall receive the gift of the Holy Ghost” (Acts 2: 38). Ananias was sent to Saul with the message of salvation, in order that he might be “filled with the Holy Ghost,” as well as receive his sight (Acts 9: 6). The apostles, though instructed and given authority to preach and baptize in the name of the Lord, were not fully equipped for the ministry until they had received the power of the Holy Spirit for themselves and to impart to those who should believe through their word. For that reason the Master commanded them to wait in Jerusalem, for the fulfilment of “the promise of the Father, which, saith he, ye have heard of me” (Acts 1: 4). Then He ascended. It was, as He had previously explained to them (John 16: 7), necessary that He should “go away,” for, “if I go not away, the Comforter will not come unto you.” Just why the gift of the Spirit could not be bestowed until our Lord had departed, we may not comprehend; but it was so, in accordance with the pre-arranged plan of salvation. Our Lord completed His mission by ascending to His Father, and then He sent the Comforter with power from on high.

This outpouring of the Holy Spirit was foretold by the prophets of old, for it was as necessary as the atonement for the establishment of the kingdom of God. God says through Joel: “And it shall come to pass afterward that I will pour out my Spirit upon all flesh” (Joel 2: 28); and Zechariah undoubtedly refers to the same glorious manifestation of the divine Presence in these words:

“And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications” (Zech. 12: 10).

The same promises for the gift of the Spirit have been given in our day (Doc. and Cov. 33: 15; 39: 23, and many other places).

The pouring out of the gift of the Holy Ghost is frequently spoken of as “baptism.” John the Baptist told the multitudes on the banks of the Jordan: “He that cometh after me * * * shall baptize you with the Holy Ghost and with fire” (Matt. 3: 11; John 1: 33). In the Book of Mormon the same expression occurs. For instance: “Behold, then shall ye receive the Holy Ghost; yea, then cometh the baptism of fire and the Holy Ghost” (II. Nephi 31: 13). “Whoso cometh unto me with a broken heart and a contrite spirit, him will I baptize with fire and with the Holy Ghost” (III. Nephi 9: 20).

The question has been asked: How can the Holy Spirit be “poured out?” Or, how can baptism be performed in Holy Spirit? Who, or what, is the Holy Spirit?

The Holy Spirit, or the Holy Ghost, is, in the first place, a person, or personage, though not dwelling in a tabernacle as tangible as that of the Father, or the Son (Doc. and Cov. 130: 22). As a person He is one with the Father and the Son, and the three “constitute the great, matchless, governing and supreme power over all things; by whom all things were created and made that were created and made, and these three constitute the Godhead, and are one” (Lectures on Faith 5: 2). It would be inconsistent and meaningless to speak of the “outpouring” of the *person* of the Holy Spirit, or baptism *in* a person.

But the Holy Spirit is also something which we, for lack of better terms, may characterize as energy, a force, a power, an influence, which proceedeth from the Godhead and fills the universe, both the visible and invisible, as David says: “Whither shall I go from thy Spirit? or whither shall I flee from thy presence? If I ascend up into heaven, thou art there: if I make my bed in hell, behold, thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea; even there shall thy hand lead me, and thy right hand shall hold me. If I say, Surely the darkness shall cover me; even the night shall be light about me. Yea, the darkness hideth not from thee; but the night shineth as the day: the darkness and the light are both alike to thee” (Psalm 139: 7-12). This energy, this influence, can be poured out; the inner man can be immersed in it as the body in the waters of baptism.

It is necessary to make this distinction between the Holy Ghost as a person, and the omnipresent, divine Influence. Careful writers and speakers of the Church observe this difference.

The Prophet Joseph Smith says: “There is a difference between the Holy Ghost and the gift of the Holy Ghost. Cornelius received the Holy Ghost before he was baptized, which was the convincing

power of God unto him of the truth of the gospel, but he could not receive the gift of the Holy Ghost until after he was baptized. Had he not taken this sign, or ordinance, upon him, the Holy Ghost, which convinced him of the truth of God, would have left him" (*History of the Church*, Vol. 4, page 555).

The Holy Ghost personally, as it were, opened the door through which the gospel message should be delivered to the Gentile world, by pouring out upon those in the house of Cornelius a portion of the power and influence which enabled them to accept the truth, speak with tongues, and magnify God. But the full measure of this divine gift came after baptism and the laying on of hands; otherwise, baptism in water would have been superfluous. The Prophet Joseph Smith again observes: "Until he [Cornelius] obeyed these ordinances and received the gift of the Holy Ghost, by the laying on of hands, according to the order of God, he could not have healed the sick or commanded an evil spirit to come out of a man."

Doctor James E. Talmage makes the distinction between the Holy Ghost as a person and an influence, as follows: "The term Holy Ghost and its common synonyms, Spirit of God, Spirit of the Lord, or simply, Spirit, Comforter, and Spirit of Truth, occur in the scriptures with plainly different meanings, referring in some cases to the person of God, the Holy Ghost, and in other instances to the power or authority of this great Being. The context of such passages will show which of these significations applies * * * Much of the confusion existing in our human conceptions concerning the nature of the Holy Ghost, arises from the common failure to segregate our ideas of His person and powers" (*Articles of Faith*, pages 164, 165).

President Joseph F. Smith, in a discourse delivered in the Tabernacle, Salt Lake City, on March 16, 1902, said in regard to this subject: "The question is often asked, Is there any difference between the Spirit of the Lord and the Holy Ghost? The terms are frequently used synonymously. We often say the Spirit of God when we mean the Holy Ghost; we likewise say the Holy Ghost when we mean the Spirit of God. The Holy Ghost is a personage in the Godhead, and is not that which lighteth every man that comes into the world. It is the Spirit of God which proceeds through Christ to the world, that enlightens every man that comes into the world, and that strives with the children of men, and will continue to strive with them, until it brings them to a knowledge of the truth and the possession of the greater light and testimony of the Holy Ghost" (Quoted by B. H. Roberts, *The Mormon Doctrine of the Deity*, page 288).

Orson Pratt, speaking of the Holy Spirit, as distinct from the person of the Holy Ghost, says: "When I speak of the Holy Spirit, I speak of it as being a substance that is precisely the same in its attributes as those of the Father and Son; I speak of it as being a

substance that is diffused throughout space, the same as oxygen is in pure water or air. * * * This light, then, recollect, is so universally diffused, that it giveth light to all things. This is the same light that governs all things, and it is called 'the power of God.' * * * It is this same spirit that acts in connection with the Father and Son in governing all things in the heavens and upon the earth, and through all the boundless extent of space. Cause this oneness, this union among the particles of the Spirit, to cease, and you would soon see all things go into confusion. Take away this Spirit, and you would immediately see some things going up, others down; some moving horizontally; one portion of the earth would divide from the other; one part would be flying here and another there. * * * Portions of this Spirit, we say, exist throughout every part of space, and they perform all the work of governing and keeping that perfect harmony which we behold in all nature. All nature is by these means made to submit to the great law of oneness" (*Journal of Discourses*, Vol. 2, pp. 337, 339, 340, 341).

This thought is better expressed in the Doctrine and Covenants as follows: "And the light which now shineth, which giveth you light, is through him who enlighteneth your eyes, which is the same light that quickeneth your understandings, which light proceedeth forth from the presence of God to fill the immensity of space. The light which is in all things; which giveth life to all things: which is the law by which all things are governed: even the power of God who sitteth upon his throne, who is in the bosom of eternity, who is in the midst of all things" (Doc. and Cov. 88: 11-13). And again: "He comprehendeth all things, and all things are before him, and all things are round about him: and he is above all things, and in all things, and is through all things, and is round about all things; and all things are by him, and of him, even God, for ever and ever" (Doc. and Cov. 88: 41).*

When the reception of the Holy Spirit, or the gift of the Spirit,

*Orson Pratt was evidently, like most philosophers, carried away by the force of his own reasoning beyond the revealed word, for he arrived at the conclusion that every particle of the Spirit is in itself all powerful and all wise, full of intelligence and possessing all the attributes of God—a mere philosophical speculation, which Brigham Young, in a public discourse, characterized as false. To quote: "Brother Hyde was upon this same theory once, and in conversation with Brother Joseph Smith advanced the idea that eternity or boundless space was filled with the Spirit of God, or the Holy Ghost. After portraying his views upon that theory very carefully and minutely, he asked Brother Joseph what he thought of it. He replied that it appeared very beautiful, and that he did not know of but one serious objection to it. Says Brother Hyde, 'What is that?' Joseph replied, 'It is not true'" (*Journal of Discourses*, Vol. 4, page, 266). The omnipresence of God's Spirit is a truth clearly revealed, but if we go beyond that revelation we are apt to become lost in speculation.

is compared to baptism, it is, as already observed, this power, this influence, this light which is meant by the term "Spirit."

Human language is but imperfect, and it is doubtful whether there is another word expressive of the true nature of this divine element. Orson Pratt calls it a "substance." We may, with Dr. Talmage, refer to it as a "power," or an influence, or, as some inspired authors do, call it "light," or couple it with the term "fire." And it is all this. But it is also much more. It is "Holy Spirit"—a substance, an influence, a power, a light, a "fire," that proceeds from the Godhead, and permeates everything; an element in which "we live, and move, and have our being" (Acts 17: 28). It is the glory of God, the manifestation of the divine presence; the "fire and smoke" which made Sinai tremble and which consumed those who came near without bearing the priesthood; the glory which rested on the Mercy seat in the Tabernacle; the "wind" which filled the house on the day of Pentecost, and the flames over the heads of the disciples. It is divine intelligence, since "the glory of God is intelligence" (Doc. and Cov. 93: 36). It is the force before which mountains flee and worlds perish; for, "the presence of the Lord shall be as the melting fire that burneth, and as the fire which causeth the waters to boil" (Doc. and Cov. 133: 41). There is no better word for this omnipresent, divine power than "Holy Spirit."

God has ordained that this Spirit shall be imparted to man by the laying on of hands. Joshua was set apart for the duties which devolved upon him as the successor of Moses, by the imposition of hands (Num. 27: 18), and there can be no doubt that the ordinance was part of the Mosaic services, as sacrifices were set apart in that manner. In the New Testament it is expressly taught. The converts of Samaria received the Holy Spirit when Peter and John laid their hands on them (Acts 8: 17). Timothy was admonished not to neglect the "gift" he had received "with the laying on of the hands of the presbytery" (I. Tim. 4: 14; II. Tim. 1: 6). The twelve men who were baptized at Ephesus received the Holy Spirit under the hands of Paul (Acts 19). In our day the Lord commanded the Prophet Joseph: "And whoso having faith you shall confirm in my Church, by the laying on of the hands, and I will bestow the gift of the Holy Ghost upon them" (Doc. and Cov. 33: 15; 20: 43; 36: 6; 39: 23).

Since the divine element which the Scriptures call "Holy Spirit" is omnipresent, in what sense, it may be asked, can it be said that the imposition of hands is necessary for the reception of it? The answer is, Although Holy Spirit is operative everywhere, yet God has instituted that ordinance as a means whereby His children can receive that Spirit in greater abundance and power, and for special purposes. Water, too, is present in the air in which we move and breathe, and in the food we eat. It is the element in which we bathe and which we drink. Without water life on earth

cannot be sustained. And yet the Lord has been pleased to ordain a special application of water as a means through which certain spiritual blessings can be obtained. It is so with Holy Spirit. In it we live and move, and it governs everything; and yet, God has commanded the imposition of hands, by one having authority, as an ordinance by which it shall be given "without measure" (John 3: 34).

We have used the term "Holy Spirit" of the divine power which is imparted to God's children through the imposition of hands, after baptism. This term is Scriptural. The New Testament writers generally speak of baptism "*in* Holy Spirit," and not, as translators render it, "*with* the Holy Ghost," or Spirit. Bible commentators have shown that the authors of the New Testament say, "*The* Holy Spirit," when they intend to denote His personality, or intelligence and agency as a person; but "Holy Spirit" (without the definite article) when they refer to the effects of that agency; that is to say, the gifts, the divine influence, the energy emanating from the Godhead. It is to be regretted that this distinction has not been made in the translations in common use, for if the original text had been correctly understood and faithfully rendered, there would have been no confusion in the minds of Bible readers concerning the person in the Godhead whom we worship as the Holy Ghost, and the divine element which is imparted by the laying on of hands.

When a person has received baptism in Holy Spirit, the presence of this divine intelligence, this energy, is manifested in various ways.

Through it the believer is enabled to *know* that Jesus is the Christ, the Messiah, the promised Redeemer of the world, and the Son of God, just as surely as he knows, through the testimony of his senses, that the world exists and that he is part of it. This no man can know except by the "Holy Ghost" (I. Cor. 12: 3); that is, except he has the baptism in "Holy Spirit," for so the verse may be rendered: "No one speaking *in* God's Spirit says that Jesus is accursed; and no one can say Jesus is Lord except in Holy Spirit." Truth and knowledge depend upon this divine outpouring in the soul. In the same chapter (verse 13) we read, translated literally, "For *in* one Spirit are we all baptized into one body * * * and have been all given to drink, into one Spirit." The Spirit, therefore, becomes part of every believer, as a member of the body of the Church of Christ, just as the spirit of man is indwelling in every part of the natural body. It is a possession guaranteed by the covenant into which he has entered, and which remains with him as long as he is faithful to that covenant, for enlightenment and knowledge concerning the things of God.

(TO BE CONTINUED.)

No man can receive the Holy Ghost without receiving revelations. The Holy Ghost is a revelator.—JOSEPH SMITH.

STATISTICAL REPORT OF THE BRITISH MISSION.

FOR THE YEAR ENDING DECEMBER 25TH, 1914.

Conferences.	Conference Presidents.		Mission-aries						Local Priesthood.				Members.		Children under 8 years old.		Total No. of Souls.		Baptized.		Excom. un'icated.		Died.		Tracing.		Stangers' Houses Visited.		Gospel Conversations.		Tracts Distributed.		Book of Mormon Distributed.		Church Works		Meetings Held.	
	H. Priests	Seventies	Elders	Ladies	H. Priests	Elders.	Priests.	Teachers.	Deacons.	Members.	Children under 8 years old.	Total No. of Souls.	Baptized.	Excom. un'icated.	Died.	In Tracing.	By In-vitation.	Gospel Conversations.	Tracts Distributed.	Book of Mormon Distributed.	Church Works	Meetings Held.																
Birmingham...	1	1	14	1	6	29	17	26	634	165	877	32	7	326	712	29500	219014	18	62	944																		
Bristol	3	8	26	8	6	14	318	15	318	162	434	15	5	177	1047	13408	173294	60	97	546																		
Hull	1	13	3	16	14	14	244	8	244	68	359	8	1	209	1308	14260	155063	43	112	898																		
Irish	4	6	4	5	4	8	257	28	65	353	353	28	3	563	767	15342	145118	44	72	574																		
Leeds	7	8	16	13	24	54	703	133	943	59	943	59	6	262	873	13588	140007	33	151	1621																		
Liverpool	8	13	7	27	11	26	615	99	615	99	785	63	8	527	793	21048	182856	44	83	1146																		
London	4	17	1	26	36	16	37	805	134	1065	62	5	6	364	482	11436	406502	76	171	989																		
Manchester	5	10	17	29	11	23	560	51	691	25	691	25	1	444	2142	17819	193764	48	80	767																		
Newcastle	1	2	10	6	20	50	394	176	656	19	656	19	5	226	2214	12986	147553	26	58	1012																		
Norwich	1	12	9	15	1	7	232	35	299	20	299	20	7	31	55	13276	181237	86	108	562																		
Nottingham	4	13	19	31	18	30	417	102	617	27	617	27	6	502	1099	14246	165478	141	206	1025																		
Scottish	2	12	20	10	8	21	482	157	698	20	698	20	4	578	1257	12286	194394	32	96	591																		
Sheffield	1	1	8	16	6	12	323	72	437	21	437	21	2	578	1257	12286	194394	32	96	564																		
L'pool Office...																																						
Totals 1914	1	5	45	155	1	1181	241	156	322	5984	1319	8204	399	12	64	5172	14395	203083	665	1365	11239																	
Totals 1913	1	10	60	182	5	2186	227	166	310	6183	1444	8517	376	1	60	5417	21197	265164	355	804	10218																	
Increase.....						14	12					23	11	4						310	561	1021																
Decrease.....	5	15	27	4	1	5	10		198	125	313					245	6802	42081																				

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, MARCH 18, 1915.

EDITORIAL.

KNOWLEDGE ESSENTIAL TO SALVATION.

“AND I give unto you a commandment, that you shall teach one another the doctrine of the kingdom; teach ye diligently and my grace shall attend you, that you may be instructed more perfectly in theory, in principle, in doctrine, in the law of the gospel, in all things that pertain unto the kingdom of God, that are expedient for you to understand; of things both in heaven and in the earth, and under the earth; things which have been, things which are, things which must shortly come to pass; things which are at home, things which are abroad; the wars and the perplexities of nations, and the judgments which are on the land, and a knowledge also of countries and of kingdoms, that ye may be prepared in all things when I shall send you again to magnify the calling whereunto I have called you, and the mission with which I have commissioned you” (Doc. and Cov. Sec. 88: 77-80).

This is part of a revelation given through the Prophet Joseph Smith on the 27th of December, 1832, known among the saints as the “Olive Leaf.” At the time it was given, the nations of the earth were visited with the scourge of the Almighty. Many cities were ravaged by cholera, and the spectre of civil war loomed over the horizon of the United States, and, in addition, the conduct of the prominent elders and many of the saints in Jackson County was such as to fill the hearts of the Prophet, and those close to him, with forebodings of coming disaster. In answer to the prayer of those who had come together to learn the will of God concerning them at that trying time, this wonderful revelation was given.

The part quoted in the opening paragraph relates more particularly to the preparation necessary for the successful performance of the duties of a missionary, and it is applicable to all who engage in that work, at all times, and not only to those who first received the revelation. The Lord told His servants that He would send them out to magnify their calling, and in order that they might be prepared, they were to teach one another diligently. They were not to come before the world unprepared.

But what was the nature of the instruction they were to impart to one another?

In the first place, they were to learn “the doctrine of the kingdom”; in “theory, in principle, in doctrine, in the law of the gospel, in all things that pertain unto the kingdom of God, that are

expedient for you to understand." That is, they were to study theology in all its branches—including the original languages of the Scriptures, criticism, archæology, history of doctrine, dogmatical and practical theology, and so forth.

But that is not all. The revelation inculcates the duty of studying "things in heaven and in the earth, and under the earth," which seems to refer to astronomy, geology, botany, mathematics, etc.; "things which have been, things which are, things which must shortly come to pass," or, in other words, history, current events, and prophecy; "things which are at home, things which are abroad," or, different forms of government, and the social and industrial conditions under which people live; "the wars and the perplexities of the nations, and the judgments which are on the land, and a knowledge also of countries and of kingdoms," which seems to mean national and international politics, geography and hygiene (the judgments referred to probably being the ravages of cholera).

This is a wonderful curriculum. On another occasion the Prophet Joseph was told by revelation to "set in order the churches, and study and learn, and become acquainted with all good books, and with languages, tongues and people" (Doc. and Cov. 90: 15); from which it is clear that the churches could not be organized and governed in ignorance. Diligent study was required of the Prophet as well as of the missionaries who went forth with the message of the gospel to the nations of the world. Man cannot be saved in ignorance. The glory of God is intelligence, and the foundations of the Church are laid and the superstructure is reared in that divine glory.

The reason why the Lord commanded the elders to study diligently the topics enumerated, is plain. In the first place, God reveals Himself, His power, wisdom, and goodness in nature. The heavens and the earth and all things in them, both visible and invisible, are His handiwork, and they speak to us of Him and, if we understand the language, inspire us to praise and worship. "When I consider thy heavens," David says, "the work of thy fingers, the moon and the stars, which thou hast ordained; what is man, that thou art mindful of him? and the son of man, that thou visitest him? For thou hast made him a little lower than the angels, and hast crowned him with glory and honor" (Psalm 8: 3-5). Again, "The works of the Lord are great, sought out of all them that have pleasure therein" (Psalm 111: 2). And again, "The heavens declare the glory of God; and the firmament showeth his handywork. Day unto day uttereth speech, and night unto night showeth knowledge" (Psalm 19: 1, 2).

The same thought is strikingly expressed in the Zend-Avesta, the sacred book of the ancient Persians, as follows:

"The heavens are a point from the pen of God's perfections. The world is a bud from the bower of His beauty. The sun is a

spark from the light of His wisdom, and the sky is a bubble on the sea of His power. His beauty is free from a spot of sin, hidden in a thick veil of darkness. He made mirrors of the atoms of the world, and threw the reflection from His own face on every atom."

In the second place, nature is the domain in which man has been made the king and ruler, for God gave to our first parents this commission: "Have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth" (Gen. 1: 28). And again, "Thou madest him to have dominion over the works of thy hands; thou hast put all things under his feet: * * * O Lord our Lord, how excellent is thy name in all the earth!" (Psalm 8: 6, 9). If, then, nature is man's kingdom, handed over to him by his heavenly Father, he naturally will study it in all its details to become familiar with it and learn how to govern it, or rather whatever part of it has been allotted to him as his inheritance. This is an education which is a necessary preliminary to the highest eternal exaltation.

As God reveals himself in nature He also meets us in history. The history of the world is but a record of God's dealings with His children, and, if we understand it correctly, it will show us God as supreme in both state and church. It will teach us that the character of a king and ruler is decided by his faithfulness to God. It will warn us, as citizens, to avoid national sins lest we incur the inevitable consequences. History, furthermore, teaches that the establishment of the kingdom of God is absolutely necessary to the happiness of God's children on this earth, and the attainment by them of the highest possible degree of development. It shows us the inadequacy and limitations of all forms of government previously established. The patriarchal form did not save the race from the deluge. The Jews under the judges had a republican form of government, and so had the Greeks and other ancient nations. But corruption set in and they were conquered and scattered. Coming down to modern times, neither autocratic rulers with unlimited power and resources, nor monarchical forms of government, with parliaments and other democratic institutions, have saved the world from the bondage of militarism and the horrors of the most sanguinary conflict on record. Students of history learn that unless God interferes in behalf of His children and establishes His kingdom, the race will be lost. It corroborates the Scriptures and teaches us to look for the Redeemer whose advent was proclaimed in power by the Prophet Joseph Smith and those associated with him, by divine calling.

The Church of Jesus Christ of Latter-day Saints has been accused of being averse to education. Nothing is further from the truth. The Latter-day Saints are eager for knowledge because they know that knowledge is essential to the spread of the gospel, and to eternal progress and exaltation. All men and women cannot become authorities on theology, astronomy, geology, history,

mathematics, etc., but all can obtain a general understanding of some of the fundamental principles of these subjects, as a foundation for further progress and development in knowledge and intelligence throughout eternity.

J. M. S.

MINUTES OF LONDON CONFERENCE.

THE London semi-annual conference convened at "Deseret," 152 High Road, South Tottenham, London, N., Sunday, March 7th, 1915. There were in attendance: President Hyrum M. Smith of the European mission; Elder G. Merlin Southwick of the Liverpool office; President Ferry J. Faux and Elders Joseph B. White and Fred J. Swinger of the Birmingham conference; together with President John A. Maynes and twenty traveling missionaries of the London conference.

The morning session, which was a convention of the Sunday schools of the conference, convened at 10:30 a.m. by singing, "My Sabbath Home." Prayer was offered by Elder Marriner W. Hendricks. Singing, "Come, follow Me." Sacrament was administered by Elders Lorenzo L. Jackson and Charles F. Powell, assisted by Elder J. Perry Egan and Brother Herman Stulz. The time was largely devoted to Sunday school work, representatives from the various branches of the conference taking part.

President John A. Maynes delivered an address of welcome. He said the conditions existing to-day were owing to the refusal of the children of men to accept the gospel. Further, he said, we need no new religion, but an application, in the lives of individuals, of the gospel principles taught by Christ and restored through Joseph Smith in these the latter days.

Elder Raymond V. Barnes addressed the assembly, giving a concise report of the work being done in the Stratford branch. He explained the origin and gave a brief history of the American Indians; also of the Book of Mormon, stating the latter was the "the stick of Joseph," as spoken of in the Old Testament.

Elder Carlos O. Anderson briefly reviewed the work being done in the Portsmouth branch. He said he was pleased to have the privilege of coming out into the world in the interests of the gospel.

Singing, "Sowing." Benediction was pronounced by Elder Fred J. Swinger.

The afternoon session commenced by the choir and congregation singing, "How firm a foundation." Prayer was offered by Elder Clyde D. Hemsley. The choir sang, "Behold the great Redeemer die." Sacrament was administered by Elders Howard J. Layton and Samuel G. Bantock, assisted by the following brethren: S. G. Frost, A. E. Spencer, Herman Stulz and James Walliston.

A few opening remarks were made by President John A. Maynes.

Elder Frederic S. Lyman bore his testimony and stated that the testimonies of the elders was the word of God. He made reference to the prophecy in which it was made known that the name of Joseph Smith would be known for good and evil throughout the world, and related incidents in the life of the Prophet to prove that this had been fulfilled.

Elder Leo Eagar addressed the assembly. He said that Latter-day Saint assemblies are attended by the Spirit of God, and that this is an incentive for members to be present. He spoke highly of the beneficence of the auxiliary organizations of the Church. He said our "life" is a "school" to prepare us for something higher, with the gospel of Christ as a means of attaining to that end.

Elder Lawrence A. Southwick expressed himself as being highly pleased at being present. He stated that our "earth existence" was a most glorious privilege, because of the possibilities it afforded mankind, and said he thanked God for the fact that he lived in the hope of eternal glory.

"Angels of Eventide," was rendered as a quartette by Messrs. Southwick, Olsen, Jones and Campbell.

President Hyrum M. Smith then spoke and exhorted all to give heed to the instructions of the servants of God. He said that if men would live in accordance with the principles of the gospel they would have "life eternal," because it is "the power of God unto salvation," both temporal and spiritual. He spoke on the principle of tithing, which has been revealed for the maintenance of the Church in its temporal existence; also for the aid and assistance of faithful saints in dire circumstances.

Singing, "We thank Thee, O God, for a Prophet." Benediction was pronounced by Elder J. Vern Olsen.

The evening session convened at 6:30 p.m. by the choir singing, "Spirit of God." Prayer was offered by Elder Herbert S. Pyne. Singing, "Come, O Thou King of kings." President Maynes made a few opening remarks.

Elder G. Merlin Southwick, of the Liverpool office, addressed the congregation and expressed himself as being highly pleased with his visit to the London conference. He said that the world at the time of the advent of the Messiah was in a comparative state of peace. It was a fitting and proper time for the presentation of the gospel message. But the people were sorely disappointed in their expectations, and therefore rejected Him and His message. The testimony of the apostles was likewise rejected, and the "great apostasy" brought about. The speaker made reference to the prophecy of John (Rev. 14:5), "And I saw another angel," etc., and made clear the fact that we were enjoying the blessings and privileges of the gospel mentioned therein, which had been restored through the instrumentality of Joseph Smith.

President Ferry J. Faux of the Birmingham conference ex-

pressed himself as being pleased to have the opportunity of speaking to the children of God in this capacity. He urged all to bear their testimony upon any and all occasions, and referred to the testimonies of the apostles of Christ, and their effect upon mankind. He spoke of the evil effects of disregard for the "Word of Wisdom," and bore a strong and convincing testimony.

Elder J. Vern Olsen rendered a sacred solo, "There is a green hill."

President Hyrum M. Smith spoke on the decline of the church after the ascension of Christ, owing to members giving heed to the doctrines of men. Said that religious denominations of to-day had incorporated the doctrines of men in their teachings, and all were lacking the power and authority of the priesthood; stated that by "faith and works are we saved"; laid special stress on the words of James as follows: "What doth it profit a man though he say he hath faith and hath not works?" thus emphasizing the fact that "faith without works is dead"; further, said that "repentance," coupled with "baptism" by immersion, in water and in the Holy Spirit, was absolutely necessary toward cleansing the individual, because "no unclean thing can enter the kingdom of God," and that these ordinances must be performed by one having proper authority, else they would be of no efficacy; encouraged all to rejoice and live the gospel, to "prove all things and hold fast that which is good."

The conference was brought to a successful close by the choir and congregation singing, "God be with you." Benediction was pronounced by Elder J. Vern Olsen.

A profitable Priesthood meeting was held on Saturday, March 6th, 1915, at which President John A. Maynes presided. Good advice and valuable instruction were given by President Hyrum M. Smith, Elder G. Merlin Southwick, and President Ferry J. Faux. A brief report of past labors was given by elders of the conference.

WILLARD S. EVANS, Clerk of Conference.

SHOULD A CHRISTIAN FIGHT?

THIS question is facing thousands of honest and devoted followers of the "Prince of Peace," in many lands. Specially is this true in England, at the present time, as men of fighting age are now being called to volunteer their services to their country and fight its battles. In those nations where compulsory service is drawing into the ranks men to carry on this gigantic war, the individual men are not left to consider whether they should fight or not. By the government they are requisitioned into service, and honor demands that they march fearlessly to their country's defense. But in the domain of a liberty-loving people, every true Christian

of fighting age must face this proposition, and furnish himself with a solution. His country calls, his services are needed to bring victory to the land of his birth. But another voice whispers to his soul, "Thou shalt not kill"; the picture of a sad face, tense in the agony of pain and yet pervaded with such a forgiving smile, moves across his imagination. Jesus allowed Himself to be put to death by His enemies rather than defend Himself with the sword. Can I claim fellowship with Him and go out to battle against my brethren, for He said, "One is your father, and ye are all brothers"?

What will be His answer?

Every great conflict has underlying it some all-pervading principle which is at stake, though the men who are fighting the battles may be almost totally oblivious of its presence. This spirit may be one of conquest, power, glory; it may be one of religious liberty and democracy, as in the case of the Puritans in their invincible clash with Stuart despotism; it may be one of resistance to an unjust Colonial policy; it may be one of law against rebellion, slavery against freedom, as manifested in one of the greatest civil wars which has ever threatened the life of a great nation. So in all great wars there is some vital principle at stake, and this must be considered.

Those who oppose war generally assume all wars to be the expression of hate, and that anger is sinful; that all wars are bad. The following quotation is made from Dr. Lyman Abbott: "'Be ye angry and sin not' is the Apostle's summary of Christian teaching. There is an anger which is not sinful, but virtuous. Not all anger, but selfish anger, is wrong; as not all acquisition but selfish acquisition, not all ambition but self-seeking ambition, not all appetite but self-indulgent appetite. Nor is fighting always a manifestation of anger; it is sometimes a superb manifestation of self-denying love. There are times when the best way to show our love for a man is by fighting him." Again, all wars are not the expression of hate. "The war which the armies of Cromwell fought for civil liberty in England, the war which the armies of William of Orange fought for religious liberty in Holland, the war which the armies of George Washington fought for political liberty in America, were wars of love, not of hate; of service, not of selfishness."

While it is fully admitted that war is a most expensive, demoralizing and inefficient method of securing liberty, religious or political, of establishing justice and honor, yet the sword is often the only authority which oppression will respect.

We have now considered what the question is that is facing patriotic Christians of this land; that world conflicts are pervaded by an underlying principle vitalizing the combat; that wars, though deplorable, are not always unjustifiable, nor the expression of hate.

There is nothing in the spirit or explicit teaching of Christ which

forbids the Christian from using force in the defense of the weak or the innocent. "Resist not evil; if a man smite thee on one cheek, turn unto him the other." Wrongs committed against ourselves we are to oppose with the irresistible force of meekness; but this injunction does not apply to evils perpetrated against those whom we love, or those who depend upon us for protection. The wrath exhibited by Christ against that body of Jews who had by their monopoly of the animals for the sacrificial worship been robbing the people of their scanty wealth, was not of a mild or meek type. With fiery indignation he drove those robbers from the temple, overturning their tables and scattering their money.

"Love your enemies" is another command; is this consistent with fighting them? When a murderer, intent upon committing some terrible crime, is debarred from accomplishing his fiendish purpose by a stunning blow from some unseen hand, the service rendered the would-be murderer is no less than that performed in behalf of the rescued person. He who at the risk of his own life intercepted the hand holding the revolver and inflicted the stunning blow, may have been actuated by love and not hate, by sense of duty, not of anger. My dearest friend will not hesitate to wound me, if by so doing, I am protected from some imminent danger of folly. "Whom the Lord loveth, he chasteneth."

When a nation, either through the force of circumstance or of purposeful design, seeks to destroy the liberty of another people, and commits acts of cruelty and destruction contrary to international morality, and when by its continuance of such practices it is bringing suffering, privation, and misery upon its citizens, it may be an act of supremest love to take up the sword and prevent by war and bloodshed the culmination of such evil ends.

May we as Christians always be found courageous and willing to fight fearlessly in the defense of truth and justice; if need be, spill our own blood to protect the weak and the innocent. "Greater love hath no man than this, that he lay down his life for his friends."

Liverpool.

AUBREY O. ANDELIN.

"THE infant is plastic and versatile and, unlike the animal, is not the prisoner of the past; but he is the prophet of the future; and only in proportion to the intelligence through which we seek and get divine help, can we hope to lead and guide him into the light that leads to eternal growth and blessedness."—MRS. IDA DUSENBERRY, in the *Improvement Era*.

OUR Savior speaks of children and says, "Their angels always stand before my Father." The Father called all spirits before Him at the creation of man, and organized them. He [Adam] is the head, and was told to multiply. The keys were first given to him, and by him to others.—JOSEPH SMITH.

LARGE CONTRIBUTION FOR BELGIUM.

THE steamship *Great City*, which left Brooklyn, for Rotterdam, on the 10th of February, this year, carried the largest contribution ever shipped by charitable people of one nation for the relief of the sufferers of another. It had 9,400 tons of goods, valued at £106,000. There was in the cargo 8,500 tons of flour, 200,000 pounds of coffee, 400,000 pounds of rice, 260,000 pounds of beans, 480,000 pounds of peas, and 140,000 pounds of condensed milk, to be distributed in Belgium. The last item was sent specially for the 30,000 Belgian babies born since the war began. The *Great City* was delayed by machinery troubles in the Azores and on arrival in New York she had to be docked for repairs. The food has been distributed to the Belgian sufferers by the authorities in each Commune, under the joint control of the Commission for Relief in Belgium, and the Comité National de Secours et d'Alimentation. This cargo brought the total value of food contributed to Belgian relief, by Americans, to more than £300,000.

FROM THE MISSION FIELD.

Baptisms.—A baptismal service was held at "Deseret," 152 High Road, South Tottenham, London, N. (London conference), Sunday, March 7th, 1915. Six souls entered into the fold of Christ. Elders Frederic S. Lyman, J. Perry Egan, Charles F. Powell and Raymond V. Barnes officiated.

A baptismal service was held at Accrington (Liverpool conference), February 5th, 1915, when one soul was added to the fold of Christ. Elder Seymour E. Christensen officiated.

A baptismal service was held at 295 Edge Lane, Liverpool (Liverpool conference), on March 12th, 1915, when two souls were added to the fold, Elders Clarence J. Woods and William C. Whyte officiating.

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