

Christ taught love towards God and towards his fellowmen. The love that rules the "Christian" world is love towards one's own self and what belongs thereto. Selfishness is the leading power in the world, a selfishness that is hardly greater or stronger among the brutes in the woods than in "Christian" communities, and so hardened in this sin has the world become that it has almost forgotten that it is a sin, a great sin. Christ taught humility. The Christian world teaches pride and vanity in word and example.

The standing armies of the world, with the millions of uniformed soldiers; every sword made for the butchering of human beings, every cannon ball, are a protest against Christianity. Every act of oppression, every dollar made by direct or indirect cheating, proves that Christianity is held as a mere theory, and the official "divine services," with all their idolatry, meaningless formalism, and caricatures of worship, are so many blows in the face of Christ and His teachings. The world does not believe one word of the pure, admirable doctrines of our blessed Savior. Popular Christianity is nothing but a theatrical piece, a kind of burlesque, and a very poor one too. The world know this.

In many minds the term "Christian" is synonymous with "hypocrite." It was a common saying among people in my childhood that the professed "Christians" were the greatest scoundrels for taking undue advantage of their fellowmen. They professed to live for heaven, but knew not when they had got enough of this earth—as if they expected that heaven was a very poor place after all. It has always been a mystery to me how priests, knowing each other's tricks, could refrain from smiling when they met, for they know they are nothing but impostors, from a religious point of view. This tremendous imposition, this world-spread hypocrisy, this professing one thing and practicing another, is the most potent promoter of infidelity.

Infidelity, like the poisonous fungus, grows only where the soil and atmosphere are favorable. This putrid "Christianity" is the very soil, favorable to an alarming extent for all that is evil. A misunderstood and horribly perverted Christianity, sown in human hearts, by nature inclined to disobedience towards God, is the only and real cause of infidelity. As in cases of bodily sickness, the causes, when known, often suggest the remedies, so with this mental disease. To know the real causes of infidelity, is to know how it must be cured. Let it once be understood that human wisdom, in itself, is insufficient to comprehend those things which belong exclusively to the domain of revelation and infidelity is doomed. It has no longer any soil to grow in.

The supposed contradictions between revealed religion and science must be explained so that their nature may be understood, and then it will be seen that there is no such thing at all. True, some men who thought that

they knew a great deal of nature, have advanced their theories as if these were facts. Others who thought that they knew a great deal of religion have put forward their doctrines as revealed articles of faith. From these sources all the contradictions arise. A science, too green to be properly digested, and theology dead and rotten, form together a dish which anyone will be only too glad to spit out. They "contradict" each other. But true science and true religion are never contradictory; they never can be.

Science deals with facts and tries to arrange and explain the facts which we perceive around us with our natural senses. As long as she deals only with such facts, arranges them properly and explains them correctly, she is a true science. But if she treats as facts what are mere suppositions, or only appearances, she is both deceived and deceiving. Religion, too, deals with facts; with such facts as are known only from immediate revelation. Science and religion, as far as they are pure and free from human errors, are therefore both true, and can never be at variance. The complement one another and are both necessary for our advancement in knowledge and eternal happiness.

True religion then, based, as all true religion is, on revelation from God, is the antidote to infidelity. But this religion must be honestly and consistently carried out in practice. If there were a community where true religion was constantly practiced by every one, and this not only during the Sunday services but every day of the week and every hour of the day—a community where every prayer offered came from the heart, where every home was a little temple of God, every act an act of honesty, every word a word of truth, every sin and imperfection honestly dealt with according to the word of God; if there were, I say, such a community and an infidel came and tried to persuade the people that religion is nothing, he would be laughed to scorn and considered crazy. He would not be able to make one proselyte, if he tried a life time. For honesty, sincerity and integrity are infallible preventives against infidelity. It would be just as easy to keep a piece of ice without melting when exposed to the heat of the midsummer sun, as to keep infidelity in contact with honest truth. Such truth would melt it in a moment.

Although the will of man is naturally against God, yet our faculties have such a relation to each other that when it has been made clear to the understanding that religion is real and for our good temporally and spiritually, the will must submit. It cannot be otherwise, as a little reflection will make clear. Hence the conclusion is that true religion thoroughly understood and honestly practiced, will be the end of infidelity.

Here, then is a work for the Latter-day Saints. We have discarded all human intermixtures which the world has for centuries palmed off as science and religion. We have accepted God as our Leader towards

truth and happiness. In the revelations of God we have the remedy for all evils of the time in which we live. Are we also willing to give, in our every word and act, the demonstration of the truth of our profession? If we are, our reward will be great, truth will speedily prevail and God will be glorified. J. M. S.

## EUROPEAN TOPICS.

Among things not generally known, is the fact that man for man the North German consumes more meat annually than the Englishman despite the beef-eating celebrity enjoyed by the latter throughout the wide, wide world. The national nickname "John Bull," has certainly something to do with the strong propensity for steaks and sirloins universally attributed to the English; yet more oxen are put away by the Germans in a 12 month than by their English cousins across the Channel. A correct impression has prevailed for many years past that the Teutons are mighty eaters of sausage, which of course is chiefly meat, though not always the particular sort it professes to be. "Wurst," the German name for sausage, is unquestionably one of the favorite viands of that sceptical but likewise eminently practical people in whose land, it is said, "religion is a phantasy, but sausage is a fact." When in imagination we picture to ourselves the average German assimilating uncounted yards of Blut-Wurst, Mett-Wurst, or Leber-Wurst, we do not go far astray. He resembles the venerable heroine of a familiar nursery rhyme in that "victuals and drink are the chief of his diet," and what is more sausage is chief of his victuals, and beer chief of his drink. Whatever honor may be attached to a fine artistic, passionate taste for sausage, the Germans have certainly a claim to that distinction.

In regard to the real amount of flesh of various kinds consumed by the Germans, it is evident that they equal or exceed every other European nation. According to the official returns of Prussia for the past year, the Berliners of the present day are the champion meat-eaters of Europe. Without attempting to enumerate the number of pounds of beef, mutton, pork and veal that find their way to the tables of the Berliners, there are no less than 7,000 horses slaughtered yearly for the meat markets of Berlin. A large part of this "pferde-fleisch," as it is called, is worked up into sausages, a popular variety of which is cooked and served up hot on the streets, especially late at evening. This horse-meat sausage may be generally known by its dark color, and strange to say, it is called "Anglice Wurst," or English sausage.

Of course these hearty repasts are only the prelude to hearty drinking, and in this respect the worthy Berliners seem to be equal to the situation. Though there are many wine drinkers among them, yet beer is the favorite beverage, and as beer drinkers they can fearlessly chal-