

EDITORIALS.

THE WORK OF GOD IN EUROPE.

THE work of God is prospering in continental Europe as well as in the British Isles. During the recent tour of President William Budge in the continental conferences, from which he returned to Liverpool August 26th, he visited the Scandinavian, German and Netherlands Saints to whom and the Elders laboring with them, he gave much valuable instruction.

The Scandinavian mission is in good condition and considerable freedom is enjoyed in proselyting, the Elders are well supplied with books and pamphlets, a new edition of the Book of Mormon in Danish is in progress. Elder Andrew Jensen assists Prest. Wilhelmson in the literary work.

Elder Suhrke has succeeded in opening the work in Schleswig-Holstein, baptizing twenty-five persons previous to his banishment by the police authorities. A Swedish Elder who speaks German has gone there to succeed him. The latter was laboring in Sweden, and having baptized a woman was conveyed by the police to Stockholm and then liberated. This gave him free passage directly on his way to his new field of labor.

A conference was held in Berlin on Sunday, Aug. 15th, when forty members were present, the services being conducted with caution as no more than twenty are permitted to assemble without the presence of a police officer. President Budge addressed them in English and in German, Elders Snow and Martineau, as well as Elders Ballif, Kienke and Rosenbaum were present. There are fifty-two Saints in the Berlin Conference. As there has been considerable said in the papers about Elder Kienke's banishment from Germany, we present the following letter to the *Star* from Elder Ballif, giving the true particulars:

"BERLIN, Prussia,
Aug. 21st, 1880.

President Wm. Budge:

Dear Brother—Whilst engaged in worship, on Thursday evening last, we were interrupted by two officers of the police. Without further ceremony they ordered all the brethren present and a few of the sisters to follow them to the nearest station. Then, after writing down the names, ages, residences, trades or professions of the members present, the Berlin Saints were called in succession into an adjoining room, questioned by the lieutenant of the station and sent home. Elders Rosenbaum, Kienke and myself were called last, and pointedly questioned until nearly 1 a. m. on Friday, when we were forwarded, by druschka, to the central police building. Then we were invited to hand our pocket-books and papers over and were put into jail, where we spent the rest of the night and part of the next day, as criminals, on hard benches, in the company of a policeman. In the morning we were called twice before the highest police officers, who very minutely inquired into our intentions, connection with the Saints in Berlin, principles and practices. About three p.m. we were informed that we were ordered out of the kingdom of Prussia, under penalty of four weeks imprisonment, fine and transportation to the frontier if we should again be found within the limits of the said kingdom. We were required to sign two declarations, stating that we fully understood our position and promising to act accordingly. Several officers of the police chancery inquired with much interest into our principles and took our address, in order to send for some of our publications. The affair has created quite an excitement and will, no doubt, result in good. It has not been brought about by some imprudent act, but by the denunciation of an enemy.

The depositions of the Saints at the police examination have been truthful, and all went on to our satisfaction. There is no appeal from the decision of the police court, and we must admit that the highest civil authority has been consulted in the matter and will have to shoulder the responsibility of the act before high heaven. We have felt very free during the whole proceedings, and those who have questioned us have had to listen to our statements with regard to the restoration of the gospel and the establishment of the kingdom of God.

We have more thoroughly organized the Berlin Branch; a good spirit prevails, and, from all appearances, the work of the Lord will progress and more interest be manifested.

Brother Kienke has started this morning for Hamburg, and we will leave—Brother Rosenbaum and myself—in 30 minutes for Frankfurt, where we desire to stay a short time and then go on to Mannheim.

The Saints have expressed their thankfulness for your good visit and desire to be remembered to you and Brothers Snow and Martineau. They are a good and kind people, and the Lord will take charge of them.

Your brother in the gospel,

S. L. BALLIF."

It should be understood that this banishment only affects Elder Rosenbaum, as Elder Ballif was merely in Berlin on a visit, and Elder Kienke was just about to leave for Utah. The work will still go on in Germany.

In Bavaria, Elder A. Heppler has been successful in baptizing five men and has received application from two women who desired to receive the ordinance.

The Swiss mission under Elder Ballif is full of life and the prospects are excellent. Elder Graehl at the last accounts was about to organize a branch of the Church in Geneva.

The brethren held a conference at Zwolle in the Netherlands on Sunday, August 22d, when 150 persons were present, about 40 of whom were members of the Church. Elder Van Dyk interpreted Prest. Budge's remarks, which were eagerly listened to, by sentences. There is considerable liberty in that country for missionary labor and openings for a few more earnest workers.

Letters from Elders in Great Britain show that public interest is kept up and baptisms are frequent. Elder George Crane visited the Isle of Man recently, spending ten days there, finding still a few good Saints in Mona. Since his last report eleven persons had been baptized in the Liverpool Conference. Elder Peter Reid reports twenty-four baptisms since April in the Durham and Newcastle Conference. Elder A. M. Buchanan has re-opened the work in Banffshire, Scotland, baptizing two persons there, also seven in the neighborhood of Aberdeen. Elder W. H. Shepherd writes of baptisms at Barnpool, in the Bristol Conference, and the general news is very encouraging.

The following brethren were released to return home with the company that left Liverpool on Saturday, Sept. 4th:

From being traveling elder in the Leeds Conference (on account of ill health) R. L. Fishburn.

From the Scandinavian Mission, Anders Hansen.

We have compiled the foregoing information from the *Millennial Star* of August 30.

INSINCERITY IN THE PULPIT.

In the September number of the *North American Review* there is a well written paper by Rev. E. E. Hale, entitled "Insincerity in the Pulpit." It is an arraignment of the clergy for preaching dogmas which neither they nor the majority of their congregations really believe, and for withholding many things which they do believe. This insincerity, Mr. Hale evidently thinks, has caused the lack of confidence in preachers and their discourses which is common throughout Christendom, and has placed in the popular mind the pulpit lower than the platform, and religion in the rear of science. He broadly asserts that many of them have followed science into the lines of scepticism, and while some proclaim doctrines in which they have lost faith, others drop the doubtful dogmas and treat their congregations to glittering generalities.

The reverend gentleman chides them in no gentle manner for this insincerity, and rightly says that it is the duty of the preacher "to say what he believes, not what he wishes to believe or thinks it would be well to believe." He refers to the spirit in which many sermons are preached by the English clergy, who seem to think that religion is made principally for the common people, and needful but to keep them in their place. It is certainly true that in both hemispheres attendance at church is more a matter of respectability and of decorum than of heartfelt worship or desire for religious instruction, and is, with thousands of well-to-do people, simply one of

the properties. Mr. Hale says, further:

"It is for the organs of orthodoxy to consider how far they can bear to diminish the power of the pulpit. They ought to know whether its dogmatism has any such power as to make it safe to risk the contempt of those who hear. They ought to ask themselves whether men now come to church with the eagerness with which men once came, or whether the word spoken from the pulpit now commands the sort of assent it once commanded."

And in connection with this he asks:

"Does the American people, on the whole, believe that the preachers say all they know? This is a very grave question. In proportion as orthodoxy shrinks it, or as it fails to amend its ways, in that proportion will the American pulpit, so far as orthodoxy controls it, cease to be the power which it once was, and which it wishes to be."

What the gentleman says on this subject is no doubt correct. And more might be said with equal truth. Orthodox preachers not only withhold things they believe, but they touch on subjects which they know no more about than their hearers. And this we consider to be the greatest weakness of the pulpit. It is not so much the keeping back of thoughts which have supplanted in the preacher's mind the dogmas of the long ago, as the lack of any knowledge at all in relation to those things which it is the province of the gospel minister to dispense to his fellow mortals. Modern divines are in the condition described by the ancient Apostle: "Ever learning but never able to come to the knowledge of the truth." How can they speak with confidence on matters of which they have no knowledge? How can they enlighten others on subjects about which they only speculate and theorize? And how can they arouse faith in the hearts of their hearers when doubt instead of faith possesses their own minds?

Supposing Mr. Hale's advice, which seems to be the only remedy he can propose, be followed by the Christian clergy, and they proceed to tell only that which they know or verily believe. If they preach only from their actual knowledge of divine things, their sermons would be few indeed, and if they but declare their own doubts, we fail to see wherein their hearers would be much benefited. The orthodox preacher is bound by a formulated creed. He must keep within the limits of a certain number of written articles of faith. Let him avow his disbelief in them or any of them and his occupation's gone. True, the bulk of his congregation has either grown out of the swaddling clothes of the sect to which they belong, or have receded from the faith of their forefathers, but the form must be kept up or the society would go to pieces, and thus insincerity is a matter of necessity, if there is any necessity for the continuance of the orthodox ecclesiastical organizations.

The trouble is, the world has gone away from God. Preachers and people are in the same condition, traveling in the same road. Those who desire to find out God and his works and ways are seeking in the wrong direction. "Man by searching cannot find out God," says the Book which they profess to regard as divine. "And no man knoweth the Son but the Father, neither knoweth any man the Father save the Son and he to whomsoever the Son will reveal Him." This was the declaration of the Savior. But who expects to-day to receive any revelation from the Son in relation to the Father? Who seeks for it with sincerity? Science will never manifest the Deity. Its domain is the material universe. Its discoveries show forth the laws that govern those grosser elements and their combinations which are perceived through the senses. Science cannot penetrate to the soul of the universe. Spiritual things are spiritually discerned. God cannot be found out; He must reveal himself or be forever concealed from human view. And he who has not received the manifestation of the divine, can never lead others to the light which alone makes plain eternal spiritual verities.

The "Christian" ministry in these later times has degenerated into a business. Boys are educated and trained for it, and men follow it like any other calling, as the bar, medicine, the army, commerce or other secular pursuit, and for the same object—a respectable living. Of course,

there are many exceptions to this; but it is the general principle which governs. And while no other power guides the preacher than the human reason which is common to the philosopher and the pill-maker, the naturalist and the mechanic, the geologist and the chemist, the gold-seeker and the money-grubber, his faith will be akin to doubt, his spiritual knowledge will be an inappreciable quantity, and he will be but a teacher of speculative theology destitute of the life and light of real religion.

The creeds of men have had their day; the human mind is breaking loose from the bonds of priestcraft, and the cords of custom; and the day is not far distant when all the systems which have been formed without God in the heart of them, with all their inconsistencies, contradictions and insincerity, will be swept away before the power of the restored gospel and the light of renewed revelation, the first manifestations and joyful beams of which now gladden the souls of the Saints in Zion.

THE NEW ILLUMINATOR.

THE electric light exhibition in this city has naturally led to the discussion of the merits and demerits of this new illuminator; new to the century, if not to the immediate present. Experiments with electricity as a lighting medium have been made for many years, with varying success, and the outcome to-day is the demonstration that it can be utilized for large spaces, but not yet for household or office purposes. Its greatest triumphs are in elevated exposures, casting a glare over an extended circle where obstacles do not intervene to make deep shadows. The electric light was thus exhibited forty years ago in London and Paris, but it has not yet come into general use for several reasons.

In the first place, although it appears to be cheaper than gas, yet when all the expenses are taken into account, including the wear and tear and contingencies happening to machinery, it has been in practice found not to be comparatively economical. In the second place the flickering noticeable here has been a feature of its exhibition at other places and at different periods, and this has been rightly considered a serious defect. In the third place accident to the engine furnishing the necessary motive power means sudden darkness. In the fourth place, the shadow cast by obstructions is as proportionately dense as the illumination is brilliant, and thus trees and tall buildings make an umbra deep and disagreeable by contrast. In the fifth place the distribution of the light into lamps, as in the case of gas, to avoid the shadow objection by exposing the light nearer to the ground, has not yet been effected. Sixth, the sparks and sputtering observable here have not yet been fully overcome anywhere.

It may be thought that in giving place to these objections we are opposed to the project of lighting by electricity. But this is not so. On the contrary we have on several occasions expressed our faith in its final triumph, and our pleasure at the prospect. Perfection does not usually come at once to anything, either in art or in nature. As in the works of God development is the universal process, so in the works of man improvement comes by gradual experience. Repeated tests, if involving repeated partial failures, stimulate to exertion, expose the causes of defects and suggest better methods.

At present, gas holds its own as the most reliable, equitable, easily divisible, regulatable, controllable and extinguishable, economical and reliable general illuminator that has come into use. In the cities where its latest and chief rival has made the greatest excitement, it still keeps its place, unshaken by realities or anticipations. For special purposes the electric light is probably its superior, and for these the new illuminator is being rapidly utilized. But for general public and private purposes gas is yet the popular luminous agent and is likely to continue so for some time to come.

However, the manipulators of the subtle power called electricity have under consideration a true and glorious principle, and that genius which is a reflex of the divine mind in the human soul will follow it to its depths and search out the laws by which it is governed and the

methods by which it is controlled until they can bring forth its wondrous and varied qualities and subdue and direct them for universal good.

Edison's name, but a short time ago so closely associated with this subject, is now the signal for incredulous hilarity in consequence of his frequent collapses and his alleged control by a party of speculators. But he is still at work on the electric light, and according to the latest accounts has overcome the difficulties that were fatal to his project last winter. Zenos F. Wilber, who resigned a position in the United States patent office to attend to Edison's patent business, says that there is now being put up in the wood around Menlo Park a number of lamps, and at an early day experiments will be made which will demonstrate fully the success of the Edison system of electric lights. The great difficulty, which is now being overcome, is to get an engine suited for the purpose. Such engines are being built, and when completed, Mr. Wilber says, "will be the last link necessary to complete in detail the Edison theory."

This report we give for what it is worth. Edison's announcements have come to be like the fabled cry of "Wolf! Wolf!" and still like the finale in the fable, the "wolf" or the perfected light may come in very deed when not expected.

We have confidence that time and thought and perseverance, which work such great wonders, will some day develop in their might and beauty the hidden forces and latent effulgence of the electric element and science will handle them as familiar things for the benefit and progress of the children of men. But the hour and the day have not yet come.

WHY UTAH IS NOT A STATE.

ONE of the charges preferred by the "Liberals" in their address to Utah voters is that the People's Party, or as they term it, the "dominant party," is that of "helping Utah in a position of such utter antagonism to her sister commonwealths of the Union as to cause her to be hated and shunned, and to exclude her from the sisterhood of States, which by her numbers she is entitled to enter."

Coming from such a source this accusation is decidedly rich. Every effort that has been made to secure for Utah the political status to which she is entitled by numbers, and has been for many years by superior excellencies, being the most sober, thrifty, orderly, peaceful and progressive of Territories, has been persistently and bitterly opposed by those persons, and that now semi-defunct organization which affects to mourn at Utah's exclusion from Statehood. Their wilful falsehoods, gross misrepresentations and vociferous outcries of pretended fear, have been directed against such a consummation, and the sentiment which prevails against Utah's admission into the Union has been fostered and kept alive, if not created, by the very element that now grumbles because she is left outside.

It is not the "dominant party" that has placed Utah in antagonism with the States, but the enemies of that party, who have excited the States into antagonism with Utah. For, the expressed objection against giving Utah the rights and powers of a State is not a real issue. The general cry is, Utah cannot come into the Union with polygamy as a feature of her State polity. The fact is polygamy has nothing whatever to do with her State organization, principles or institutions. The proof of this is that it has nothing to do with the affairs of the Territory. It is simply a doctrine and practice of a Church which is as separate and distinct from the territorial organization as the Methodist Church is from the national government. If it be said that "Mormon" Elders hold office in the Territory, so it can be said that Methodist ministers hold office under the Government.

The polygamy question enters in no way whatever into the laws or political system of the Territory. It would form no part in the policy and regulations of the State. The Church, a portion of whose members practice plurality of wives, has always held that its marriage system was solely an ecclesiastical matter, with which the State had no right to interfere in any way. It has not sought for the recognition of the secular law, and has stoutly con-