

sacrifice, and defy, if need be, the whole of Europe.

As far as the United States is concerned, the opinion been has expressed that a great European war would be a great boon. If Russia should be seriously involved, our great competitor on the wheat market of the world would be greatly weakened, and undoubtedly this would influence the price on all farm products in favor of the American farmer. In every country participating in the war, the cultivation of the soil would be neglected to some extent, and this would cause higher prices on grain for a considerable time. Our manufacturing would for similar reasons become busily engaged, and the export of grain and other products would turn a large current of gold from the Old World to the New.

Everybody is firmly convinced that a war has to come as the only possible solution of the Turkish question. If it does not come now it will come later. The sultan himself, who is in a position to judge of the reliability of diplomatic assurances, does not seem to place any confidence in the declarations of the powers that peace will be maintained. In a short time he will have 200,000 Moslems under arms near the Greek frontier. Were Europe earnestly desirous of preventing a collision it could have done so, before the hostile armies were gathered, as they now are, in ominous proximity to each other.

FORGIVENESS.

Following is a portion of the sixth chapter of Matthew:

And when thou prayest, thou shalt not be as the hypocrites are: for they love to pray standing in the synagogues and in the corners of the streets, that they may be seen of men. Verily, I say unto you, they have their reward.

But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly.

But when ye pray, use not vain repetitions, as the heathen do: for they think that they shall be heard for their much speaking.

Be not ye therefore like unto them: for your Father knoweth what things ye have need of, before ye ask Him.

After this manner therefore pray ye: Our Father which art in heaven, hallowed by Thy name.

Thy kingdom come. Thy will be done in earth, as it is in heaven.

Give us this day our daily bread.

And forgive us our debts, as we forgive our debtors.

And lead us not into temptation, but deliver us from evil: for Thine is the kingdom, and the power, and the glory, for ever. Amen.

For if ye forgive men their trespasses, your heavenly Father will also forgive you:

But if ye forgive not men their trespasses, neither will your Father forgive your trespasses.

Read and viewed in the light of the sequence of ideas conveyed, and in the order of literary composition, the five verses which express the Lord's prayer form an introduction to the two verses which express the law of forgiveness. In other words, viewed in this light, the Lord's prayer, one of

the sublimest utterances ever placed on record since the world began, becomes a prelude to another which announces the great principle of forgiveness as one of the conditions of salvation. Students of the scriptures ought to exercise care in permitting one passage to outweigh another, and in giving to each the importance to which it is entitled; but we think no harm can come from regarding the Lord's prayer as leading up, in one feature, to the Savior's enunciation of the principle expressed in the verses which follow it, since the Lord Himself thus applied it.

This view adds to the importance of that principle, and tends to impress upon the mind the necessity for putting it in practice in our associations with each other. Indeed, the language employed by the Savior in expressing this law indicates that He regarded it as of the utmost consequence, for He plainly says that if we forgive not men their trespasses, our Father will not forgive us; and without the forgiveness of our sin how can we expect to receive an inheritance in our Father's kingdom?

In the early rise of this Church, it was quite natural that great stress should be laid by its Elders in their preaching upon what are commonly called the first principles of the Gospel, because it was necessary for the people to learn these first. And later when the Saints began colonizing the fastnesses of the mountains, conditions made it necessary for the temporal and practical features of their religion to be given, for the time being, great prominence. In short, what might be called the first, or the simpler, or the more elementary principles of the Gospel have been taught more abundantly among the Saints than have others of a more abstract nature. The outward conduct of the individual has been more frequently dwelt upon than has the inward discipline to which he must conform his soul, and to which he must subject his proud, selfish and rebellious spirit.

But the great body of the present adult membership of the Church have been long enough in the Gospel school to give more attention to some of its higher, or deeper, or more abstract principles than they have heretofore done; and none such to which they can turn their minds can claim precedence over the law of forgiveness. In one sense it is an easy law to obey. It is easy in the sense in which the Savior spoke when He said: "My yoke is easy and my burden is light." That is, to him who has the Spirit of the Lord, nothing is hard which the Lord requires.

But from the standpoint of carnal man, the law of forgiveness is one of the most difficult to obey that ever has been revealed to him. He may have faith enough to make himself an outcast for the Gospel's sake; to perform missions and endure all the sacrifices incidental thereto; to give freely of his earthly possessions, and even the whole thereof, for the cause of truth; he may even have faith enough to perform miracles, and yet not be able to so far subdue his feelings and his spirit as to say with truth that in his heart he

forgives the man who has injured him most.

And yet it is to this degree of subjection to the law of God that every man and woman must come who would enter His presence and receive of His glory. Before any son or daughter of Adam can receive such a salvation, the heart must be purged of all hardness, and a perfect and complete forgiveness must be extended to the individual's worst enemy. No man can receive of the glory of the Father's kingdom while holding feelings of hardness towards a brother.

The power to forgive one's enemies, in the sense meant by the Savior, is an attribute of a most exalted character, and is attained only by the aid of the Spirit of God. It is acquired by fasting and prayer, and a life in strict conformity to the principles of righteousness. Hence it is that every man who acquires it can appear before the Lord, at the end of his earthly probation, and claim a forgiveness of his sins, and the reward of a just man made perfect through sacrifice, diligence and obedience.

THE FINAL WAR.

All over the world wars and rumors of wars engage the attention of mankind to a remarkable degree. It is only immediately before great upheavals in the world's social structures that the commotion is so universal as it is at the present time, and the general apprehension for that which is to come is, therefore, well founded.

An English author, thought to be Louis Tracy, has taken advantage of the situation and published his ideas of "The Final War," which he predicts is imminent. It is a fanciful literary production, intended to call the attention to possibilities, rather than probabilities, but in the present condition of the public mind it is read with much interest, as it depicts the supposed details of the gigantic struggle for which the great powers are believed to prepare themselves.

According to the author the thunderbolt falls as from a cloudless sky. The British minister at Paris is giving a ball at his magnificent hotel. The guests have no misgivings. To the ambassador and his secretary the sudden departure of the representatives of Germany and France from the ball causes apprehension, although these diplomats present their excuses to the host in most friendly terms. Instantly the British ambassador dispatches a military attache to Italy with secret orders to the commander of the Mediterranean squadron.

A conference is now being held at Versailles between the president of the French republic, his foreign minister, General Caprivi and General Gurko as representative of Germany. The plan is here laid. The following morning France and Germany declared war on Great Britain. England is to be invaded, taken by surprise and crushed in one battle. As a result of the eventual victory Canada is to be given to France and East Africa to Germany. Other English colonies are to be divided between the victorious allies. England is to be governed by a military commission.