

CURRENT TOPICS IN EUROPE.

Effects of the Emperor's Death—Political Matters—Fears of War—Working Woman's League—Current Gossip.

"Europe, now that the Emperor Frederick has been laid to rest, finds itself in the presence of a most perplexing problem. Everywhere there is an instinctive feeling that the transfer of the sceptre of Berlin has made an important change in the situation previously existing. The proclamations in which William II. has announced his assumption of supreme authority give color to the interpretation which has been placed on the doings and sayings of his less responsible days. They may have been drafted in the most scrupulous spirit, but for all that they breathe an undisguised spirit of medieval militarism. The painful avidity with which the proclamations have been scanned and scrutinized beyond the borders of Germany is the best evidence of the morbid tension of feeling that exists." These words of Count Kalnoky, in the Hungarian delegation at Vienna, on Monday evening, asking "whether a change of rulers will effect a change in the Austro-German alliance" are indeed significant. The nervousness which has taken possession of French statesmen, in view of the establishment of the new regime at Berlin, is significant, and indicates an

APPROACHING CRISIS.

Le Moniteur Universel says, "With the sovereign who has just expired, Europe loses the best guaranty of the maintenance of peace upon the continent. Death has put an end to the long agony of Germany's Emperor. For long months Europe has suppressed its jealousies and resentments, awed to respectful silence before the august invalid at Charlottenberg. Today he is no more. Frederick III. ever manifested his horror of war. At this moment the empire of Germany passes into the hands of a young prince who would willingly gain fame at the expense of bloodshed.

There is much to fear for Europe, much to fear for even Germany, in this young man. The mine is under our feet."

The refusal of Hungary to take part in the coming Paris Exposition of 1889 has a deeper significance than many are willing to admit. The *Courier de l'Europe* in referring to this matter, make some pertinent remarks: "The refusal of Hungary to participate in our coming exposition surprises us still less than the refusal of Russia and Germany. The hostility of these powers is directed much more against the French nation than against the republican government. It is easy to foresee that Europe, having accepted German unity, will find herself nearly unanimous in refusing our invitation to compete with us in an international exhibition. Our statesmen, historians and poets have treated those of Hungary and Italy as allies, nay, more as brothers. We have sympathized with them in their struggles and rejoiced with them in their triumphs. Meanwhile we are accused of making those preparations for war which are constantly being made against us. It is this which makes M. Tirza doubt our ability to preserve our calm, or patience, our ability to control ourselves."

While Germany is constantly increasing her force,

FRANCE IS NOT IDLE.

Along her whole northern frontier new built earthworks may be seen at many strategic points. Only on the 12th instant two Englishmen were arrested at Dunkirk as spies. On examination it was found they were only tourists who had wandered too near the fortifications.

This preparation for war is not confined to Germany and France. Italy has caught the infection, and various changes are in progress. New regiments are being formed and old ones filled up; while some of the famous ship-builders of the Clyde are kept busy in building ironclad men of war. By the way, it seems rather strange to see British ship-builders sending out their ironclads to strengthen the navies of Russia, Denmark, Sweden, Spain, Portugal and Italy.

Under these circumstances it is reasonable to suppose that there has been much discussion concerning England's relative strength and preparation for emergencies. The result has been not a scare nor a panic, but

A SETTLED DETERMINATION

in the public mind to confront the difficulties which have arisen. The condition of things now made known to the public mind is quite indisputable. It rests upon official returns, or the reports of naval and military experts, enjoying the absolute confidence of the departments.

The steam and sailing vessels which carry on England's commerce possess a value of fully \$500,000,000. These convey and reconvey an export and import trade valued at more than \$3,000,000,000 per annum, thus constituting England the emporium of the world, and furnishing the lifeblood of her imperial wealth and greatness. Yet the protection of this magnificent prosperity has been badly neglected. The people of England begin to understand that they have been living on the glories of gone reputations of their army and navy, while other nations were arming to the teeth and wondering, perhaps not without

complacency, at their inaction. At length England has determined that the number of

WAR SHIPS

and quick cruisers necessary to place the country and its vast commerce in safety shall be ever ready.

The Duke of Cambridge (uncle to the Queen) and Lord Wolsey, the two highest military authorities of the realm, have lately made speeches in the House of Peers, which have had a great effect on the public mind. They declare that while England's resources are large in men and material, the navy is deficient in the number of ships required and the army deficient in improved weapons. We may therefore expect to see the manufacture of firearms increased and a number of new orders given to the shipbuilders of Portsmouth, Glasgow and Liverpool.

While themes of the gravest importance are being pondered by the great and discussed by the journals, it may not be out of place to notice those quiet movements which are going on among the humbler ranks of society and which tend to

ALLEViate SUFFERING

and better the condition of the masses. Among these movements worthy of record may be mentioned women's trade unions. The condition of the working women of England is one of the gravest problems of English civilization. Though wild schemes of social reform always find support, provided they are sentimental enough to catch the public, yet serious and persistent work to the same end has to wait for recognition. While all sorts of nonsense is being spouted from all sorts of platforms by vain and foolish persons, apparently bent on advocating schemes which may give them an opportunity for self-advertisement, working women are themselves endeavoring to better their condition. One who is now dead Mrs. Emma Paterson commenced the work. She devoted all her opportunities to the work of arousing her suffering and laboring sisters from their stolid misery, with the hope that by combination amongst themselves they might render the conditions of their lives less intolerable.

LITTLE BY LITTLE

this devoted woman gathered about her a small band of friends and founded the Protective and Provident League, the members of which convinced, like herself, that trade unions could do for working woman at least as much as they are said to have done for working men, have been at work for years, endeavoring to spread the knowledge of their principles. It is also hoped that through the formation of such unions amongst women, the league may in time strengthen the hands of the men, and prevent women from becoming the tools of unscrupulous employers, who use them often as "Chinese cheap labor" to bring down the just wages of husbands and fathers.

The work of spreading union principles amongst the most ignorant and the worst paid members of the armies of industry is not light. The principles taught by the league, if they are those of self-defense, are likewise those of self-sacrifice. They appeal to the better educated, the better paid, the more diligent to band themselves together in the common interest. Nevertheless the League

STRUGGLES BRAVELY ON

and by its agency eight unions have been founded in London and a large number in the various cities of the kingdom. Amongst these the most varied trades are represented, such as upholsterers, printers, bookbinders, tailors, dressmakers, shirt-makers, etc. Lady Dilke, in her recent address, says: "We work for the enfranchisement of our race, not merely for ourselves but for our fathers and our brothers also. The mountains must not part nor the seas divide our armies. We will elevate our nation by elevating England's workers."

In society circles there seems to be a quietness perhaps only accounted for by the sadness that prevails in Berlin. Queen Victoria is living quietly in her northern home at Balmoral.

HORSE RACING

is the principal sport of the season. The jockey Robinson is the hero of the hour. It seems hardly possible that this beardless boy—he can't be over twenty—with his soft brown eyes and quiet manner, is the person whose nerve and skill helped to win sixty-three heats last summer and twenty-five already this season. Paris at present is full of Americans. The principal topics there are the scarcity of the water supply, the movements of Boulanger, the betrothal of Princess Letitia Bonaparte to her uncle, the Duke of Aosta (the Pope has at length sanctioned the marriage) and the movements of Paul de Cassagnac, who is reappearing in the Chamber of Deputies in his old caustic vein. The death of Marshal Leboeuf has recalled the memories of the disasters of 1870. It was Leboeuf who asked pardon of the Emperor Napoleon III at Chislehurst for faults that he (Leboeuf) had committed in that war. J. H. W. London, June 21, 1888.

CHICAGO, July 15.—A special from Fort Smith, Ark., says: Six persons were drowned yesterday while crossing the Arkansas River near this city. The party had been attending a dance, and when in the middle of the river the boat upset. The bodies have not been recovered.

THEOLOGY.

A Lecture Delivered in Logan Temple by Elder J. Z. Stewart.

To any one who believes in the existence of a God it would be inconsistent to say that He would create man and endow him with the light and intelligence that man enjoys and not have some particular object in view in his existence farther than to live a few years and pass away to be forever forgotten. No one who has seen in nature the great wisdom, power and mercy of the Creator would feel to ascribe to Him anything that would appear so inconsistent and unkind; unkind because the life of suffering and misfortune which is led by many of the human family is worse than to not live at all if there were no hereafter, no haven of peace, rest and happiness, after the miseries of this life were past.

When perceiving from the works of God, how mercifully He has provided for the happiness of all His creation here, we cannot for one moment doubt that He has also provided for them something better after having passed through this "vale of tears." We must also feel that He had an object in view in requiring us to pass through the trials and tribulations of this life. Nor is it reasonable that He would leave man in ignorance and doubt with regard to Him and what He requires of His children, for that would only tend to make life's burdens more difficult to bear, while at the same time no good would be derived from keeping man in ignorance with regard to those things. We must therefore

CONCLUDE THAT GOD HAS SPOKEN

to His children, that He has instructed them Himself, or sent others to do it, regarding His laws, what He requires of His children, and more or less regarding the great future which is before them.

If we desire to know what God has revealed to man we have several sources from which we can obtain information. The Bible is acknowledged by all Christian nations to contain the Word of God as revealed in different ages of the world's history to holy men through whom He saw fit to communicate His will to man upon the earth; and there is much internal evidence to justify mankind in accepting its contents as the Word of God.

The Book of Mormon is a sacred history of a branch of the house of Israel, and it was written by inspired prophets of God. And so abundant are the evidences of its divine authenticity, that every effort that has ever been made to disprove its claim has proved a miserable failure. While the Bible is accepted so generally as being of divine origin, it is an undeniable fact that there are ten times the evidence of the divine origin of the Book of Mormon than there is of the divine origin of the Bible.

We also have the revelations of God which are recorded in

THE DOCTRINE AND COVENANTS,

which have come forth within the recollection of many who are now living. People now living have read shortly after they were given many prophecies recorded in that sacred work and they have witnessed the fulfillment of those prophecies, thus the divine origin of that book is established by innumerable living witnesses.

A careful perusal of these works will show us that God has revealed Himself to many of His children; and that He has given them a knowledge of Him and many of His laws, and also plain and positive instructions for the guidance of mankind; instructions by the observance of which He has promised that we may return into His presence, and enjoy forever most every blessing the heart can desire.

The Savior said: "Search ye the Scriptures for in them ye think ye have eternal life, and they are they which testify of me."

Let us obey this, for if the Bible contains the word of God we will there discover the plan of life and salvation—the rules and laws which should govern all our acts, and direct all our labors in life.

If we wish to enjoy the favor of God we must be obedient to his commandments, and in order to obey them we must first become acquainted with them. We learn in Eph. 4: 5, that there is "one Lord, one faith and one baptism." And we are informed in a very emphatic manner in Gal. 1: 6-9, that there is;

BUT ONE GOSPEL.

"I marvel that ye are so soon removed from him that called you unto the grace of Christ unto another Gospel: which is not another; but there be some that trouble you, and would pervert the Gospel of Christ. But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed."

"As we said before, so say I now again, if any man preach any other gospel unto you than that ye have received, let him be accursed."

Again we read in John 10: 1, "He that entereth not by the door into the sheep fold, but climbeth up some other way, the same is a thief and a robber."

Hence it is very necessary that we seek the Lord aright, that we have the right faith, that we receive the proper baptism and that we accept and live according to the Gospel which Paul preached to the Galatians, lest we be declared thieves and robbers for trying to get into the fold

the wrong way. In the eleventh chapter of Hebrews, we learn that it is necessary for us to have faith in God, for "without faith it is impossible to please Him, for he that cometh to God must believe that He is and that He is a rewarder of them that diligently seek Him."

Now it must be evident that faith is the leading cause of all action, and a person having no faith in God would make no effort to serve Him in any way whatever, nor to do Him reverence.

Faith then must of necessity be the first principle of the Gospel,

THE FIRST PRINCIPLE

to be cultivated and exercised in order to place an individual in the way of life and salvation.

The Savior has said, "Ask and ye shall receive, knock and it shall be opened unto you." If a person have no faith in God he would never ask, and consequently would not receive that light and intelligence which is within his reach.

"He that believeth and is baptized shall be saved and he that believeth not shall be damned." These are the words of the Son of God to His apostles when He commissioned them to preach the Gospel and officiate in His name among the children of men. God having made known His will to man, having sent His son Jesus to teach them the plan of life and salvation, if they reject that message and disregard His will they must be cast off.

It appears that some have obtained a wrong impression with regard to the kind of faith which is necessary to salvation, for they wish to separate faith from works, but the apostle James taught in positive terms that faith without works is dead, and that faith alone is insufficient to save anyone. In his second chapter he says that the devils believe and tremble; from which it is evident that if faith alone were sufficient that the devil would be sure of salvation. James says, "Show me your faith without your works and I will show you my faith by my works." It would be impossible to show faith except by works and one's works always show forth his faith. No one can hide his faith without he also hides his works, for all of our works are the result of faith.

FAITH THE SOURCE OF POWER.

But the right kind of faith is a faith that leads to action, a faith that leads to good works. Faith is also a principle of power. "By faith the worlds were made." By faith the Hebrew children overcame the power of fire to burn them, and by it the mouths of the lions were closed that they did Daniel no harm. By it the walls of Jericho fell, and the waters of the Red Sea stood up as a wall on either side, while the children of Israel passed through dry-shod.

It was faith in the words of God that saved Noah and his family when all the rest of mankind were drowned. It was the faith of Jesus that raised the sleeping body of Lazarus from the tomb. Jesus said to his disciples (Matthew 17: 20): "Verily I say unto you, if ye have faith as a grain of mustard seed, ye shall say unto this mountain, 'Remove hence to yonder place,' and it shall remove; and nothing shall be impossible unto you." When we read of the mighty works which have been wrought by faith, there is left no room to doubt his words. The sick have been healed, devils cast out, the dead raised, the winds and the waves of the sea have been controlled, Mount Zerin was removed through the faith of the brother of Jared and even the sun and the moon have obeyed its power.

Blind Bartimeus cried unto the Lord for mercy, "And Jesus said unto him, go thy way; thy faith hath made thee whole" (Mark 10). Jesus touched the eyes of the two blind men who came to him and said unto them, "According to your faith be it unto you" (Matthew 9: 29). Paul said to the cripple who had faith, "Stand upright on thy feet. And he leaped and walked" (Acts 14: 9, 10).

There may be some few instances in which individuals have been healed through the faith of the administrator only, but the blessing comes generally through their own faith or the faith of their friends. Instances of the latter are found in Matthew 8th and 15th chapters, also Mark 5th and 9th chapters.

The Savior said, Mark 16: 17: "And these signs shall follow them that believe, in my name shall they cast out devils, they shall speak with new tongues, they shall take up serpents, and if they drink any deadly thing it shall not hurt them, they shall lay hands upon the sick and they shall recover." These

PROMISES WERE MADE

to all who would accept the teachings of Jesus Christ and obey the Gospel which he taught. The Apostle Peter on the day of Pentecost announced to the people that the promise was to them and their "children, and to all that were afar off, even as many as the Lord our God should call."

It is very evident from what is recorded in Mark 6: 5 and Matthew 13: that the signs are manifest in proportion to the faith that is exercised by the people. The greater the faith, the greater will be the manifestations of the power of God. Miracles will decrease as faith decreases; and they will cease when faith ceases.

The great Prophet Moroni in his 10th chapter says: "And I would exhort you, my beloved brethren, that ye remember that He (God) is the

same yesterday, today and forever, and that all these gifts of which I have spoken, which are spiritual, never will be done away, even as long as the world shall stand, only according to the unbelief of the children of men."

"And Christ truly said unto our fathers, if ye have faith, ye can do all things which is expedient unto me."

"And now I speak unto all the ends of the earth, That if the day cometh that the power and gifts of God shall be done away among you, it shall be because of unbelief."

"And woe be unto the children of men if this be the case; for there shall be none that doeth good among you, no not one. For if there be one among you that doeth good, he shall work by the power and gifts of God."

This quotation is strictly in harmony with the words of our Savior in commissioning His disciples, "He that believeth and is baptized shall be saved and he that believeth not shall be damned and these signs shall follow them that believe." From this it must be evident that when the signs cease to follow, men have ceased to believe, and consequently are not on the way to salvation.

The Savior said: "By their fruits ye shall know them," and their fruits show forth their faith, more forcibly than words can do. Again the Scriptures inform us that those who obey the doctrine of Christ shall know of his truth, and Isaiah, 8, 20, says: "To the law and to the testimony; if they speak not according to this word, it is because there is no light in them."

REPENTANCE, THE SECOND PRINCIPLE.

Faith in God and in His Son Jesus Christ should lead to repentance, which is the second principle of the Gospel.

Repentance means the turning away from and forsaking of sin. Isa. 55: 7, "Let the wicked forsake his way." Ezek. 18: 30, "Repent and turn yourselves from all your transgressions; so iniquity shall not be your ruin." "Cast away from you all your transgressions," Paul tells us in 2nd Cor. 7: 10, that there are two kinds of repentance and that the repentance of the world worketh death. What we understand from that, is not repenting from a sin today and repeating the same sin tomorrow or in the near future, but the repentance which is required of all is to cease sinning and work righteousness, and nothing short of this is true repentance. "A Godly sorrow worketh a repentance not to be repented of but the sorrow of the world worketh death." The Savior said, Luke 13: 3, "Except ye repent ye shall all likewise perish." Peter on the day of Pentecost admonished the assembled multitude in the following language: "Repent every one of you and be baptized for the remission of your sins and you shall receive the gift of the Holy Ghost, for the promise is unto you and to your children and to those that are afar off, even as many as the Lord our God shall call."

Now reflect a moment upon the

IMPORTANCE OF THIS REQUIREMENT and ask what would be the effect of a universal repentance of mankind.

All enmity would cease from among men, discords and contentions would be known no more; courts with all their attendants would be a thing of the past; peace and good will would reign supreme; all men would treat one another as brothers, and sin and iniquity would be banished from the earth. The millennium would be ushered in and "every man in every place would meet a brother and a friend."

What requirement could a merciful Father make which would be of more benefit and of greater importance to his children than that which would bring about so desirable a result?

Well could the inspired servant of God say, "Repent all ye ends of the earth." But who is benefitted from the repentance of the world, in which the sinner like the sow after having been washed, returns again to the wallow in the mire? Truly, as the apostle has said, "The repentance of the world worketh death."

After an individual has believed in God and in the divine mission of Jesus Christ and experienced that godly sorrow for sin and has resolved in his own mind to cease sinning, that is, if he has lied, to lie no more, if he has stolen, to steal no more, in short has turned from his wicked course, he is then and not till then, a proper candidate for baptism.

THE DOCTRINE OF BAPTISM.

When the Scribes and Pharisees came to John desiring baptism at his hands, he saw they were not worthy to receive that ordinance, and he demanded that they should "bring forth fruit meet for repentance," or in other words, he desired that they should truly repent of their sins and place themselves in a proper condition to receive that sacred ordinance.

It must be self-evident that being baptized without having first made a proper preparation would be of no benefit to anyone. It would not bring a remission of sins, nor would it be attended with any blessing. But on the contrary, it might be considered an effort to climb up by some other way into the sheepfold.

But when a person has been led to believe in God and in His Son Jesus Christ, and consequently in his teachings, and has truly repented of his sins, he is then ready to take another step.

Ananias said to Paul: "Why tarrest thou, arise and be baptized and wash away thy sins calling upon the name of the Lord."