

is claimed, just as the history of the descendants of Abraham, and the kingdom of the world with which they came in contact, always was an inseparable link of Christianity. In the corroboration of historical facts revelation is intensely interested, since the proofs of its authenticity are largely involved.

The Latter-day Saints are perfectly willing to have the statements of the Book of Mormon tested by impartial scientific research. As far as the latter has proceeded the sacred volume has been sustained. It accounts for the various civilizations, traces of which have been found, and it is no very sanguine supposition that when archaeology shall be in a position to speak of the ancient history of this continent with the same degree of certainty as it does of ancient Egypt, Syria, Babylonia and Assyria, its testimony to the Book of Mormon will be as strong and convincing as it is in regard to the books of the Bible.

**MORMONS IN MEXICO.**

The Deming, New Mexico, Headlight has the following comment upon a report recently made to the government at Washington by Col. Lewis M. Buford, United States consul at Juarez, Mexico:

Consul Buford has recently made a report to the state department concerning the Mormon colonies in Mexico, south of Deming. He reports that there are ten colonies, nearly all Americans. Their holdings are in the finest portion of northern Mexico; the soil is very rich and productive, and with the advent of railroads, from the nearest of which they are removed from 125 to 200 miles, these lands will greatly enhance in value. He finds that there is a good opening for American goods among the colonists, and said that the Mormons are exceedingly prosperous and highly regarded, but apparently overlooks the fact that the colonists are and have been for years heavy purchasers of American goods in Deming, their supply point.

**ENGLAND'S COMMERCIAL DECLINE.**

Figures are generally dry reading matter, but a comparison between the total value of exports from Great Britain in the years 1889 and five years later has peculiar interest at this time, when opinions are much divided as to whether bimetallics of other countries must accord England the leading place in any financial reforms that may be considered desirable. Such comparison would seem to prove that Great Britain is gradually losing her control of the world's trade.

In the middle of May the Association of Trades Protection Societies held a meeting in London. In the report of the president the present condition was pointed out, and the following statistics, showing the total value in pounds sterling of the export trade the two years mentioned were given:

To	1889.	1894.
India.....	31,000,000	29,300,000
Australia.....	23,900,000	16,000,000
Brit. North America.....	8,000,000	6,300,000
South Africa.....	9,000,000	8,400,000
United States.....	30,000,000	18,600,000
France.....	14,500,000	33,500,000

Germany.....	18,000,000	17,800,000
Argentina.....	10,000,000	4,600,000
Holland.....	10,000,000	8,800,000
Belgium.....	7,000,000	7,600,000
Spain.....	4,600,000	3,900,000
China.....	5,000,000	4,400,000
Brazil.....	6,000,000	7,500,000

That is to say the export to all the British colonies and possessions amounted to £10,400,000 more in 1889 than in 1894. The export to foreign countries fell off £22,000,000 in the same period. The export to India alone fell off £1,700,000 and that to Australia £7,000,000, not because the consumption of these countries had been correspondingly diminished, but because they had found other sources of supply. In the iron trade, for instance, Germany and Belgium had encroached on England's market to an alarming degree.

From facts like these the conclusion is drawn that a new era in the history of the commerce of the world is dawning, and one in which Great Britain is likely to play a less prominent part than during the past century.

**PERSECUTIONS OF THE SAINTS.**

There are differences of opinion upon religious as well as other matters that sometimes lead persons of opposing views to express themselves in a vigorous manner; but no matter how great the difference referred to may be, no man who possesses a Christian spirit will seek to bring mob violence and persecution upon one with whom he does not agree religiously.

The Church of Jesus Christ of Latter-day Saints, which organization was instituted in this dispensation April 6, 1830, under the revelations of the Lord to the Prophet Joseph Smith, and which has continued intact to the present time, sends forth its Elders to the various nations to preach the Gospel of Christ. They are to contend earnestly for the faith of the Saints; or, in other words, to preach Christ and Him crucified, setting forth the principles of the Gospel and the necessity for obedience thereto in plainness and in the power of their calling; they deliver a sacred message committed to them by the Lord for the salvation of mankind. The performance of this labor does not require them to make assaults upon, or to malign, or seek to arouse persecution or mobocracy against any person who may differ with them; if they were to do so they would be acting in violation of the commission under which they are set forth. But they observe the conditions of that divine commission, obeying the positive instructions of the Prophet Joseph Smith, given March 30, 1836, "not to contend with others on account of their faith, or systems of religion, but pursue a steady course."

If all religious teachers had pursued this course, whether the tenets they presented were right or wrong, the world would have been spared much of the dark and bloody record that attaches to religious history. But they did not do so; and individuals, professing Christianity, have so grossly violated its fundamental spirit and have so submitted themselves to the wiles of "the wicked one," that they have "persecuted unto death" the Saints of the Most High, in very many cases.

It was this bitterly persecutive spirit which caused the death of the Prophets Joseph and Hyrum, the anniversary of whose martyrdom was passed a few days ago. And this spirit toward the Saints is not inert today. An illustration of its activity is given in an attack by F. M. Scott and J. A. Grant, through the newspapers at Port Huron, Michigan, in an effort to bring persecution on Mormon missionaries. The parties engaged in this unchristian business proclaim themselves preachers of the Reorganized or Josephite church.

"By their fruits ye shall know them," and when people seek to bring down persecution upon those who preach the Gospel of Christ it is not difficult to determine what spirit they are of.

**A MALADY AND ITS REMEDY.**

In Protestant churches there has long been a complaint that the congregations decrease while places of amusement are crowded. People are not attracted to places of worship as they are to gatherings of another nature. There is a marked contrast between the present time and the past in this regard. The complaints have been taken up by a Jewish Rabbi Dr. Emil G. Hirsch, editor of The Reform Advocate, and according to his statement the condition is not confined to Protestants but is equally in evidence among the followers of Judaism.

The Rabbi says there was a time when every Jew of age deemed it his duty to belong to a congregation and to support the communal institutions of the city in which he resided. Often before marriage, and certainly immediately after they founded their own family, the young men would seek affiliation with the existing congregations and would of their own free will seek to it that their name was placed upon the list of contributors to the various charities and other agencies of an educational or philanthropic tendency. Things are otherwise now. Those that join congregations are the exceptions. The sons are loth to take the places in the ranks left vacant by their father's death. Whatever else they may have been left by their progenitors, money, position, business, they will gladly accept, but they will not continue the work in behalf of Judaism to which their father and mother was so loyally devoted. It has come to this that it requires all sorts of inducements to overcome the disinclination, in the shape of congregational side-shows of which as congregational advertising schemes the fathers knew nothing and would have been heartily ashamed.

The Rabbi himself is expected to be the drummer par excellence. His sermons have to be so worded as to give pretext to no one in the endeavor to escape his obligations. Rabbis are discharged when as commercial agents they have not been a success. Will a business house retain a salesman who does not earn in increased sales his commission? Certainly not; why then should a congregation?

Dr. Hirsch finds that this disinclination is a symptom of a disease, a form of selfishness. People are willing to profit by the labors of others while shirking their social duties.