

islands. Besides, there should be established there a government that will be firm but tolerant, stable but progressive, one devoted to education, advanced conditions and improved institutions—the things which the sway of the United States will be an ample guarantee of.

Some of the powers will doubtless feel sore over the transaction and may in some cases resort to threats. It is highly questionable, however, if either or a combination of them will ever go any further in that direction. Having made the islands secure, the laying of a cable between the two shores becomes an imperative duty; one has long been needed as a commercial factor, but now it is a necessity in a political sense as well and the work cannot be commenced any too soon. That and the Nicaraguan canal should no longer be neglected, even while the war is in progress, unless they would be the means of retarding it in some way.

The Stars and Stripes will be hoisted at Honolulu about the time of the arrival there of the third expedition for Manila, and the demonstrations are expected to be equal to the occasion.

EVANGELICALISM CONSIDERED.

In the Contemporary Review for May, Mr. Richard Heath discusses very strikingly the religious movement known as "Evangelicalism" as formerly carried on by Wesley and Whitefield, and in our own day by Spurgeon, Moody and others, and which, it may be added, derives its origin from the so-called Pietists of Germany. Its distinguishing feature is its centralization around the atoning work of the Savior. Its teachings almost exclusively refer to His sufferings and death. Taking its stand on the hill of Calvary, it reverently and tearfully contemplates the tragedy there enacted with such intensity as to become forgetful of the exaltation of which the cross was but the stepping stone. It is met with everywhere in Protestant Christendom. Often it has manifested bitter antagonism to the messengers of a Gospel incomprehensible to the votaries.

Mr. Heath takes the view that this peculiar movement is waning, not because agnosticism is more general among the masses of the people, but simply because Evangelicalism has shown its own inability to save the world. He believes people as a general rule are just as religiously inclined as they ever were; yet, the evangelical denominations are diminishing in numbers or failing to keep pace with the population. The English Baptists barely hold their own. The Wesleyans increase but five per cent while the population increases seven and a half per cent. The attendance upon the services in the larger cities actually decreases. Protestant churches in France are declining at the rate of one church a year. In Berlin, ten per cent of the population attend churches, and in Hamburg only one and a half per cent. Once in a while "revivals" occur, and new interest seems to be awakened, but the results do not appear to be permanent.

The reasons given by the contributor to the Contemporary Review for this decline are worthy of thoughtful consideration. He says Evangelicalism came into existence under an extremely individualistic and competitive order of things and has seen nothing in the Gospel but a plan of individual salvation. It has had but little idea of the common salvation, of the unity of mankind in Christ, and of the mutual responsibility of all men. It has hardly seemed to understand that a divine Helper was in the world, opening men's eyes to what is evil, gradually giving them higher notions of what is right, and a better judgment as to the

real good and the real evil; and, failing to comprehend this, Evangelicalism has never understood the age in which it has run its course. Continuing his indictment, Mr. Heath says Evangelicalism has denied God in history, has refused to recognize His providential government of the world or, if it has not formally taken up this infidel position, it has treated the question with contempt. This blindness to the great social sunrise which has lit up the whole century, and is gradually leading to the emancipation of the laboring classes in Europe and America has lost Evangelicalism the opportunity it has desired—to be the herald to them and all the world of the great salvation. And still more this blindness has strengthened in it that hardness of heart and contempt of God's word and commandment which characterize the whole of Christendom, and which is one of the reasons why its official representatives have not only lost their hold on the masses, but have driven into antagonism so many of the more conscientious and finer souls in Europe and America.

Another point the author makes is this, that Evangelicalism has displayed an astonishing lack of Christian brotherhood. It has allowed, he says, even those who have worked for it faithfully, as its agents, to sink into being recipients of parish relief or to die in the workhouse. "And in that class which has afforded Evangelicalism such support, and whose families have been its peculiar domain, how many hundreds of merchants, traders and farmers, of whom it has made much in their prosperity, has it allowed, when ruin overtook them, to die broken-hearted or in bitterness of spirit?"

Mr. Heath admits that his charges are serious, but he justifies himself in the following argument:

"Contempt of God's word and commandment is a serious charge, but can it be said to be too severe a description of a movement which has systematically and persistently ignored the main teachings of the gospels? If in Christ, as Evangelicalism has always taught, 'dwelt the fulness of the Godhead bodily,' if he was in fact the divine Wisdom teaching men the true way of life, how can Evangelicalism be acquitted of contempt of God's word when, in place of obeying His commandments, it has led its followers to regard the Sermon on the Mount as an impossible ideal which no sensible man could really think of taking as a rule of life?—causing men, therefore, to regard God's word as something Quixotic and Utopian."

Possibly the greatest defect of the religious form here subjected to criticism is its failure to recognize the true nature and mission of the Church of Christ on earth. It seems to have lost sight of the fact that this organization, although not "of" the world, is "in" the world, and that its ultimate object is to transform the world in accordance with the teachings of Jesus. In contemplating the "invisible" Church, it neglects the necessary rules and regulations of the "visible" Church. It boldly soars away into the depths of mysticism far above the thorny and rocky path of reality, where millions toll and struggle and millions perish. But that is not the Christianity that reaches out after that which is "lost" offering a helping hand to the humblest of God's creatures.

There must be a return to that Christianity, a re-establishment, not only of orthodoxy but of Divine power and authority. The world, it seems, is beginning to realize its need of primitive conditions, or, what is the same, the Gospel restored. Happy are those who can understand the signs of the

times, for the Almighty is at work among the nations of the earth, preparing for the beginning of a new era.

GENEALOGICAL SOCIETY.

Those Latter-day Saints who take an interest in vicarious labors for the dead will be gratified to learn that the Genealogical Society of Utah has secured the services of competent search agents for the following countries: The Eastern States of America, Germany, Switzerland and Scotland. It is the intention of the society to procure genealogical data for those who desire its services at the lowest possible cost to applicants.

All who purpose procuring information of this character can obtain full particulars as to terms, etc., on application to the Genealogical Society of Utah, Box 1678, Salt Lake City.

The agent in the states is Brother Henry H. Kinsman. He is already on the ground. Brother Wm. Leggat will do similar duty at the Register office in Edinburgh, Scotland. He is now located in that city. Brother Julius Billeter Jr. expects to leave Utah as an agent of the society for Germany and Switzerland in the approaching fall. In the meantime he will act as an agent of the society in Utah in securing orders for searches in these two countries last named.

In course of time it is expected by the society that it will be able to place agents in other parts of the world besides those already specified.

The subject is a leading one in the mind of every true Latter-day Saint, and it is to be hoped that the applications for the services of the society will be numerous, that the greatest and most important of all labors—the redemption of the dead—may go forward in increased dimensions and with added interest.

Elder Franklin D. Richards, who is noted for the lively interest he has always taken in such matters, is president of the Genealogical Society of Utah.

ANOTHER MARTYR.

The murder of a man because of his religious convictions and affiliations may be gratifying to the bigotry of some radical sectarians, but the assassin and not the martyred is the loser in such cases. The murder of Brother Canova in Florida because he was a Latter-day Saint, is an act the recompense for which will be required by a just God at the hands of the assassins and those who commend such work, while the one whose life was taken in the cause of truth will receive the blessing of the God whom he served in the reward of life eternal. Yet it does seem strange that there are some people who call themselves Christians who have not realized the lesson that Jesus of Nazareth was put to death because his religious convictions and affiliations were not with the multitude that controlled.

LET US CELEBRATE.

The Fourth of July is near at hand. It is always observed one way or another; at least it never comes and departs without leaving upon the loyal American a renewed impress of its sacred prominence, and he instinctively pays deference to it.

It is a day made greater than all others save one by reason of the events which it brought into existence. A handful of determined men, grown desperate but yet not reckless because of the systematic tyranny and constant depredations of the reigning power, met and determined that thenceforth and forever after they and their