

friendly relations with the United States would most affect the nations of western Europe; and if retaliation should be resorted to upon France or any similarly situated nation, by the United States, such nation would suffer the greater loss. Of individual nations this country is the chief market of the world in international commerce; the European powers have far more interest at stake in getting into American markets than this country has in getting into theirs, because the importation policy of the United States is vastly broader than that of the others. Hence it would be far more important to France than to this country to have unrestricted commercial relations, and but little delay may be anticipated in reaching a settlement, as soon as the Frenchmen arrive at the conclusion that the American is "in dead earnest."

If this series of international tiffs keeps on a little while longer, the European powers will reach the conclusion that there is somebody besides themselves to consult in international trade and other matters. Heretofore Uncle Sam has been generally ignored; and while he has had little to say because his interests have not been meddled with very much, yet the relations of various countries are becoming so closely connected that one can hardly move now without creating a commotion that reaches to this side of the water. We can anticipate therefore that the statesmen of this country will have more and more to attend to in the way of adjustments with European nations as time goes on; and in them all we may look for much vigorous talking before any danger arises of something more serious.

ISMS THAT HAVE FAILED.

"The failure of Protestantism" is the title of a little book recently issued by a Protestant minister in New York, Mr. Thomas Dixon, Jr., in which he points out with keen logic that modern churches utterly fail in the present age to carry out their mission.

Viewing the field in New York, he asserts that Protestantism in that city, instead of growing stronger every year is gradually losing ground. The churches are declining in vitality while godliness is growing, until New York city, he says, has become one of the most godless cities in America. In proof of this assertion he quotes that the statistics of the Baptists, for instance, show a net increase of 975 members during seven years, from a total membership of 13,669 in 1885 to 14,144 in 1892. The normal birth rate during these years should have given an increase of at least 3,500, the death rate being more than balanced by accessions from other churches; so the Baptists managed to hold their own to the extent of one fourth of the children born in their own homes.

The Methodists during the same period increased 1,552, or from 12,588 to 14,140. They held about half the number of their children. The Presbyterians increased 4,429, or from 20,308

to 24,737. The normal birth rate should have given them an increase of 5,584, and they, therefore, managed to hold about two-thirds of their own children. The Lutherans show an actual decrease of 625 during the seven years, or from 14,000 to 13,375, so they have not only failed to hold the children but lost hundreds of their older members.

But these figures, the author continues, tell only part of the story. It is a fact, he says, that many churches now keep the dead members on their rolls in order to have a large showing. One of these records was seen one day to contain 4,000 names while not 200 members could be found. The fact is that there are actually today a smaller number both of Baptists and Methodists than there were twenty years ago.

Discussing Catholicism the author finds that it is unfolding an activity in behalf of the foreign immigrants altogether unknown to Protestants. He says:

This town could not be held from the devil for twenty-four hours if it were not for the power of the Catholic priesthood. You would have to turn your guns into these streets and sweep them with grape and canister without them. What have we done to reach these people? Nothing. What are we going to do? Nothing. Who are doing that work? The Jewish rabbis and the Catholic priests. If they do not do it, it is not done. If you take those forces away, you have left the people absolutely in darkness. If that is a fact, we must recognize it, and that these forces are being utilized for good.

Yet he finds that Romanism does not hold the key to the future situation, inasmuch as its failure is even more serious than that of Protestantism. Counting the children born of Catholic parents, the Catholics have lost at least 6,000,000 within the past two generations.

Statistics, of course, may be suspicious as a basis of argument, but it is beyond question that modern forms of Christianity show the decrepitude of old age in a marked degree. Wrapped in dogmas rendered venerable by nothing but high antiquity; anxious lest they should be exposed to the winds of modern thought, they will not, or cannot, take an active part in the social struggle in which the nations now are concerned. The power that characterized the Apostolic Church is gone and is no longer sought for. Eloquence in the pulpit is but a poor substitute for divine inspiration; dissertations on semi-political and social topics cannot satisfy the longings of a soul hungering and thirsting for revealed truth; a pantomime worship is unreal, without regenerating effect.

Christianity of today, with its multitudinous creeds and symbols and dogmas, resembles some of these collections of ancient arms and weapons seen in museums. They may be of value for historical research and interesting to the student of man's history, and they are therefore properly taken care of, well encased in glass and kept bright and shining. But their day of usefulness for active service is past, however formidable they once may have been in the hands of their original owners. The world moves and new conditions require constant considerations. In all other affairs of life, this fact is recognized, but the standard bearers of modern Christian-

ity seem to be content with the leather cannon and crude spears of the middle ages for their battles. This is the real cause of the failure. The remedy is new revelation suitable to every new and changed condition.

This truth has been proclaimed in this age, and although the world is slow to recognize its importance, there are many indications that it will be understood at last. The religion of the future will be that based on the teachings of the inspired servants of the Lord. It will be the restoration of each individual, in relation to his Maker, of a condition of a child to his father, and in relation to his fellow-men, to a state of true brotherhood. The religion of the future will be that of the Lord Jesus Christ in deed as well as in name.

A RELIC OF 1844.

We have received from Elder William Hill, now laboring as a missionary in West Virginia, an interesting relic of Nauvoo times shortly after the assassination of the Prophet and Patriarch. It was obtained from a Mrs. Smith, who is the daughter of Mr. and Mrs. George Fox, to whom the letter was written, and who were members of the Church. The document is on a sheet of foolscap paper, folded so that it could be mailed without being placed in an envelope, a small blank being left for the address. On this is the postmark Nauvoo, Ill., Aug. 18, 1844, and the address, Mr. George Fox, Leechburg, Armstrong county, Pa. The paper has grown quite yellow with age, but is in a fair state of preservation. The writing is in a clear, fine hand, the ink showing little if any indication of growing dim, although the letter was penned nearly fifty years ago. Mrs. Smith retains it as a valued memento of those days, and requests its return. The letter reads:

Nauvoo, Hancock County, Ill.,
August the 10th, 1844.

Dear Brother and Sister Fox:—Your health of soul and body is my joy; and if you live in Christ then is my joy in this fulfilled. We are glad to hear that you are in good health. This we learned from Brother John Greer, who came to this place in good health and fine spirits on Thursday morning last, just in time to attend our conference, which was held on that day, to set the wheels of the Church to rolling; for since the death of Joseph we have been almost like sheep having no shepherd, running to and fro, picking a little pasture wherever we could find it, waiting for the Twelve to return home.

Brother Rigdon and nine of the Twelve having arrived at this place, a conference of the whole Church was called at 2 o'clock on Thursday. There was a vast concourse of people—I should think near ten thousand. The Twelve were called to stand up in their proper places, that is, to bear the kingdom off to all the world. Joseph's counselors, S. Rigdon and A. Lyman, were called to stand on their right and on their left, of the Twelve, and to co-operate with them as bearing the Gospel to the nations. The High Council of this Stake were called to act in their place; the High Priests in theirs; the Bishops in theirs;