

big tax which they cannot pay, or of which they have not been informed. Look out for the extension of sidewalks to the outskirts of the city!

THE DRIFT TOWARDS IRRELIGION.

The prevalent religious discontent is one of the topics of the period in the religious journals. In an article on this subject, *The Living Church*, an Episcopal publication, thus describes the situation:

"Everybody is aware of the restlessness which so widely prevails in the religious world, and which is overturning the very foundations in many directions. New theories of religion or old theories in a new dress are promulgated every day. Some of the oldest and most conservative denominations are threatened with upheaval, others are drifting along with the tide and assuming shapes in teaching and life which their founders could never recognize."

One reason of this is the absence of a sufficient standard and authoritative guide. The Romish Church established both, but in a way to destroy the liberty of the people and to set up for credence and worship human dogmas and human beings and objects, assuming a power that belongs to no mortal and exercising dominion over the souls of men to bring them into bondage.

The revolt from that system, introduced in the Reformation, has been followed by that license which is mis-called liberty and by a repudiation of all authority, which has resulted in the extreme of individualism, producing religious anarchy. The same article remarks:

"What we oppose is a drift, a tendency, a movement, sometimes it almost seems a conspiracy, of which Professor Momerie and Mr. Havels are prominent representatives in England, and which in this country is widespread and increasing in influence. It is a rationalistic movement to the core. All creeds and statements of doctrine are disputed or explained away. The inspiration of the Scriptures is resolved into poetic genius. The facts of our Lord's life are converted into myth and legend. The doctrine of the Atonement takes on the character of a relic of pagan superstition. The Church becomes an institution of purely human origin and character. For divine truth divinely revealed, which no process of human inquiry and thought could ever have discovered without the direct intervention of God, truth which, as revealed by One who is himself unchangeable, must be itself fixed and immutable whatever new unfolding it may admit, we have the shifting guesses and conjectures of fallible men."

That describes the movement which is working evil throughout entire Christendom. It is a masked form of infidelity. It despises authority, it ignores all rules, it sets aside ordinances, it cuts loose from restraints, it denies certainty in religion and makes individual opinion the only deity and doubt the final condition.

A religion which has no organized form, no established discipline, no recognized authority and no fixed fundamental principles is not worthy of the name. A society that meets simply to ventilate opinions and exchange sentiments, in which every member may believe what he can, without any doctrines of common acceptance as a

basis for opinion and without any defined Being as a common object of faith, is not a church in the religious sense of the term, and is as unlike the Church established by Jesus of Nazareth and His apostles as anything dissimilar can be.

What the world needs today is the Church of Christ as He organized it, with the same principles that He gave it, the same authority that He placed in it, the same officers, ordinances, discipline and power, the same spirit, gifts, manifestations and blessings, and the same unity that characterized the Church of the first century. That Church is restored, it is on the earth now, but it is not known as such, and its force and attractions are not understood, because the masses of so-called "Christians" will not investigate nor admit the possibility of "Mormonism," as they term it, being anything but a delusion or a fraud. Therefore the prevalent discontent and division will go on while the cure for it all is rejected and despised.

We caution all people who desire to be led by the truth, to have present satisfaction, and a living faith in a glorious future, to avoid that which leads to disbelief; that pretended Christianity which is infidelity in disguise, and to seek for that certainty, that knowledge by which they can become rooted and grounded in the faith, and then to hold fast to that which they have received and allow nothing to turn them from the solid rock of content and peace which a divine testimony alone establishes. No matter in what form such an influence as that which is now stirring in religious circles may come, it is not the Christianity of Christ, it is not in harmony with His Church nor with Him, and is in reality unbelief and irreligion.

A HORRIBLE SUICIDE.

A DISPATCH from San Francisco stated briefly that a man named Charles Tamelin committed suicide by crawling into the furnace fire of the steam tug "Governor Irwin." The details of the deed are surpassingly horrible. Tamelin had applied to the engineer of the boat for the privilege of warming himself. This was granted, and while in the stokers' room he opened the door of one of the furnaces, placed his hands among the burning coals and dragged himself into the opening. Two men caught him by the feet and endeavored to drag him out. The *San Francisco Chronicle* thus describes what occurred:

"His body and limbs curled up inside the furnace, and the united strength of the two men could not keep him from dragging in his feet. They were compelled to let his feet go or be dragged in after him. Inside the furnace the fire sprang up all around Tamelin's body, devouring his trousers and shirt and consuming his flesh as though it were so much grease. The horrified men could hear the crackling as the miserable victim's body became fuel for the fire. The fearful contortions of his limbs as he threw himself from one side to the other of the furnace, burying himself beneath the coals, were too horrible a sight for the fireman and his friend to look upon. They turned their eyes away as into the

furnace they plunged the coal rakes and tried to drag him out. At last they succeeded, but there was no life in the charred mass of flesh and bone at their feet. Ten minutes later and the remains of the suicide were at the morgue."

Tamelin was recognized as a man who, shortly before the tragedy, had twice attempted to throw himself beneath the wheels of fire engine 12. The machine was out for the evening exercise of the horses, and while passing along East street at a slow pace the driver saw a man attempt to throw himself under the rear wheel. In an instant the driver checked the team, but none too soon, for the wheel just touched Tamelin's head. A little later, as the horses were going at a jog trot past the same place, Tamelin again ran forward from the sidewalk and tried to throw himself under the wheels, but he was not quick enough, and the wheel passed within an inch of his head.

There have been many appalling cases of self murder of late, but this San Francisco furnace incident is one of the most horrible acts of that character that has yet occurred. The exciting cause of the deed was a stomach complaint, from which Tamelin had suffered indescribable agony. He undoubtedly belonged to what Chauncey M. Depew calls "the school of despair," which evidently has a full complement of members.

THE AGRICULTURAL COLLEGE DISPUTE.

THE difficulty between the trustees of the Agricultural College and the board of construction appointed under the Utah statute of 1892, will in all probability be settled soon in the courts. The money appropriated by the Legislative Assembly for the Agricultural College building is not at present available, because the Territorial Auditor refuses to issue warrants for the money until he knows who is legally entitled to receive them. In this, we presume, he is perfectly justified, for the laws relating to the matter need the construction of a competent court and leave him in doubt as to his duty.

The appointment of the board of construction under the act of 1892 would be all right enough, if it were not for the provisions of the act of 1888. The Legislature had power, no doubt, to provide who should expend the money it appropriated to extend the facilities of the Agricultural College, and to supervise the erection of the additional buildings required. Although this is involved in principle in the dispute that occurred over the World's Fair appropriation, yet it was waived by the Governor for reasons that have been fully explained.

But the act of 1888, establishing the Agricultural College and providing for a board of trustees for its management, gave them power to control the lands belonging to the institution and supervision of the erection of college buildings and to make all purchases and contracts therefor. And if these provisions are in force, then it appears there are two sets of officers, charged with the performance of the same duties, or else the later appointments are void.