

ing what may be anticipated in case of such reductions as would cause the men to feel aggrieved is irrefutable. In railway operation, of all classes of business, there should be a goodly measure of harmony between the management and the men, that the latter may have an interest for the employer's welfare. When that interest is absent, not only is the employer's property liable to destruction through carelessness, but in the case of railways the lives of passengers also are at risk. This has been shown repeatedly by experience after enforced wage reductions, when the number of accidents has been increased alarmingly. In the case of one branch of a line in this Territory, a policy of this kind which resulted in an almost complete change in the working force caused one of the directors to exclaim that it had cost the road more for breakages in one year than the entire record of nearly a score of years previous would show.

In conditions where the general average of wages is low, men are to a great degree content to give effective service; and for an increase in wages adopt other means at their command than those which injuriously affect the quality of their work. But where one set of employees feel that they are discriminated against because of their wages being less than those of equally competent men in the same business, they proceed about their labor with a lack of interest, and sometimes with a vengeful feeling that is not at all conducive to the employer's welfare. When men feel that they are being done as well by as others of their fellows in the same class of employment, or as well as circumstances will admit of, usually they are desirous of giving good service in return. It is the principle of love and confidence on the one hand begetting similar feelings on the other; or of oppression calling forth a natural resistance thereto. If the rule suggested by Judge Woolson, that the men should be impressed by a spirit of fairness manifested toward them, were followed by both sides instead of the "diamond cut diamond" policy, there would be many less disputes between employers and employees.

REVELATION NEEDED.

A well known London missionary, Hugh Price Hughes, is by a religious paper quoted as referring to the present state of schisms and sectarianism in the Christian world in the following characteristic manner: "Of course, I know that our ecclesiastical and theological points of difference are so profound that we shall require the whole eternity for their adequate discussion. Why, then, waste the present time? I move that the debate be adjourned till we reach eternity, and that we now unite our energies in the suppression of the liquor traffic!"

The lines quoted are noticeable as indicating the tendency of the religious world at the present time. Questions once considered so important that slight differences of opinion would cause ostracisms, torture, burning at the stake, devastating crusades and all the horrors of fanaticism are now

viewed with indifference or made the subjects of stinging irony. Clear-minded theological thinkers are realizing that they have tangled themselves up in a net of doctrinal perplexities so intricate, that the more they struggle for liberation the tighter the meshes close around them. Their efforts to find truth are hopeless and an "adjournment of the debate" for eternity, or rather sine die, seems the only expedient left.

The deplorable condition of the religious world at present needs no more apt illustration. Its leaders are forced to acknowledge that with no direct communication with the Divine head of the Church—with no direct revelation—they are left mainly to their own resources. Records of revelations given in former ages they have, but in order to apply these to the requirements of the present era, which undisputably are widely different from those of former times, logical deductions are necessary; and since no theologian, be he ever so well versed in the various branches of science, can claim infallibility for his reasoning, it follows that his teachings can have no Divine authority. He may be right, or he may be wrong. He is much in the same position as the student of nature who arranges and classifies and reasons from what he sees of God's work in creation, as the theological student occupies himself with the manifestations of the Almighty in the history of mankind. Both deal with facts and eternal truths, but unless guided by revelation, the statements of one are no more infallible than those of the other. New discoveries are always possible and it often happens that they completely overthrow previous theories. And in the meantime the so-called churches are left to the mercy of the changing tide of human opinion, now drifting one way and now another. How can they then save the lives of those who perish in the deep of ignorance and sin, except by mere chance?

Never was the true Church so situated. When the great Nazarene came to save that which was lost, He spoke with authority, in this respect different from the religious teachers of His time. His immediate followers did the same. What they announced to the world was not merely their opinions, but actual knowledge. They were "witnesses" of things both temporal and eternal, for their minds had been opened and their spirits had communicated with beings beyond the veil and could "testify" to what they had heard and seen. Theirs was not a hearsay Gospel but one received through revelation. Hence their power and authority. It is impossible to imagine Peter or Paul extending his hand to Pharisees and Sadducees or to the Stoics and others and proposing to them to "adjourn the debate" about their differences until eternity, and to unite in some philanthropic scheme. They were messengers to the world, not for that purpose, but to promote the truth, to reveal the errors and to bring about union between earth and heaven on the basis of the fulfillment of God's law. There could be no compromise; for that on their part would have been to deny what they knew to be facts.

The true Church of Jesus Christ stands today in the same position as the original Church. Formed through revelation and taught by inspired servants of the Lord, her mission is to lead mankind away from all their errors until the world is saved and in the full enjoyment of that truth which brings practical happiness to all. God has again spoken and His children have listened to the voice as of old, in order that the purposes of the Eternal might be brought about.

But although the Church must occupy an uncompromising position in relation to errors, it does not follow that this is marked by sectarian narrow-mindedness. This feeling is the offspring of ignorance, while knowledge causes the heart to open wide to all fellow-beings. No true Saint ever dreamed of a heaven where he and a dozen more should enjoy themselves in contemplation of the eternal tortures of everybody else. As the love of God embraces all, so the Church, with infinite zeal, reaches after both living and dead, performing her mission faithfully, testifying to the truth without reserve, and thus making it possible for all to obtain the blessings given and conferred by Divine revelation. Thus it is not necessary to "adjourn the debate," but to seek diligently for the truth, and those who seek will surely find its precious treasures.

HOW THEY ARE CROWDED.

St. Augustine parish in New York is one of the most densely populated districts of the metropolis, and data secured there in the canvass just completed by the temperance workers provides some interesting features as showing how the people are packed together. In the district named there are three distinct divisions of the city's population—Germans, Hebrews and Italians, with each of these quarters separate and well defined.

In the entire parish there are 99 blocks. Of these 15 are included in the German quarter, and their population numbers 16,391 persons, 7,609 of whom are native born. There are 3,492 families; of this number 3,338 families occupy four rooms and less, the average rental to each family being \$13.81 per month. The Jewish quarter has 42 blocks, with a population of 49,359 persons, of whom 6,927 are native born; 21,143 are Russian or Polish Jews. The 11,224 families pay an average rental per month of \$8.84. The Italian quarter of 42 blocks has 28,266 people, of whom 8,752 are native born. Of the 4,475 families 4,106 occupy rooms for which the average rental is \$11.70 per month. In the entire parish there is a population of 94,016, classed in 19,191 families. The average rental per month for each room occupied is nearly \$4.

This population of nearly 100,000 people is crowded into an area of less than one square mile. How the people here would feel stifled if they were crowded one-tenth as badly as are the residents of St. Augustine parish! Think of requiring the entire population of Salt Lake City to live on the two tiers of blocks facing East Temple street, between South Temple and Fourth South streets; and then they