DESERET EVENING NEWS.

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DESERET NEWS PUBLISHING CO.

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LABOR DAY.

Monday, September 7, is by law in Utah a holiday, and is designated as Labor Day; and as in the section with the News it will observe the custom by suspending publication, so that its employes may enjoy the time at their will, free from the necessity of the daily toil of the workshop. Experience in this matter has made us realize that our patrons have a practical feeling of good will and liberality to the laboring man, since they have cheerfully acquiesced in the rule that gives to faithful employes an occasional week-day of rest and recreation.

The agitation for a rule that would allow employes a beneficial measure of relief from daily toil, and at the same time effect work and pay in a proportion that would enable them to live comfortably, has been going on for many years. It has brought about many reforms, and some changes that may not be really desirable; but viewing the whole field there have been important strides toward ameliorating the condition of the working classes.

Not all the wished-for reforms, however, have been made as yet. For instance, there is the half-holiday which has been eagerly worked for, but is the rule only in a few countries and in limited kinds of business. In Britain it is more common than in this nation, and many mechanics and laborers have a half-holiday on Saturdays. In this country it is a rule in some places to give them in certain seasons; in Chicago, for instance, the summer half-holiday ends with the close of August to continue where it is allowed, and this week the employes put in full hours for the first time in several weeks.

The experiment of the city last named, like that of other places where the half-holiday rule is in force, illustrates a particular feature: Where the regulation is in vogue to any extent, there is a general disposition to avoid doing business on that half day. If only a few business houses observe the rule, but little effect is given it in the public mind; but if it receives fairly general attention, then those who disregard it find a falling off in trade during the half day. The indication in this regard leaves no doubt that if the half-holiday rule were general, the people soon would shape their business affairs to come within five and a half days.

If five and a half days, why not five? is the proposition now presented in many places. The argument for reduction in working hours might be carried to an absurdity; but five days does not reach that point. Six days' work of eight hours each makes forty-eight hours; five days of nine hours each would be forty-five hours—some actual working time that is now given under the legal day, if the half-holiday were added. It would be no heavier task on the laboring classes to include forty-five or even forty-eight hours in five days, if the eight gave a relief, than to distribute it over six days; and it might prove much more satisfactory and beneficial.

Some people make the point "six days that thou labor." That is all right. Pursuits-seeking—sports, excursions, etc.—are now classed by common consent as secular proceedings—work. To engage therein is a violation of the Sabbath. Yet recreation is necessary, and the observation of six days for labor and one specially for divine worship includes recreation as belonging to the division called work. It may be that one day out of five for a change from the steady routine of only employment would be too much; but to the apportionment of more time called it is no more out of the whole week than is now demanded in the eight-hour rule. If it were adopted so that there could be a Labor Day every week it would not lessen the amount of work performed in regular employments to civilized countries with the eight-hour rule; it would rest the workingman by the change to recreating; it would relieve the laborer more and employer to the same way; it would not be so great a change but that the public could easily adapt itself to the arrangement; and it would receive the strongest sanction which many people have for not preserving the sabbath day holy to its full meaning of the Divine command. It is not beyond the domain of possibility that the rule of five days' work and one of recreation on the proper composition of the six days of labor, and then the Sabbath day rest for religious worship, may yet receive more general favorably and attention than at present—and it is already receiving much thought from philanthropical reformers in the labor world.

CURIOUS WILLS AND THE LAW.

The penitentiaries of wills that have been left by persons having property to dispose of have caused no end of amusement and litigation, and the eccentricities of testators perhaps will continue to occupy a prominent place in the lines mind. But the law is now getting down to more rules of practical and sensible operation that many heretofore which formerly presented difficulties in the way of disposing of bequests that are proper testaments. This was illustrated in a decision on Monday by a Massachusetts court. A father died leaving property to his family; but in the case of two of his sons he stipulated in his will that if either of them should become addicted to the use of tobacco, either by chewing it or by smoking cigars or cigarettes, the one doing so should forfeit his share in the estate; or if the lapse into the tobacco habit were to come after the distribution, then the respondent of the bequeathed should have a right of action for the amount of the property. The court held that such a provision in a will was invalid, for the reason that it caused a forfeiture of property for the performance of a act that was not unlawful. The use of tobacco was not prohibited by statute, said the court, although the prevalence of the custom was well known; hence it could not be made a cause for depriving heirs of property left to them at the time of the testator's death. The anti-tobacco provision of the will, therefore, was set aside.

Right upon the news of this decision come the provisions of a will filed in the recorder's office at Provo on Thursday evening, by C. E. Mauchmore, of Mapleton. He leaves property to his children, and then stipulates that if any of his children or grandchildren become members of the Mormon Church, the Catholic church, or of any secret oath-bound society, they shall forfeit their share of the estate, which is to go to the Baptist church, provided the latter has taken action to exclude from its membership all who have joined or belong to secret societies. The estate so inherited by the Baptist church is to be used exclusively for the purpose of working against Mormonism by circulating certain slanderous works which are named. If any such contests the will, it is stipulated that such contestee is disinherited.

Mr. Mauchmore is still living, and has the privilege of engaging in anti-Mormon proceedings such as he desires, if he wishes so. It is not conceded that he has the right to dictate the free exercise of religion is under a constitutional guaranty in this land, and an assault of the kind required by the terms of the will, and which the gentleman seems to have got his mind on, is violative of the spirit of that guaranty. By the rule of court, however, in the decision cited, the will could not stand law in any instance where it imposes a forfeit; neither the joining of either of the churches named, or of secret societies, or the contesting of a will, is an unlawful act, and therefore is not a good reason for working the forfeiture of property once entered into after the testator's death. As was said by the court in the decision referred to, the stipulations upon which forfeiture is based "are restrictive of human liberty as guaranteed in the Constitution of the United States, and therefore cannot be given legal force in this land."

OUR BIBLE.

A friend of the News asks us to state, for the satisfaction, as he thinks, of many readers, the facts regarding the genuineness of the books of the Bible. Are there any manuscripts extant written by the authors, or can the autograph of the new received text with the first documents be traced? A vast amount of labor and learning has been brought to bear upon this question and the results may be found in any complete introduction to the study of sacred scripture. Here we can only briefly touch upon the subject.

It is well known that there are no autograph copies known to be in existence of the books of the Bible, any more than there are of the works of Herodotus or Virgil. Their genuineness is accepted on other grounds. It is may be asked, a forgery has been committed, at what time did it take place?

It is probably clear that it could not have occurred since books were committed to the immortal custody of the press." Printing, by fixing the issue and multiplying copies, renders an alteration of the text impossible. There are now extant printed copies of the Old Testament dated as early as 1488. The copy from which Luther made his famous translation, dated 1494, is still preserved in a library in Berlin. Printed New Testaments are extant from 1514 and 1516. These can be compared with modern editions.

At the time these volumes were printed there were million copies in every important library in Europe. Over 1,000 manuscript copies have been examined, many of which are complete. Most of the Hebrew manuscripts were written—as indicated by the form of the letters, the material on which they were written, etc.—between the years 1000 and 1450 of our era, but some belong to the 8th and 9th centuries. In the case of the New Testament, however, and the translation of the Old Testament known as the Septuagint, the manuscripts are still earlier. In the British museum there is a Bible in four volumes, the Codex Alexandrinus, supposed to have been written before the close of the 5th century. The celebrated Bible in the Vatican at Rome belongs to the 4th century. There are several others written at the same time. All these manuscripts may be compared with our present Bible, and the fact thereby established that the latter in most of the essential points agrees with the Bibles in use three or four hundred years after Christ.

At this time the inquirer is led to another class of evidence. There are still in existence the more or less voluminous writings of contemporary authors and their adversaries. Cyprian, Clement of Alexandria, Tertullian and Origen belong to the third and second centuries. Theophilus, Irenæus, Justin Martyr and Papias belong to the second century, and Polycarp, Ignatius, Clement of Rome, Hermas and Barnabas belong to the first century. There are at least 100 ecclesiastical authors from these early centuries, and their quotations from the Bible are so numerous and often made so literally, that, as Dr. Bentley asserts, the whole of the New Testament can be copied from the writings of those that lived in the first six centuries. This should be most conclusive of the genuineness of that part of the Bible.

A similar investigation as to the Old Testament takes the student at once to two centuries before our era, for at that time the Septuagint was in common use in the synagogues, and later it was accepted by our Lord and His Apostles as sacred scripture.

Dr. Joseph Angus well remarks that the manuscripts are almost innumerable. They were kept for centuries in distant parts of the world, under the custody of opposing sects. Copyists sometimes counted every word and every letter in the books. It cannot be disputed that every care possible has been exercised in the preservation of the sacred text, and that the result is that our Bible in the main is as the inspired writers left it.

We say advisedly "in the main," for anyone conversant with the subject knows that a comparison of the different manuscripts and classes of manuscripts, versions and quotations reveals the fact that in the case of some Scripture verses the variations of readings are so numerous as to render it impossible to determine the original text, except by conjecture. That some portions have been added to the Scriptures is now generally admitted and that some have been lost is exceedingly probable. But this does not affect the general conclusion. There is divine wisdom even in this. Were it possible to demonstrate the agreement in every iota of the present text with that penned by the inspired writers, there might be some cause for the erroneous doctrine that divine revelation ceased with the completion of the sacred volume. As it is, the Bible itself is witness to the necessity of living oracles in the Church of God—to continuous revelation among the children of men.

STAKE CONFERENCES' WORK.

The various organizations known as Stakes of Zion hold regular conferences at which reports are made of the general progress of the people, their condition religiously and in temporal surroundings, and the prospects and intentions for the immediate future; at these meetings there are also given such instructions as divinely commissioned servants of the Lord are inspired to place before the people.

It may be that in some cases the familiarity of the people with those bearing divine authority is set in certain callings in the name of the Lord seems to lead to forgetfulness of the great privilege enjoyed in that familiar association; but generally speaking, among the Latter-day Saints the presence of divine authority is duly recognized, and the people realize, perhaps to as complete an extent as any could do who had an everyday companionship therewith, the force of the instructions on the Gospel as coming in the power of divine inspiration. The reason for this realization is the testimony that comes to the individual by the ministration of the Holy Spirit.

Judging from the attendance at these conferences, which in almost every instance is large where the people are able, through any reasonable effort, to come out, the Saints who take an active part in giving force to Gospel rules of conduct appreciate the instructions given on such occasions. Judging also by his attendance in comparison with membership in the Stake, and by reports of the officers in various organizations, it may be concluded that there is a measure of indifference in religious matters in some dioceses which ought to be a subject of earnest attention.

With this in view, it is amusing to note the proceedings at the opening session of the Salt Lake Stake conference, wherein suggestions were made for more systematic Church work in various departments. If ever there existed a time when a good field was offered for development in this line it is now, when there are so cheerfully outworld conditions of prosecution to attract attention. The different work being done in Sunday schools was commended; there is further advance in range in that direction; and there is room for improvement in methods in quorums, national improvement associations and other organizations. Now is a ripe time, and the Stake conference an excellent place, to set the ball rolling for greater accomplishments in the spread of righteousness than the past has witnessed.

WHAT OF HERSELF?

The last issue of the Logan Journal has a letter from Rev. N. E. Clemens, a Presbyterian minister of that city, called forth by the Journal's criticism of Rev. G. W. Martin of Manti, whom the latter made a number of misstatements regarding the Mormon people. Mr. Clemens denies that Mr. Martin displayed any bitterness to the Mormon people. He also refers to himself, in the remarks he made on the occasion referred to—the Presbyterian convention at Richfield on August 24th—a synopsis of which was furnished the Tribune of that city. Mr. Clemens says of himself:

Shall I, then, be called the enemy of the Mormon people because I, in a friendly, fraternal spirit examined and set forth the Mormon system of faith, and point out to my fellows what, in my mind, appears erroneous?

Whether or not Mr. Martin's remarks indicated bitterness, in view of Mr. Clemens's letter and his reported speech, the last named gentleman has an opportunity for explanation. In his letter he claims the privilege of assailing "the Mormon system of faith" if he wants to, and thinks he should not be called an enemy of the Mormons for doing so. But in his reference to the Latter-day Saints the report of his speech credits him with saying:

The life of the Saints shows them to be immoral.

That is neither criticism nor assault on a system of faith. It is charging a gross crime upon the Mormon people. On the ground that it is true, the statement of fact could come from a friend. If it is untrue, then none but an enemy would make the false assertion. We say that it is not true; that instead of the life of the Saints showing them to be immoral, it shows them to be without a peer as a moral community. Mr. Clemens now should deny that he made the charge attributed to him or retract it; or if he allows it to stand, he can readily see that doing so marks the attitude of an enemy of the Mormon people; because bearing false witness against them is an act of enmity. This is not a question of antagonizing a system of faith, but of traducing three people of Utah and surrounding states and territories who have membership in the Mormon Church. It ought to be known where the gentleman stands in the last named business, that an injustice may be done him in crediting him with the remark said to have been made by him at Smithfield.

KILLED BY CIGARETTES.

The number of deaths that are being recorded as a result of cigarette smoking is becoming alarmingly great in this country, in view of the prevalence among the youth of the pernicious habit, which even pursuers of respectability and accredited good sense do not seem to realize the danger of. This year the death record has surpassed greatly in its first eight months that of any previous year, with the promise that there will be no diminution in the immediate future.

Not only the shortening of life, but cruel pangs of death, presents a topic for consideration on the part of cigarette smokers. In very many instances the name of disease given is indicative of heart, lung or kidney trouble, the fact behind—that of cigarette smoking—not being so fully developed as in some cases. One of the extreme illustrations, which has had almost a counterpart in several instances recently, is that of Charles Furness, who died at Oakland, Cal., on Wednesday night, at the age of thirty-six years. Gasping for breath and crying aloud for the soothing effects of the poison which brought him to an early grave, this once stalwart man passed away at a public hospital, his last word being an appeal for a cigarette, and his last action a pantomime of the operation of smoking one. Collapse of the lungs, due to smoking, was the cause of death.

Five years ago Furness was well known and fairly prosperous. He was known as a temperate, honest, capable young man, says the San Francisco Chronicle, which gives an account of the case, and his thrifty habits and devotion to his young wife were subjects of commendation. He casually indulged in cigarettes but not to an extent that any danger therefrom was anticipated. Soon his smoking habit began to increase upon him. The number of cigarettes he smoked became a cause for remark among his friends, then a source of alarm. He would smoke from fifty to seventy-five a day; in waking and sleeping hours, at meals and at all times—it was smoke, smoke, smoke. He began to neglect his work and make whole days away. The crowning disaster was brought to bear; it was the plea of his girl wife, and when Furness found himself unable to give up the practice that has already robbed him of position and income, he became desperate. He tried in vain, but seemed powerless to act. In realization of this the wrecked husband saw fit to put away from him the constant reminder of his folly, weakness and cruelty. He sent his wife out to shift for herself, locked up the apartments which had been a home to them, and went out into the streets to await, in an aimless existence, the final triumph of the pallor in which he was steeped. He knew the end was near, and said so. Things ran on from bad to worse, and Wednesday he started for the county hospital. He gave up as the receiving hospital and had to be taken to the sick ward with all haste. There he rapidly failed until death came to relieve his misery. When the last moments came, he imagined he was still smoking the cigarette which had claimed him, and he went through the motions of the oft-repeated smoke, just as if he held a lighted one. This he continued until the wearied arm sank down for the last time, and the spark of life had fled.

How many may take warning by such cases as this, and refrain from the habit, none may be able to tell; the number who will not pay heed are those who feel that they at least can defy the destroyer's power, until, too late, they realize their weakness, may not become known to all. But one thing is certain: the yielding to the habit is a submission of body and mind to the work of destruction; while refraining therefrom is an important step in the way of preserving mental and physical powers. The illustration of the two ways is so clearly presented in common experience that there is no excuse for thoughtlessly drifting into the downward road, as so many seem to do.

LATTER-DAY SAINTS' COLLEGE.

The eleventh academic year of the Latter-day Saints' College will begin on Monday, September 14th. The College has secured for its high school, college and music departments the Seventeenth ward school house, which is situated one block from the building occupied by the other departments. The institution consists of four branches, comprising the college course, high school, school of music, and commercial school. The first two are presided over by President Willard Done, the commercial school by Joseph Nelson, and the school of music by John J. McClellan. Each branch of the institution is fully provided with instructors well qualified to carry on the various courses.

Special attention will be paid to the study, as befits an institution presenting the deep religious convictions of the Latter-day Saints in its course of study. No pains will be spared by the instructors in this branch to induce a thorough and comprehensive knowledge of the principles of the Gospel into the minds of the students. The order of studies is arranged so as to bring about these results in a most efficient way. English will also receive particular attention, as it is thought that this branch of education, as much as any other, requires cultivation among the young people. Music, an efficient ally of religious addresses, and a branch in which the Latter-day Saints take a special pride, will also be one of the prominent courses of the College. The commercial branches likewise receive thorough treatment, for the benefit of young people who desire to fit themselves for business duties. The other branches of the institution—science, art, language and mathematics—will are in the hands of thorough and competent instructors, and will be given due prominence in the respective courses. The high school course, which will receive chief attention during the coming school year, is thorough and well arranged. It covers four years of work beyond the eighth grade, and the student who completes it will have an excellent preparation for active life, or for special study in the college department.

The results achieved by the Latter-day Saints' College, notwithstanding difficulties and discouragements which have had to be met and overcome, are referred to in support of its standing as an educational institution. The continuance of a testimony of the Gospel and a love of the great latter-day work has been its main object, and noteworthy progress has been made in this direction. Its labor in other lines has not been neglected, and will be kept up to the standard befitting the only institution of its kind in the most populous State of Zion. Therefore, the young people who attend the institution do so not only because of its exceptional facilities for the study of religious principles and duties, but also because the work done in other lines is thorough and efficient. We commend the institution to the consideration of the people, as one filling a station not occupied by any other institution in this locality, and as deserving the consideration of the Latter-day Saints, by reason of its efficiency in giving to its corps of students knowledge of an accurate and practical character.

Last August while working in the harvest field I became overheated, was suddenly attacked with cramps and was nearly dead. Mr. Cummings, the druggist, gave me a dose of Chamberlain's Colic, Cholera and Diarrhœa Remedy which completely relieved me. I now keep a bottle of the remedy handy. A. M. HUNNELL, Unionville, Wash. For sale by druggists.

The best needles for all makes of sewing machines. Sewing machine oil of absolute purity can be had at Singer Sewing Machine new store rooms, 43 South Main, three doors south Z. C. M. I.

What is a Guarantee?

It is this. If you have a Cough or Cold, a tickling in the Throat, which keeps you constantly coughing, as if you are afflicted with any Chest, Throat or Lung Trouble, Whooping Cough, etc., and you use *Ballard's Horehound Syrup* as directed, giving it a fair trial, and no benefit is experienced, we authorize our advertised agents to refund your money on the bottle of bottle. It never fails to give satisfaction. It promptly relieves Bronchitis. Sold by Z. C. M. I., drug store.

Ballard's Snow Liniment.

This invaluable remedy is one that ought to be in every household. It will cure your Rheumatism, Neuralgia, Sprains, Cuts, Bruises, Frosted Feet and Ears, Sore Throat and Sore Chest. If you have Lame Back it will cure it. It penetrates to the seat of the disease. It will cure deep Joints and contracted muscles after all other remedies have failed. Those who have been crippled for years have used *Ballard's Snow Liniment* and thrown away their crutches and been able to walk as well as ever. It will pay you. Price $1 per bottle. Sold by Z. C. M. I., drug store.

A Sound Liver Makes a Well Man.

Are you Bilious, Constipated or troubled with Jaundice, Sick Headache, Bad Taste in Mouth, Foul Breath, Coated Tongue, Dyspepsia, Indigestion, Hot Dry Skin, Pain in Back and between the Shoulders, Chills and Fever, etc. If you have any of these symptoms, your Liver is out of order, and your blood is slowly being poisoned, because your Liver does not act properly. Hostetter will cure any disorder of the Liver, Stomach or Bowels. It has no equal as a Liver Medicine. Price 75 cents. Five trial bottles at Z. C. M. I. drug store.

Call in and visit our show rooms, 43 South Main street, three doors south of Z. C. M. I., and inspect our collection of frames in which we exhibit.

Harvest Excursion.

For harvest and outing excursions via Rio Grande Western, Saturday, Sept. 5th, the following rates are authorized:

To	From Salt Lake City, Ogden and Logan	From Ind. Springs, Nephi, Juab, Levan	From Manti, Gunnison, Richfield, Marysvale	From Milford, Lund, Modena, Pioneer
Fairview	$3.50	$3.00	$2.50	$2.00
Mt. Pleasant	3.50	3.00	2.50	2.00
Spring City	3.50	3.00	2.50	2.00
Ephraim	3.50	3.00	2.50	2.00
Manti	3.50	3.00	2.50	2.00
Gunnison	3.50	3.00	2.50	2.00
Salina	3.50	3.00	2.50	2.00
Richfield	4.00	3.50	3.00	2.50
Glenwood	4.00	3.50	3.00	2.50
Marysvale	4.00	3.50	3.00	2.50
Castle	3.50	3.00	2.50	2.00
Thistle	3.50	3.00	2.50	2.00
Price	3.50	3.00	2.50	2.00
Clear Creek	3.50	3.00	2.50	2.00
P. V. Junction	3.50	3.00	2.50	2.00
Scofield	3.00	2.50	2.00	1.50
Price	3.00	2.50	2.00	1.50
Castle Gate	3.00	2.50	2.00	1.50
Green River	3.50	3.00	2.50	2.00
Thompson	3.50	3.00	2.50	2.00

Tickets will be limited to September 13 and will not be good for stopover at intermediate points.

Call in and visit our show rooms, 43 South Main street, three doors south of Z. C. M. I., and inspect our collection of framed pictures now on exhibition.

SCHOOL

Commences Monday 14.

We have received a complete stock of Boys' and Children's Suits in handsome styles and at Hard-Time Prices. Also a beautiful assortment of Hats, Caps and Waists; in fact, everything that is needed to fit out the boys for school in respectable shape. Knee Pants at all prices. We have a good, substantial School Shoe that we can conscientiously recommend, and we sell it cheap.

Children like to be dressed well at school; the teachers like it. You like it, and we like it.

Z. C. M. I.

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WE HAVE THE BEST

Ready-made $10.00 Suit in Town.
The Best $15.00 Suit Made to Order all from Provo Mills Cloths.
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36 Main Street