

But though evidence of the effects of such so-called "temperate habits," or "moderation" in taking alcoholic fluids on the brain is not easily obtained, evidence of the effects of such habits on other important organs of the body is abundant; medical literature teems with it. Irritation of the mucous membrane of the stomach, with more or less nausea and persistent dyspepsia, a disordered state of the liver, various phases of chronic inflammation of the kidneys, liable to develop into that fatal malady, Bright's disease, and gout, with its abundant progeny of ill too numerous to mention, are diseases which, undoubtedly in a very large proportion of cases, are directly traceable to the habitual but moderate use of alcohol. Now, if the various and grave diseases just enumerated are ordinary and frequently recurring results of the moderate use of intoxicating liquors, and if, as there is reason to believe is the case—the affinity of alcohol for nervous tissue is stronger than it is for any other of the bodily structures, we can not avoid the conclusion that the habitual, though moderate, use of intoxicating liquors exerts an especially deteriorating influence on the brain—an influence which, though slow in its action and difficult to gauge or appreciate in individual cases, is none the less real, and the effects of which are at once deadening and permanent.

#### AN APOLOGY FOR DISUNION.

"If we differ from each other, it is because it is better so. It is foolish, dangerous, wicked for us, under the semblance of religion, to strive to run ourselves all into the same mold."

The foregoing is the utterance of Rev. Hugh O. Pentecost, who has attained much celebrity in New York as a preacher, and has lately come into prominence as an advocate of the land theories of Henry George. It is a terse expression of the views of many modern divines. It is an apology for the division which exists among professing Christians. It is a plea in favor of sects. It is an attempt to answer the question why people who profess belief in the same God, the same Savior and the same guiding Spirit, and who take their religion from the same book, quarrel so much over articles of faith and principles of church government, doctrines, discipline, forms, ceremonies, the past, the future, heaven, hell, deity and the devil, and a thousand other things which form essential features of their conflicting creeds.

Mr. Pentecost's blunt defense of disunion may be quite popular, but it is not at all Christian. Strange that preachers who depend entirely on the Bible, particularly the New Testament, as the "sole guide to salvation" and the "only standard of faith and worship," should promulge ideas that have no warranty in holy writ. Not a passage can be found in the scriptures which countenance or suggest the rightfulness of Christian disunion.

On the contrary, the whole tenor of the sacred writings is to promote unity. Jesus prayed to the Father, referring to the Apostles:

"Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one; as thou Father art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me." John xvii: 20-21.

Contrast this with the preaching of Mr. Pentecost, who pretends to be a minister of that Christ who offered up a prayer for the perfect unity of all his disciples. The Apostle Paul mentions as the great object of preaching, prophecy, gifts and ministry in general, that "we all come to the unity of the faith," and that "we henceforth be no more children, tossed to and fro and carried about with every wind of doctrine." (Eph. iv. 13-14.)

This differing from each other which preachers now commend, was one of the chief things the Apostles proclaimed against. Paul says:

"Now I beseech you, brethren, by the name of our Lord Jesus Christ that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and the same judgment."—I Cor. i, 10.

Peter says: "Finally be ye all of one mind;" James: "For where envying and strife is, there is confusion and every evil work." John: "Whosoever transgresseth and abideth not in the doctrine of Christ hath not God." All the Apostles warned the Saints against those who promoted or encouraged division of act and sentiment, and denounced them as enemies of Christ and of the Church. The writers of the Old Testament, the prophets who exhorted Israel, incited unity, and like Isaiah the eloquent, rejoiced in the prospect of that anticipated day when "the watchmen shall lift up the voice, with the voice together shall they sing, for they shall see eye to eye when the Lord shall bring again Zion."

It is not better to "differ from each other" in spiritual things. It is unity in faith that prevails with the heavens. "When two or three are agreed" they are promised that what they ask in the name of Jesus shall be given them. Why do men and women argue on any subject? Is it not to convince each other that they may come to the same understanding? Why does Mr. Pentecost preach and expound, if it is not

to cause his hearers to see as he sees? All nature, science, art, philosophy and revelation go to show the strength, benefit and beauty of union and the weakness, disorder and folly of division.

It is true that our minds are various as our contentances. But this is no argument in favor of division. Truth is one. Different minds, by thought and reflection, can come to see the same subject in the same light and thus arrive at the same conclusion. If we have different views of the same fact or principle it is because some of us are in error. To arrive at the knowledge of the truth and to live according to that knowledge is the very highway of salvation. It is the true path to exaltation. Error will not sanctify, error cannot save.

If a dozen minds can be brought to "see eye to eye," so can a million or any number of minds. The Spirit of truth is to guide into all truth. These who are influenced by it in the same manner and to the same degree will see and understand alike. Mutual understanding does away with strife. Contention is not of God. When people dispute for the sake of mastery and not for the development and comprehension of truth, they are not "in the spirit" of the Lord, but are likely to be led of the devil.

Sectarianism is the result of darkness, strife, perversity and pride, and emanates from beneath. "God is not the author of confusion." The work of Deity is to produce order out of chaos. Unity of elements and atoms makes strength and evolves life. Harmony brings pleasure and beauty. The Almighty moves in these lines. Disunion and discord are from the Destroyer and lead down to misery and death.

If it is "foolish, dangerous, wicked" to strive to run our minds together so that we see alike and become "one in all things," then the exhortations of Jesus, of the Prophets and the Apostles, and the teachings of nature and experience are all "foolish, dangerous, wicked." These terms have their application to the advocates and apologists of division and disunion, who ought to humble themselves as little children and learn what are the first principles of the doctrines of Christ.

#### TOURISTS AT THE TABERNACLE.

"This is an age of unbelief. It has even begun to show itself among the Saints in Salt Lake City. The liberal members there do as little for the church as possible. They go to the tabernacle on Sunday to keep up appearances, but as soon as the opening services are over they step out and go down to the lake shore and amuse themselves after the manner of the gentiles. The Saints, the rock-rooted and mountain buttressed sections of them, view this back-sliding with alarm and insist that the members of the congregations must stay through the whole service. This has led to a cessation of tabernacle going on the part of the liberals and a war of words has broken out inside the church that bodes no good to the saints. In this way does the fell spirit of unbelief make its way among all religions, the good and the bad and upset them all alike."

The foregoing is from the Peoria Journal, a live newspaper that keeps its readers posted on most leading current events. Part of the article is true and the rest of it untrue. The true part is the moralizing comments. The supposed facts on which they are based are fabrications. The Journal is not altogether responsible for them. It has taken for truth the statements of a paper published in this region which is known to be a persistent distorter of everything that relates to "Mormonism," and utterly unreliable in its pretended narrations of Utah occurrences. The fault of the Journal is in repeating the assertions of so reckless and ribald an authority.

The truth is that tourists who often come here in companies, make it a point to visit the "Mormon" Tabernacle if they remain over Sunday, as that is viewed as one of the "sights" of the city. And many of them, looking at the whole matter—services, sacrament, prayer and preaching included, pretty much in the light of a show, stay for a short time in the building and then rise in a body and go out to see something else, often to take the afternoon train for the lake or the west. They seem not to have a thought about the wrong of disturbing a congregation while engaged in religious services, nor to care how boorish, impolite and vulgar their conduct appears. When their curiosity is sufficiently satisfied they bustle out, making remarks as they go, to the disgust of decent visitors and the indignation of those who have assembled for public worship. In this they are encouraged by the scribes who misrepresent the facts. This became so much of a nuisance that placards had to be posted in the grounds leading to the Tabernacle, requesting people not to enter unless they intended to remain till the close of the services. That there should be any necessity for this, is a strong comment on the "Christian" behavior of that class of people who pose as superior beings to the Latter-day Saints, and desire the conversion of the "Mormons" to the ways of the world even if it has to be accomplished by military force.

"The liberal members" of the "Mormon" Church are those who do the most in its behalf. They are the meeting goers. They are the "rock-rooted and mountain-buttressed" Saints who live by what they believe. While they serve God as they think proper, they are perfectly willing that others should believe and worship, or disbelieve and refrain from worshipping, as they may themselves elect. But they are not so liberal as to think objectors to their faith should be allowed to disturb them in their devotions, nor so liberal as to entertain any respect for those who applaud such violations of good manners and of respect for the Sabbath.

The mockery and malice of witless scribblers who burlesque that which to the Saints is sacred, can be passed by with little notice except pity for the authors. It damages both the writers and the publishers more than the objects of their ridicule, and shows an utter lack of good taste and ordinary good breeding. But every congregation has the right to protect itself against disturbance, and would be justified in resorting to extreme lawful measures, if necessary to preserve order and teach genteel impudence a salutary lesson.

The professed "Mormons" who are in the habit of going to the lake or indulging in Sunday recreations are not of the tabernacle-going class. That there are some who thus show disrespect to their religion we admit. But their conduct occasions no "war of words" for, as a rule, the guilty will scarcely contend that they are doing right, and they know without being told that Sabbath-breaking is contrary to the direct commandments of God, and even they have better sense than to make an exhibition of themselves after the fashion of eastern tourists. That would be "keeping up appearances," with a vengeance. There are backsliders in all sects, and parents all over the world find it difficult to train up their children in the way they should go, particularly when they are near the line of their majority, and when allurements are devised and placed in their path for the very purpose of leading them from the "strait and narrow" road of eternal life.

"It is true that this is an 'age of unbelief.' That is palpable to every traveled observer. Genuine faith is a rarity. But it may be found among the Latter-day Saints to at least as great an extent as in any religious body in the world. And the people who pretend they have a superior creed and a more respectable system, will not be likely to impress the "Mormons" in favor of their manners or their religion, by chattering during divine service, and disorderly behavior while a body of worshippers with whom they differ in opinion are partaking of the sacrament of the Lord's supper or listening to expositions of the doctrine of Christ. So called "Christian" people should have enough Christianity about them to respect the feelings and faith of others, even in this age of sham piety and general unbelief."

FROM SATURDAY'S DAILY, AUG. 18, 1888.

**The New Canal.**

Watermaster Wilcken will, this afternoon, turn Parley's cañon creek into the new canal, which is open for about three miles. The excavating would have been completed by this time, but for a bed of rock which the workmen came upon about four miles from the head of the ditch. There was no indication on the surface of such a bed, but on going down a few inches it was encountered. This rock and cement continues for about a mile, and the work of blasting it is necessarily slow. It will all be done next week, however, when the canal is to be opened along its entire length, and the water will be brought in to the cemetery.

#### Notice to Y. L. M. I. A.

The secretaries of the several branches of the Y. L. M. I. A. in this State, are hereby officially notified to send in their semi-annual reports to the State Secretary Miss Lizzie Smith, No 29 n. West Temple Street, before the 25th of August, so that she may prepare a special report in time for the Quarterly Conference of this State of Zion to be held on the 1st and 2d of September, and also for the conference of the Y. L. M. I. A. of this State which will convene on the 14th of September.

MARY A. FREEZE, Pres't.

#### New Fire Engine.

To-day the new steamer for the fire department arrived, and was taken to the Firemen's Hall. It is a fine-looking machine, more trimly built than the old one. It is from the Silaby manufacturing company. It weighs 5,000 pounds, and its capacity to throw water is 500 gallons per minute. It is an important acquisition to the fire department apparatus. Chief Ottlinger is having it cleaned up today.

The cost of the new steamer at Seneca Falls, N. Y., was \$3,650, and the freight is about \$200. The old one cost 15 years ago, about \$7000. An expert is expected in a few days to give it a test and to see that it works satisfactorily as guaranteed.

#### Murders in Wyoming.

The discovery of two murders is reported from Rawlins, Wyoming. In one case the body of a man, supposed to be an Italian, was found near Ferris, with a bullet hole through the head. He was rolled in blankets, and it is supposed he was shot while sleep-

ing. He had been dead two or three weeks. He had on his wrist a silver ring marked 4 x x. The reason for the murder is supposed to be robbery. The other instance was a man found near Fort Casper, in the hills. He was shot through the head. He had been seen a few days before, in company with two young men. He had a good camp outfit, and it is supposed his companions murdered him for this and his money and made their way to the Big Horn Mountains.

#### From Scotland.

Elder Thomas Y. Stanford, of Ogden, reached this city on the 14th inst. on his return from a mission to the Southern States and Europe. He left Utah January 26, 1888, and went first to North Carolina, and thence to Tennessee. He spent about nine months in those two states, and then went to England. He labored six months in the Liverpool Conference, and from there went to the Glasgow Conference, in which he labored about fifteen months. Elder Stanford has had a varied experience in traveling and laboring as a missionary, and on the whole has met with fair success. The Glasgow Conference now comprises the whole of Scotland. About twelve Elders are laboring in it, and as a rule the degree of success they meet with compares with that of Elders in other parts of the British mission.

#### The Embezzlement Investigation.

In the preliminary examination into the charges of embezzlement, yesterday afternoon, against Simon Bamberger and F. K. Morris, former manager and secretary of the Sanpete Valley Railway, the evidence went mainly to show discrepancies between the report rendered by those officials and the account books of the superintendent. About the middle of July, 1888, the present management discovered a shortage for the month of April, 1886, of \$965.02. It is this the defendants are accused of embezzling.

Today, Mr. Kerr, the witness who testified to these things was being subjected to a rigid cross-examination, but nothing of interest was elicited except that, when he learned that Mr. Morris was to be implicated he told Mr. Bruback that he did not believe he was guilty. As a friend of Mr. Morris, Mr. Kerr said he went to him and asked him to explain to Mr. Bruback that he was only acting as clerk for Mr. Bamberger, and that the latter alone was responsible for the short ages. The prosecution this afternoon were almost through with witnesses. The intention of the defense has not yet developed.

#### Other Premiums Offered.

The Jordan Stock Farm management has offered as a special premium, "Jan Witts Auvergene," a fine bred Holstein bull, combining the best strains of blood on both sides. His dam, "Countess of Auvergene," was imported from Holland; his sire is Jacob Witts Bardolph, bred by Smith & Powell, Syracuse, New York. "Auvergene" was raised at the Jordan stock farm, Salt Lake County. This fine bull, valued at \$250, will be given as a special premium to be awarded by the committee on agriculture at the Territorial fair for the best farm in Salt Lake County of not less than 50 acres. In making the award the committee will take into consideration the house, dairy, outbuildings, cultivation of farm crops 1888, forest culture, with all other appurtenances belonging to a well appointed farm.

Groesbeck Brothers give \$25 as a special premium for the best and largest collection of sheep.

The following offers were received yesterday:

H. M. Wells, Esq., Secretary D. A. & M. Society:

Dear Sir—I will give as a special premium, to be awarded at the Territorial Fair, by the committee on horses, a pure bred yearling Jersey heifer for the best pair of Utah bred roadster colts, not over three years old, raised and owned by one person, to be exhibited on the fair grounds to harness.

JOHN R. WINDER.

SALT LAKE CITY, Aug. 15, 1888.

H. M. Wells, Esq., Secretary D. A. & M. Society:

Dear Sir—Your favor of the 13th to hand. In reply we take pleasure in offering as a premium a very handsome show case, worth over \$100, for the best exhibit of any kind displayed in home-made show cases. This we do to give all a chance in the prize, and also to encourage magnificent displays.

Very respectfully,

G. F. CULMER & BROS.

#### FOR A DEEP HARBOR.

The Convention to be held in Denver on the 28th.

In yesterday's News were the names of those appointed by Governor West as delegates to the Inter-State Deep Harbor Convention, to be held in Denver August 28. That the objects of the convention may be fully understood, we give the following from the circular accompanying the call of Governor Adams, of Colorado:

"A great business convention of delegates from the States and Territories west of the Mississippi River has been called by the Governor of Colorado, to meet at Denver, August 29, 1888. Your attention is respectfully invited to the

call published herewith; also to the following: The purpose of the convention is to interest all that country west of the Mississippi in the establishment of a deep-water port or ports on the Texas coast that shall give the commerce of this great territory an outlet to the markets of the world by the shortest, most direct and cheapest route. It will be the most important commercial convention ever held in the Great West, and of vital interest to every farmer, miner, property owner and business man of two-thirds of the territory of the United States. Cheap transportation from and to all eastern markets, as well as direct communication with the markets of Europe and Central and South America, is demanded by our growing population and increasing products of the farm, shop and mine.

"The only difficulty at present is the fact that while the sea—the great economic pathway of commerce that the west wants to reach—is so near, yet deep-draught vessels cannot get close enough in shore to take away the products that the country wants to ship. The object then, of this interstate deep harbor convention is to interest and unite the people of the west in the effort to secure a deep-water port that shall admit our imports and take away our products at the lowest possible cost. With a deep harbor on the Texas Coast fully thirty per cent. freightage will be saved, amounting to millions of dollars annually on the products of the soil, the output of mines and our incoming merchandise.

"The subject of storage reservoirs for reclaiming by irrigation millions of acres of public lands now valueless, and other commercial topics, will be presented for your deliberation. You are cordially invited and earnestly requested to send a full delegation from your organization, city, county, or senatorial district to this convention. As the time is short, urge immediate action, and we respectfully request that you send to F. L. Dana, Secretary, 1630 Lawrence Street, Denver, Colo., the names of those selected to represent you. Reduced rates will be made by the railroads for all those wishing to attend the Convention."

The basis of representation, as set forth in the call is as follows:

"Two delegates from each Senatorial District, to be appointed by the Governor of the State or Territory. One delegate from each county, to be appointed by the Board of County Commissioners or by the chairman of said board. Five delegates from each chamber of commerce, board of trade or commercial body in the various cities. One delegate from each town having a population of 3,000 or less, to be appointed by the mayor or president of the trustees of said town. In each city or town having over 3,000 inhabitants, one additional delegate for each 5,000 or fraction thereof. Five delegates from each Editorial Association in the States and Territories interested. In all cases where delegates are appointed an equal number of alternates shall be appointed by the same authority."

Those delegates to be appointed by the Governor are the only ones yet named in Utah. The vice-presidents of the convention are the governors of the following States and Territories: Arkansas, Missouri, Iowa, Minnesota, Nebraska, Kansas, California, Texas, Oregon, Nevada, Colorado, Dakota, New Mexico, Wyoming, Montana, Washington, Idaho, Utah, Indian Territory and Arizona.

#### Elder Taylor's Body.

The body of the late Elder Edmund Z. Taylor, which was expected by this evening's D. & R. G. W. train, will not reach this city until tomorrow evening, as will be seen by the following dispatch, received today by Apostle F. D. Richards:

PUEBLO, Col., Aug. 20, 1888.

Franklin D. Richards:

Will leave with corpse at 2:25 this p. m., on D. & R. G. Notify the family.

JOHN C. HARPER.

The remains are in charge of two Elders, and will be taken on to Harrisville, north of Ogden, where the wife of the deceased and her parents are at present. One of Elder Taylor's brothers was in this city today. It may be that the body will be taken to Harmony, Kane County, for interment; though this has not yet been determined upon.

#### Glenwood Springs.

Published statements regarding the famous hot springs of Glenwood, Colorado, give them an exalted character from a medicinal standpoint. Patients who have gone there for the purpose of regaining impaired health have been enabled to recuperate with a rapidity that exceeded their anticipations. The waters of two of the leading springs were thoroughly analyzed some time ago by Charles F. Chandler, Ph. D., of New York. The result of this chemical manipulation was all that could be desired. Since the advent at the springs of the Colorado Midland Railway, this growing resort has steadily developed. A peculiar feature connected with the place consists of a couple of springs in caves, the steam rising from the water filling the natural compartments enabling those who desire it to indulge in a vapor bath supplied exclusively by nature. The Denver Republican publishes a full description of the health-imparting phases of the resort.